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**RAPIN DE THOYRAS** (Paul de), a celebrated historian, the son of James Rapin, lord of Thoyras, was born at Castres in 1661. After being educated under a tutor in his father's house, he was sent to Puy Laurens, and thence to Saumur. In 1669 he returned to his father, studied the law, and was admitted an advocate: but, reflecting that his being a Protestant would prevent his advancement at the bar, he resolved to quit the law, and apply himself to the sword; but his father would not consent to it. The revocation of the edict of Nantes in 1685, and the death of his father, which happened two months after, made him come to England; but he soon after went to Holland, and enlisted himself in the company of French volunteers at Utrecht, commanded by M. Rapin, his cousin-german. He attended the prince of Orange into England in 1688; and in 1689 lord Kingston made him an ensign in his regiment, with which he went into Ireland, where he gained the esteem of his officers at the siege of Carrickfergus, and had soon a lieutenant's commission. He was present at the battle of the Boyne, and was shot through the shoulder at the siege of Limerick. He was soon after captain of the company in which he had been ensign; but, in 1693, resigned it to one of his brothers, in order to be tutor to the earl of Portland's son. In 1699 he married Marianne Testard; but this neither abated his care of his pupil, nor prevented his accompanying him in his travels. Having finished his employment, he returned to his family, which he had settled at the Hague; and here he continued some years. But, as he found his family increase, he resolved to retire to some cheap country; and accordingly removed, in 1707, to Wesel, where he wrote his History of England, and some other pieces. Though he was of a strong constitution, yet seventeen years close application (in composing that history) entirely ruined his health. He died in 1725. He wrote in French, 1. A Dissertation on the Whigs and Tories. 2. His History of England, printed at the Hague in 1726 and 1727, in 9 vols., 4to., and reprinted at Treves in 1728, in 10 vols. 4to. This last edition is more complete than that of the Hague. It has been translated into English, and improved with notes, by the Rev. Mr. Tindal, in 2 vols. folio. Lord Gardenstone observes, that 'Mr. Hume has branded him as an author the most despicable both in style and matter.' 'The censure (adds his lordship) is invidious and unjust. His work contains an immense multitude of interesting circumstances wholly omitted by the Scottish author. From his situation, a classical composition was not to be expected. He wrote a more complete general history of England than had ever appeared in this country; and, whatever be his faults, it would be ungenerous to deny his uncommon merit.' *Gard. Miscell.* p. 203.

**RAPINE**, *n. s.* Fr. *rapine*; Lat. *rapina*. The act of plundering: violence; force.

If the poverty of Scotland might, yet the plenty of England cannot, excuse the envy and rapine of the church's rights. *King Charles.*

The logic of a conquering sword may silence, but convince it cannot: its efficacy rather breeds aver-

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sion and abhorrence of religion, whose first address is in blood and rapine. *Decay of Piety.*

**RAPP** (John), a modern French general, was born of an obscure family at Colmar in 1772, and entered upon a military life in 1788. Having become a lieutenant, in the tenth regiment of chasseurs, he served as aid-de-camp to Dessaix in the campaigns of 1796 and 1797, and afterwards in Egypt. After the battle of Marengo he became aid-de-camp to Buonaparte; and in 1802 was employed in the subjugation of Switzerland. Returning to Paris the following year, he accompanied Buonaparte into Belgium: at the battle of Austerlitz he defeated the Russian imperial guard, and took prisoner prince Repnin. In December 1805 he was a general of a division; and appointed governor of Dantzic in 1807. After the campaign of 1812 he commanded the garrison of that city, which he defended with great skill and valor, but he was at length obliged to capitulate. In 1814 he submitted to the Bourbons; but joined Napoleon on his return; and after all his vicissitudes died in 1823 in favor with Louis XVIII., and a member of the chamber of Peers. *Mémoires du General Rapp* appeared at Paris the same year, 8vo.

**RAPPAHANNOCK**, a navigable river of Virginia, which rises in the Blue Ridge, and runs E. S. E. about 130 miles. It flows into the Chesapeake, twenty-five south of Potomac. It passes by the towns of Falmouth, Fredericksburgh, Port Royal, Leeds, Tappahannock, and Urbanna: has four fathoms water to Hobb's Hole, and is navigable for vessels of 130 or 140 tons to Fredericksburgh, 110 miles from its mouth.

**RAPPORT**, *n. s.* Fr. *rappat*, *rapport*. Relation; reference; proportion. A word introduced by Temple, but not copied.

'Tis obvious what *rapport* there is between the conceptions and languages in every country, and how great a difference this must make in the excellence of books. *Temple.*

**RAPTURE**, *n. s.* } Lat. *rapio*. See **RAP**.  
**RAPTURED**, *adj.* } Violent seizure; ecstasy;  
**RAPTUROUS**. } transport; violence of passion; rapidity: raptured is ravished; transported: rapturous, ecstatic; transporting.

And thicke into our ship he threw his flash:  
 That 'gainst a rocke, or flat, her keele did dash  
 With headlong *rapture*. *Chapman.*

Could virtue be seen it would beget love, and advance it not only into admiration, but *rapture*.

*Holyday.*

The wat'ry throng,  
 Wave rolling after wave, where way they found,  
 If steep, with torrent *rapture*; if through plain  
 Soft-ebbing; nor withstood them rock or hill.

*Milton.*

Musick, when thus applied, raises in the mind of the hearer great conceptions; it strengthens devotion, and advances praise into *rapture*. *Addison.*

Are the pleasures of it so inviting and *rapturous*?  
 is a man bound to look out sharp to plague himself?

*Collier.*

Nor will he be able to forbear a *rapturous* acknowledgment of the infinite wisdom and contrivance of the divine artificer. *Blackmore.*

You grew correct, that once with *rapture* writ.

*Pope.*

2 C

He drew

Such maddening draughts of beauty to the soul,  
As for awhile o'erwhelmed his raptured thought  
With luxury too daring. *Thomson's Summer.*  
But can they melt the glowing heart,  
Or chain the soul in speechless pleasure,  
Or through each nerve the rapture dart,  
Like meeting her, our bosom's treasure?

*Burns.*

All love, half languor, and half fire,  
Like saints that at the stake expire,  
And lift their raptured looks on high,  
As though it were a joy to die.

*Byron.*

RARE, *adj.* } Fr. *rare*; Lat. *rarus*.  
RA'REE-SHOW, *n. s.* } Uncommon; unfre-  
RARE'LY, *adv.* } quent; scarce; excel-  
RARE'NESS, *n. s.* } lent; incomparable;  
RA'RITY. } thin; subtle: a raree-

show is a rare show corruptly pronounced, and therefore written: rarely corresponds with rare; as well as rareness and rarity, which are synonyms.

This jealousy

Is for a precious creature; as she's rare,  
Must it be great; and as his person's mighty  
Must it be violent. *Shakespeare. Winter's Tale.*  
Live to be the show and gaze o' the time;  
We'll have thee, as our rarer monsters are,  
Painted upon a pole. *Shakespeare.*

Haw rarely does it meet with this time's guise,  
When a man was willed to love his enemies. *Id.*

Sorrow would be a rarity must be loved,  
If all could so become it. *Id. King Lear.*

They are of so tender and weak a nature, as they affect only such a rare and attenuate substance, as the spirit of living creatures.

Tickling is most in the soles, arm-holes, and sides: the cause is the thinness of the skin, joined with the rareness of being touched there; for tickling is a light motion of the spirits, which the thinness of the skin, the suddenness and rareness of touch, doth further.

*Bacon.*

To worthiest things,

Virtue, art, beauty, fortune, now I see  
Rareness or use, not nature, value brings.

*Donne.*

Bodies, under the same outward bulk, have a greater thinness and expansion, or thickness and solidity, which terms, in English, do not signify fully those differences of quantity; therefore I will do it under the names of rarity and density.

*Digby.*

On which was wrought the gods and giants fight,  
Rare work, all filled with terror and delight.

*Cowley.*

For the rareness, and rare effect of that petition,  
I'll insert it as presented. *Clarendon.*

The cattle in the fields and meadows green,  
Those rare and solitary, these in flocks  
Pasturing at once, and in broad herds upspring.

*Milton.*

So eagerly the fiend

O'er bog or steep, through strait, rough, dense, or rare,  
With head, hands, wings, or feet, pursues his way.

*Id.*

His temperance in sleep resembled that of his meals; midnight being the usual time of his going to rest, and four or five, and very rarely six, the hour of his rising.

*Fell.*

Above the rest I judge one beauty rare.

*Dryden.*

Of my heart I now a present make;

Accept it as when early fruit we send,

And let the rareness the small gift commend. *Id.*

Far from being fond of any flower for its rarity, if I meet with any in a field which pleases me, I give it a place in my garden. *Spectator.*

I saw three rarities of different kinds, which pleased me more than any other shows of the place.

*Addison.*

It would be a rarity worth the seeing, could any one show us such a thing as a perfectly reconciled enemy.

*South.*

The dense and bright light of the circle will obscure the rare and weak light of these dark colours round about it, and render them almost insensible.

*Newton's Opticks.*

Of raree-shows he sung, and Punch's feats.

*Gay.*

This I do, not to draw any argument against them from the universal rest or accurately equal diffusion of matter, but only that I may better demonstrate the great rarity and tenuity of their imaginary chaos.

*Bentley's Sermons.*

The fashions of the town affect us just like a raree-show; we have the curiosity to peep at them, and nothing more.

*Pope.*

Vanessa in her bloom,

Advanced like Atalanta's star,  
But rarely seen, and seen from far. *Swift.*

I cannot talk with civet in the room,  
A fine puss gentleman that's all perfume;  
The sight's enough—no need to smell a beau—  
Who thrusts his nose into a raree-show? *Cowper*

RARE, *adj.* Sax. *þræpe*; Goth. *rar*. Underdone by the fire.

New-laid eggs, with Baucis' busy care,  
Turned by a gentle fire, and roasted rare.

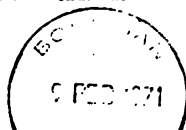
*Dryden.*

RARE AND SCARCE BOOKS. We are not bibliomaniacs. See the article LIBRARY: and in undertaking what we have there promised, to furnish the reader with a few criteria of rare and scarce, as distinguished from useful books, we shall not, of course, detain him long.

Of the date of MSS. we have already given the general marks in the article of that name: printed books are rare according to the date or circumstances of their being printed; the material on which they are printed; the manner in which their circulation has been interrupted by authority or accident; whether they are on large or small paper; and the manner in which they have been illustrated. These have been called marks of absolute rarity.

Books are said to be comparatively or relatively rare which are of the first editions of particular places; which have proceeded from the press of certain distinguished printers of the last three centuries, as the Aldi, the Stephenses, Elzevirs, Brindley, Baskerville, &c.; which have never been offered to sale or have been sold under different titles; and lastly which are local, or confined to particular classes of mankind in their interest; such as the topography of certain places and districts, books treating of exploded arts or sciences, the history of particular academists, catalogues of libraries, &c.

Some bibliographers have further distinguished books into those simply rare; books precious but not rare; and books both rare and precious. The first are such as from any circumstances are difficult to be procured: their value therefore is often wholly adventitious, and idle clergymen and noblemen are adding to this important list every





year by printing one or two copies of an impression of a book on vellum; illustrating it in some particular way, diversifying the binding, &c. Books *precious*, we are told, are those which have been of very great expense in bringing out: such as splendid collections of architectural engravings; large collections of uniform works on antiquities, &c., and why not Encyclopædias?

Books both rare and precious are those which extend to an immense number of volumes on an important subject, or are executed with remarkable care or splendor, and are therefore seldom found perfect, as the Collections of Travels published by De Bry, the basis of which alone cost Mr. Grenville £240, and a copy of which was lately purchased, as Dr. Dibdin tells us, by the duke of Devonshire for £546. 'Ah! it makes our heart rejoice,' says our author (and we unite in this feeling with him, only his fear is our hope), 'to think of the 'good old times,' the golden days of the bibliomania, when colonel Stanley's copy was sold; days I fear which are gone, never to return: Ramusio, de Bry, Hakluyt, and Purchas, Caxton, De Worde, Pynson, and William Faques, were then contemplated and caressed as their beauties and merits entitle them to be!'

We add, as calculated to exhibit the earlier difficulties and gradual improvements in the art of printing, the following directions for ascertaining editions of the fifteenth century. 1. The texture and thickness of the paper is to be regarded: as printed books were at first imitations of MSS., they were made to imitate vellum as nearly as possible. 2. The unequal size and general clumsiness of the type. It was, however, soon improved in these respects. 3. The *absence* of title pages; printer's name and abode; date when printed; signatures or letters marking the sheet; and catchwords on the right hand page. Title-pages first began to be printed separately about 1470, some say 1480, but were very rare until the beginning of the sixteenth century. 4. The infrequency of *divisions*, and of capital letters at the beginning of divisions, chapters, &c. The plan was at first to leave these to be filled up by illuminators who ornamented them with the gold and fine colors that enrapture our bibliomaniacs. 5. The little *punctuation* that appears, and particularly the omission of commas and semi-colons. Books printed about the middle of the fifteenth century have no stops but periods. 6. The numerous *abbreviations*, as *neqz*, *quibz*, for neque and quibus; *Dns* for Dominus and many others less intelligible. See Jungendre. *Dissertatio de Notis Characterist. Librorum à Typograph. Incurabulo ad Ann. M.D. impresorum*, Norimb. 1740. Dibdin's *Bibliomania*, Horne's *Introduction to Bibliography*, &c.

Finally, the reader may contrast the scarcity of books in the dark ages with their present abundance. 'Many circumstances,' says Dr. Robertson (Charles V. vol. i.) 'prove the scarcity of books during these ages. Private persons seldom possessed any books whatever. Even monasteries of considerable note had only one missal. Murat. Antiq. vol. ix. p. 789. Lupus, abbot of Ferrières, in a letter to the pope, A. D.

855, beseeches him to lend him a copy of Cicero de Oratore, and Quintilian's Institutions; 'for,' says he, 'although we have parts of those books, there is no complete copy of them in all France.' Murat. Ant. v. iii. p. 835. The price of books became so high that persons of a moderate fortune could not afford to purchase them. The countess of Anjou paid for a copy of the Homilies of Haimon, bishop of Halberstadt, 200 sheep, five quarters of wheat, and the same quantity of rye and millet. *Histoire Littéraire de France*, par des Religieux Benedictins, tom. vii. p. 3. Even so late as the year 1471, when Louis XI. borrowed the works of Rasis, the Arabian physician, from the faculty of medicine in Paris, he not only deposited in pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself, under a great forfeiture, to restore it. Gabr. Naudé Addit. à l'Histoire de Loyus XI. par Comines, edit. de Fresnoy, tom. iv. p. 281. Many curious circumstances, with respect to the extravagant price of books in the middle ages, are collected by that industrious compiler, to whom I refer such of my readers as deem this small branch of literary history an object of curiosity. When any person made a present of a book to a church or a monastery, in which were the only libraries during several ages, it was deemed a donative of such value that he offered it on the altar, pro remedio animæ suæ, in order to obtain the forgiveness of his sins. Murat. vol. iii. p. 836. *Hist. Liter. de France*, tom. vi. p. 6. *Nouv. Trait. du Diplomat. par deux Benedictins*, 4to. tom. i. p. 481. In these 'good old times,' to adopt Dr. Dibdin's phrase, we suppose the editor of an Encyclopædia would have been at least a cardinal!

RAREFY, *v. a. & n.* } Fr. *rarefier*; Lat. *rarus*  
 RAREFACTION. } and *facio*. To make thin

or subtle; become thin or rare; act of doing this or becoming so: extension of the parts of a body.

The water within being *rarefied*, and by *rarefaction* resolved into wind, will force up the smoke.

Wotton's *Architecture*

Earth *rarefies* to dew; expanded more

The subtle dew in air begins to soar.

Dryden.

When exhalations, shut up in the caverns of the earth by *rarefaction* or compression, come to be straitened, they strive every way to set themselves at liberty.

Burnet.

To the hot equator crowding fast,

Where highly *rarefied* the yielding air

Admits their steam.

Thomson.

RARITAN, a river of New Jersey, formed by two branches, which unite about twenty miles above New Brunswick. It becomes navigable two miles above that city, at a place called Brunswick Landing. Flowing by New Brunswick and gradually becoming broader and deeper, it passes Amboy, and then widens into Raritan Bay, which is immediately connected with the ocean. It is navigable for sloops of eighty tons, as far as New Brunswick, seventeen miles. The general course of the Raritan is south of east. It is intended to connect this



river with the Delaware, by a canal which is to commence between New Brunswick and Washington, and join the Delaware at Croswick's Creek. The distance is twenty-nine miles.

RAS EL KHY MA, the chief town of the Pirates on the Persian Gulf. There is a suburb of bamboo huts. Here are several castles, one the residence of the chief, and another for naval stores. In 1809 the depredations of the pirates induced the British authorities to fit out an expedition against them. On the 13th of November Ras el Khyma was taken by storm, the ships burned, and the guns spiked: the British loss consisted of only one killed, and four wounded. In the course, however, of a few years, the enemy had repaired the place and its defences, and had again become so formidable that a new expedition was sent against them, which effected its object with the same success. Long. 55° 30' E., lat. 25° 49' N.

RASCAL, *n. s.* Sax. *parcal*. 'A lean RASCAL'ION, } beast,' says Johnson: properly a lean deer. See the RASCAL'ITY, } fine instance of its use so late as in Shakspeare, and the equivocal of Falstaff which can only be thus understood. A mean fellow; a scoundrel: rascallion is synonymous: rascality and rascally correspond.

For the *rascal* commons, lest he cared. *Spenser*.

And when him list the *rascal* routs appal,

Men into stones therewith he could transew. *Id.*

A little herd of England's humorous deer,

Mazed with the yelping kennels of French curs!

If we be English deer be then in blood,

Not *rascal*-like, to fall down with a pinch;

But rather moody-mad and desperate stage,

Turn on the bloody bounds with heads of steel,

And make the cowards aloof at bay.

*Shakspeare. Henry VI.*

The *rascal* people, thirsting after prey,

Join with the traitor. *Id.*

DOL.—You muddy *rascal* is that all the comfort you give me?

FAL.—You make fat *rascals* mistress Doll.

*Id. Henry IV.*

Would'st thou not be glad to have the niggardly *rascally* sheep biter come by some notable shame?

*Shakspeare.*

That proud dame

Used him so like a base *rascallion*,

That old Pig—what d' ye call him—*malion*,

That cut his mistress out of stone,

Had not so hard a hearted one. *Hudibras.*

Pretended philosophers judge as ignorantly in their way, as the *rascality* in theirs. *Glanville.*

Did I not see you, *rascal*, did I not,

When you lay snug to snap young Damon's goat?

*Dryden.*

I have sense, to serve my turn, in store,

And he's a *rascal* who pretends to more. *Id.*

Scoundrels are insolent to their superiors; but it does not become a man of honour to contest with mean *rascals*. *L'Estrange.*

Jeroboam having procured his people gods, the next thing was to provide priests; hereupon, to the calves he adds a commission, for the approving, trying, and admitting the *rascality* and lowest of the people to minister in that service. *South.*

The poor girl provoked told him he lyed like a *rascal*. *Swift.*

Our *rascally* porter is fallen fast asleep with the black cloth and sconces, or we might have been tacking up by this time. *Id.*

RASCIANS, or RAITZEN, a numerous and ancient Slavonic tribe, inhabiting the south of Hungary. They are supposed to be the descendants of Christians who fled from the district of Rascia, in Servia and Bosnia, when they were invaded by the Turks. They came into Hungary early in the fifteenth century, and received particular privileges. Some time after their arrival they were driven by the Turks farther north. They are found at present in considerable numbers in the Bannat, in Sclavonia, and other parts of the south of Hungary. In Croatia they form a third of the population. They live in great simplicity, partly employed in agricultural and pastoral occupations, and partly in woollen and linen manufactures. Early marriage is customary among them, and their increase consequently considerable; but they have never exhibited, during three centuries, Mr. Malthus's fearful propensity to multiply. The Uscocks and Morlachians appear to be of the same descent, but are behind the Rascians in civilisation. Each of these tribes calls itself by the name of Srbi, or Servians, and all speak dialects of the Illyrian language.

RASE, *v. a.* } Fr. *raser*, of Lat. *rasus*. 'I RA'SURE, *n. s.* } would write *rase*,' says Johnson, 'when it signifies to strike slightly, perstringere; and *raze*, when it signifies to ruin, delere.' To skim; strike on the surface; blot out; overthrow: *rasure* is the mark made by blotting or rubbing out.

He certifies your lordship that this night  
He dreamt the boar had *rased* off his helm.

*Shakspeare.*

Though of their names in heav'nly records now  
Be no memorial, blotted out and *rased*. *Milton.*

Was he not in the nearest neighbourhood to death? and might not the bullet, that *rased* his cheek, have gone into his head? *South.*

Such a writing ought to be free from any vituperation of *rasure*. *Ayliffe's Parergon.*

RASH, *adj.*

RASH'LY, *adv.* } Belg. and Teut. *rasch*;

RASH'NESS, *n. s.* } Swed. and Dan. *rask*.

Hasty; violent; precipitate: the adverb and noun substantive corresponding.

Be not *rash* with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. *Eccles.*

This is to be bold without shame, *rash* without skill, full of words without wit. *Ascham.*

Who seeth not what sentence it shall enforce us to give against all churches in the world; inasmuch as there is not one, but hath had many things established in it, which though the scripture did never command, yet for us to condemn were *rashness*. *Hooker.*

Blast her pride, O ye blest gods! so will you wish on me, when the *rash* mood is on me. *Shakspeare.*

This expedition was by York and Talbot  
Too *rashly* plotted. *Id. Henry VI.*

Men are not *rashly* to take that for done which is not done. *Bacon.*

Nature to youth hot *rashness* doth dispense,  
But with cold prudence age doth recompence. *Denham.*

Her *rash* hand in evil hour,  
Forth reaching to the fruit, she plucked, she eat. *Milton.*

The vain Morat by his own rashness wrought,  
Too soon discovered his ambitious thought,  
Believed me his, because I spoke him fair. *Dryden.*  
He that doth any thing rashly, must do it will-  
ingly; for he was free to deliberate or not.

*L'Estrange.*

Declare the secret villain,  
The wretch so meanly base to injure Phædra,  
So rashly brave to dare the sword of Theseus.

*Smith.*

In so speaking, we offend indeed against truth;  
yet we offend not properly by falsehood, which is a  
speaking against our thoughts; but by rashness,  
which is an affirming or denying, before we have suf-  
ficiently informed ourselves. *South.*

RASH'ER, *n. s.* Lat. *rasura*. A thin slice of  
bacon.

If we grow all to be pork eaters, we shall not  
shortly have a rasher on the coals for money.

*Shakspeare. Merchant of Venice.*

White and black was all her homely cheer,  
And rashers of singed bacon on the coals.

*Dryden.*

Quenches his thirst with ale in nut-brown bowls,  
And takes the hasty rasher from the coals. *King.*

RASP, *v. a. & n. s.* } Fr. *rasper*; Ital. *raspare*;

RASP'ATORY, *n. s.* } Span. *raspar*. To rub to  
powder with a rough file; the file used: a sur-  
geon's rasp.

Having prepared hard woods and ivory for the  
lathe with rasping, they pitch it between the pikes.

*Moxon.*

Case-hardening is used by file-cutters, when they  
make coarse files, and generally most rasps have  
formerly been made of iron and case-hardened.

*Moxon's Mechanical Exercises.*

Some authors have advised the rasping of these  
bones; but in this case it is needless. *Wiseman.*

I put into his mouth a raspatory, and pulled away  
the corrupt flesh, and with cauteries burnt it to a  
crust. *Id. Surgery.*

RASP, *n. s.* } Ital. *raspo*. A delicious berry  
RASP'BERRY, } that grows on a species of the  
bramble; a raspberry.

Set sorrel amongst rasps, and the rasps will be the  
smaller. *Bacon.*

Raspberries are of three sorts; the common wild  
one, the large red garden raspberry, which is one of  
the pleasantest fruits, and the white, which is little  
inferior to the red. *Mortimer's Husbandry.*

Now will the corinths, now the rasps supply  
Delicious draughts, when prest to vines. *Philips.*

RASPBERRY-TREE. See RUBUS.

RASTADT, a town of Baden, the capital of  
the district of Murg, and the seat of one of the  
four grand courts of the duchy. Here is an ex-  
cellent manufacture of fire arms; but the town  
is chiefly noted as having been, in 1714 and  
1798, the seat of diplomatic conferences. On  
this last occasion two of the French negotiators,  
on their journey to Strasburg, were assassinated  
in a manner never fully explained, but supposed  
to have been the act of common robbers. In  
the campaign of 1796 the French obtained here  
an advantage over the Austrians. Twenty miles  
N. N. E. of Strasburg.

RASTALL (John), a printer and miscellaneous  
writer, born in London about the end of the  
fifteenth century, and educated at Oxford. He  
married the sister of Sir Thomas More, with  
whom he was very intimate, and whose writings

he strenuously defended. He died in 1536.  
Rastall was a zealous Papist. He wrote, 1. Na-  
tura Naturata. Pits calls it an ingenious comedy,  
describing Europe, Asia, and Africa, with cuts.  
2. The Pastyme of the People; the Cronycles  
of diverse Realmys, and most especially of the  
realm of England, fol. 3. Ecclesia Johannis  
Rastal, 1542; one of the prohibited books in the  
reign of Henry VIII. 4. Legum Anglicanarum  
vocabula explicata. French and Latin. Lon-  
don 1567, 8vo.

RAT, *n. s.* Sax. *pæt*; Fr. *rat*; Belg. *ratte*;  
Swed. and Span. *ratla*; *raton*. An animal of the  
mouse kind that infests houses and ships: to  
'smell a rat' is to suspect; be on the watch.

Our natures do pursue

Like rats that ravin down their proper bane.

*Shakspeare.*

I have seen the time, with my long sword I would  
have made you four tall fellows skip like rats. *Id.*

Quoth Hudibras, I smell a rat,

Ralpho, thou dost prevaricate. *Hudibras.*

Thus horses will kneabe at walls, and rats will  
gnaw iron. *Browne's Vulgar Errours.*

If in despair he goes out of the way like a rat with  
a dose of arsenick, why he dies nobly. *Dennis.*

RAT, in zoology. See MUS.

RATAFIA is prepared from the kernels, &c.  
of several other kinds of fruits. Ratafia of  
cherries is prepared by bruising the cherries, and  
putting them into a vessel, wherein brandy has  
been long kept; then adding to them the kernels  
of cherries with strawberries, sugar, cinnamon,  
white pepper, nutmeg, cloves; and to 20 lbs.  
of cherries ten quarts of brandy. The vessel is  
left open ten or twelve days, and then stopped  
close for two months before it be tapped. Ratafia  
of apricots is prepared two ways, viz. either by  
boiling the apricots in white wine, adding to the  
liquor an equal brandy, with sugar, cinnamon,  
mace, and the kernels of apricots; infusing the  
whole for eight or ten days; then straining the  
liquor, and putting it up for use: or else by in-  
fusing the apricots, cut in pieces, for a day or  
two, passing it through a straining bag, and then  
putting in the usual ingredients.

RATE, *n. s., v. a. & v. n.* } Old Fr. *rate*; Lat.

RA'TABLE, *adj.* } *ratius*. Price fixed, or  
allowance settled; tax; degree; value; princi-  
ple of value; quantity; manner: to value at a  
price; make an estimate.

His allowance was a continual allowance, a daily  
ate for every day. *2 Kings xxv. 30.*

I am a spirit of no common rate;

The summer still doth tend upon my state.

*Shakspeare.*

In goodly form comes on the enemy;  
And, by the ground they hide, I judge their number  
Upon or near the rate of thirty thousand. *Id.*

I freely told you all the wealth I had

Ran in my veins, I was a gentleman;

And yet, dear lady,

Rating myself as nothing, you shall see

How much I was a braggart. *Id.*

Many times there is no proportion of shot and  
powder allowed ratably by that quantity of the great  
ordnance. *Raleigh.*

The Danes brought in a reckoning of money by  
ores, per oras; I collect out of the abbey-book of Bur-  
ton, that twenty oræ were ratable to two marks of  
silver. *Comden's Remains.*

Many of the horse could not march at that *rate*, nor come up soon enough. *Clarendon.*

We may there be instructed how to name and *rate* all goods, by those that will concentrate into felicity. *Boyle.*

In *rating*, when things are thus little and frivolous, we must not judge by our own pride and passions, which count nothing little, but aggrandize every affront and injury that is done to ourselves. *Kettleswell.*

You seem not nigh enough your joys to *rate*, You stand indebted a vast sum to fate, And should large thanks for the great blessings pay. *Dryden.*

How many things do we value, because they come at dear *rates* from Japan and China, which, if they were our own manufacture, common to be had, and for a little money, would be neglected! *Locke.*

The price of land has never changed, the several changes have been made in the *rate* of interest by law; nor now that the *rate* of interest is by law the same, is the price of land every where the same. *Id.*

To which relation whatsoever is done agreeably, is morally and essentially good; and whatsoever is done otherwise is at the same *rate* morally evil. *South.*

They obliged themselves to remit after the *rate* of twelve hundred thousand pounds sterling per annum, divided into so many monthly payments. *Addison.*

Tom hinting his dislike of some trifle his mistress had said, she asked him how he would talk to her after marriage, if he talked at this *rate* before? *Id.*

They paid the church and parish *rate*, And took, but read not, the receipt. *Prior.*

In this did his holiness and godliness appear above the *rate* and pitch of other men's, in that he was so infinitely merciful. *Calamy.*

A virtuous beathen is, at this *rate*, as happy as a virtuous Christian. *Atterbury.*

*RATE*, *v. a.* Isl. and Goth. *reita*. To chide hastily and vehemently.

Go *rate* thy minions, proud insulting boy;

Becomes it thee to be thus bold in terms

Before thy sovereign? *Shakespeare. Henry VI.*

If words are sometimes to be used, they ought to be grave, kind, and sober, representing the ill or unbecomingness of the faults, rather than a hasty *rating* of the child for it. *Locke.*

*RATH*, *n. s.* Goth. and Swed. *rad*. A hill. Out of use.

There is a great use among the Irish, to make great assemblies upon a *rath* or hill, there to parly about matters and wrongs between townships or private persons. *Spenser.*

*RATH*, *adj.* } Sax. *rað*, soon. Early; be-

*RATHER*, *adv.* } fore the usual time: rather, the comparative of Sax. *rað*, meaning sooner, is more willingly; with better liking.

This is he that I seide of, after me is comun a man, which was made bfore me, for he was *rather* than I. *Wiclif. Jon i.*

Almighty God desireth not the death of a sinner, but *rather* that he should turn from his wickedness and live. *Common Prayer.*

This is my summer worn away and wasted, Thus is my harvest hastened all to *rathe*, The ear, that budded fair, is burnt and blasted, And all my hoped gain is turned to scathe. *Spenser.*

This is an art, Which does mend nature, change it *rather*, but The art itself is nature. *Shakespeare. Winter's Tale.*

You are come to me in a happy time, The *rather* for I have some sport in hand. *Shakespeare.*

*Rath* ripe are some, and some of later kind, Of golden some, and some of purple rind. *May.*

Bring the *rath* primrose that forsaken dies, The tufted crow-toe and pale jessamine. *Milton.* He sought through the world, but sought in vain. And, no where finding, *rather* feared her slain. *Dryden.*

'Tis *rather* to be thought that an heir had no such right by divine institution, than that God should give such right, but yet leave it undeterminate who such heir is. *Locke.*

'Tis with reluctancy he is provoked by our impenitence to apply the discipline of severity; he had *rather* mankind should adore him as their patron and benefactor. *Rogers.*

*RATIFY*, *v. a.* } Lat. *ratum facio*. To con-  
*RATIFIER*, *n. s.* } firm; settle: he who settles  
*RATIFICATION*. } or confirms: confirmation.

We have *ratified* unto them the borders of Judæa. *1 Mac.*

There must be zeal and fervency in him which proposeth for the rest those suits and supplications, which they by their joyful acclamations must *ratify*. *Hooker.*

They cry, 'chuse we Laertes for our king:' The *ratifiers* and props of every word, Caps, hands, and tongues applaud it to the clouds. *Shakespeare.*

By the help of these, with him above

To *ratify* the work, we may again

Give to our tables meat, sleep to our nights. *Id.*

Tell me, my friend, from whence hadst thou the skill,

So nicely to distinguish good from ill?

And what thou art to follow, what to fly,

This to condemn, and that to *ratify*? *Dryden.*

God *ratified* their prayers by the judgment brought down upon the head of him whom they prayed against. *South.*

*RATIO*, *n. s.* Lat. *ratio*. Proportion.

Whatever inclination the rays have to the plane of incidence, the sine of the angle of incidence of every ray, considered apart, shall have to the sine of the angle of refraction a constant *ratio*. *Cheyne.*

*RATIO*, in arithmetic and geometry, is that relation of homogeneous things which determines the quantity of one from the quantity of another, without the intervention of a third. Two numbers, lines, or quantities, A and B, being proposed, their relation one to another may be considered under one of these two heads:—1. How much A exceeds B, or B exceeds A? And this is found by taking A from B, or B from A, and is called arithmetic ratio. 2. Or how many times, and parts of a time, A contains B, or B contains A? And this is called geometric reason or ratio (or, as Euclid defines it, it is the mutual habitudo or aspect of two magnitudes of the same kind, according to quantity; that is, as to how often the one contains, or is contained in, the other), and is found by dividing A by B, or B by A. And here note, that that quantity which is referred to another quantity is called the antecedent of the ratio; and that to which the other is referred is called the consequent of the ratio; as, in the ratio of A to B, A is the antecedent, and B the consequent. Therefore any quantity, as antecedent, divided by any quantity is a consequent, gives the



ratio of that antecedent to the consequent. Thus the ratio of A to B is  $\frac{A}{B}$ , but the ratio of B to A is  $\frac{B}{A}$ ; and in numbers, the ratio of 12 to 4 is  $\frac{12}{4}$

$= 3$ , or triple; but the ratio of 4 to 12 is  $\frac{4}{12} = \frac{1}{3}$ ,

or subtriple. And here note, that the quantities thus compared must be of the same kind; that is, such as by multiplication may be made to exceed one the other, or as these quantities are said to have a ratio between them, which, being multiplied, may be made to exceed one another. Thus a line, how short soever, may be multiplied, that is, produced so long as to exceed any given right line; and consequently these may be compared together, and the ratio expressed; but as a line can never, by any multiplication whatever, be made to have breadth, that is, to be made equal to a superficies, how small soever; these can therefore never be compared together, and consequently have no ratio or respect one to another.

**RATION**, in the army, a portion of ammunition, bread, drink, and forage, distributed to each soldier in the army, for his daily subsistence, &c. The horse have rations of hay and oats when they cannot go out to forage. The rations of bread are regulated by weight. The ordinary ration of a foot soldier is a pound and a half of bread per day. The officers have several rations, according to their quality, and the number of attendants they are obliged to keep. When the ration is augmented on occasions of rejoicing, it is called a double ration. The ships' crews have also their rations, or allowances of biscuit and water, proportioned according to their stock.

**RATIONAL**, *adj.*

**RATIOCINATE**, *v. n.*

**RATIOCINATION**, *n. s.*

**RATIOCINATIVE**, *adj.*

**RA'TIONALIST**, *n. s.*

**RATIONALITY**, *n. s.*

**RA'TIONALLY**, *adv.*

Latin *rationalis*.

Having reason; agree-

able to reason; wise: to

ratiocinate (not used)

means, to reason or

argue, ratiocination

corresponding: ratio-

cinative is argumentative: rationalist is, one who reasons or proceeds upon reason: rationality, power of reason; or reasonableness: rationally follows the senses of rational.

He often used this comparison: the empirical philosophers are like to pismires; they only lay up and use their store: the *rationalists* are like to spiders; they spin all out of their own bowels: but give me a philosopher, who, like the bee, hath a middle faculty, gathering from abroad, but digesting that which is gathered by his own virtue. *Bacon*.

God decreed to create man after his own image, a free and rational agent. *Hammond*.

The discerning of that connexion or dependence which there is betwixt several propositions, whereby we are enabled to infer one proposition from another, which is called *ratiocination* or discourse. *Wilkins*.

What higher in her society thou findest

Attractive, humane, rational, love still. *Milton*.

Some consecutions are so intimately and evidently connected to, or found in the premises, that the conclusion is attained quasi per saltum, and without any thing of *ratiocinative* process, even as the eye sees his object immediately, and without any previous discourse. *Hale's Origin of Mankind*.

When the conclusion is deduced from the unerring

dictates of our faculties, we say the inference is *rational*. *Glanville's Seepsis*.

In human occurrences, there have been many well directed intentions, whose *rationalities* will never bear a rigid examination. *Browne's Vulgar Errors*.

Can any kind of *ratiocination* allow Christ all the marks of the Messiah, and yet deny him to be the Messiah? *South*.

Upon the proposal of an agreeable object, it may *rationally* be conjectured, that a man's choice will rather incline him to accept than to refuse it. *South*.

When God has made *rationality* the common portion of mankind, how came it to be thy enclosure? *Government of the Tongue*.

Such an inscription would be self-evident without any *ratiocination* or study, and could not fail constantly to exert its energy in their minds. *Bentley*.

If your arguments be *rational*, offer them in as moving a manner as the nature of the subject will admit; but beware of letting the pathetic part swallow up the *rational*. *Swift*.

If it be our glory and happiness to have a *rational* nature, that is endued with wisdom and reason, that is capable of imitating the divine nature; then it must be our glory and happiness to improve our reason and wisdom, to act up to the excellency of our *rational* nature, and to imitate God in all our actions, to the utmost of our power. *Lane*.

**RATS'BANE**, *n. s.* Rat and bane. Poison for rats; arsenic.

When murder's out, what vice can we advance,  
Unless the new-found pois'ning trick of France?  
And when their art of *ratsbane* we have got,  
By way of thanks, we'll send 'em o'er our plot. *Dryden*.

He would throw *ratsbane* up and down a house,  
where children might come at it. *L'Estrange*.

I can hardly believe the relation of his being poisoned, but sack might do it, though *ratsbane* would not. *Swift to Pope*.

**RATISBON**, German Regensburg, an ancient city of Bavaria, long known as the place of meeting for the imperial diet. It is situated on the south bank of the Danube, opposite to the influx of the river Regen, from which its German name is derived, and is surrounded with an earthen mound, though not defensible against an army. It is built of stone, but the houses are very high and old; the streets narrow and crooked. The town-house partakes of the gloomy character of the rest of the town, and the apartment where the diet held its sittings is plain even to meanness. But the cathedral and the church of St. Emeran, the former a venerable Gothic pile and the latter containing a number of good paintings, are worth attention; and after these the episcopal residence, a palace belonging to the prince of Tour and Taxis; the Jesuits' college; the arsenal, and the Haidplatz, where tournaments were formerly given. Here is also a public drawing-school, two public libraries, and several hospitals.

When Ratisbon had the exclusive navigation of the Danube to Vienna, and upwards to Ulm, it was of course far more brisk as a trading town; but it possesses still a considerable share of traffic in timber, corn, and salt. The town has extensive dock-yards for the building of boats and lighters, and a number of breweries and distilleries, but few manufactures. It has long been a favorite residence of the respectable classes of so-

ciety; and formerly the presence of the diet, which assembled here habitually, from 1662, until the extinction of the body in 1805, contributed much to its support. The majority of the inhabitants are Catholics; and Ratisbon (reduced in 1817 to a bishopric) was long the see of an archbishop, who had a considerable territory, and was at the head of the abbey of St. Emeran, situated within the walls, and a small town of itself. In the river is an island, crossed by a bridge of great length, extending across the Danube, and connecting the city with its northern suburb, Stadtham Hof. In April 1809, this country was the scene of obstinate contests between the French and Austrians. Ratisbon is sixty-three miles N. N. E. of Munich, and 127 south-west of Prague. Population 20,000.

RATTEEN', *n. s.* Fr. *ratine*; Span. *ratina*. A kind of stuff.

We'll rig in Meath-street Egypt's haughty queen,  
And Antony shall court her in ratteen. *Swift.*

RATTLE, *v. n., v. a. & n. s.* } Belg. *ratelen*;  
RATTLE-SNAKE, *n. s.* } or a frequentative  
of Sax. *neotan*. To make a sharp, quick, or clattering noise; speak clamorously or eagerly; to move any thing so as to make a clatter; to stun or drive with noise; scold: the noise made; loud and empty talk; a child's toy: the rattlesnake is the genus *crotalus* of amphibia, serpentes. See CROTALUS.

The quiver rattleth against him. *Job xxxix. 23.*  
The noise of a whip, of the rattling of the wheels,  
of prancing horses, and of the jumping chariots.

*Nahum iii. 2.*  
Sound but another, and another shall,  
As loud as thine, rattle the welkin's ear,  
And mock the deep-mouthed thunder.

*Shakespeare.*  
The rattles of Isis, and the cymbals of Brasilea,  
nearly enough resemble each other. *Raleigh.*  
He should be well enough able to scatter the Irish  
as a flight of birds, and rattle away this swarm of  
bees with their king. *Bacon.*  
They had, to affright the enemies horses, big rattles  
covered with parchment, and small stones within;  
but the rattling of shot might have done better service.

*Hayward.*  
All this ado about the golden age is but an empty  
rattle and frivolous conceit. *Hakewill.*

Opinions are the rattles of immature intellects, but  
the advanced reasons have outgrown them.

*Glanville's Scepis.*  
She loses her being at the very sight of him, and  
drops plump into his arms, like a charmed bird into  
the mouth of a rattlesnake. *More's Foundling.*

With jealous eyes at distance she hath seen  
Whispering with Jove the silver-footed queen;  
Then, impotent of tongue, her silence broke,  
Thus turbulent in rattling tone she spoke. *Dryden.*

Her chains she rattles, and her whip she shakes. *Id.*

They want no rattles for their froward mood,  
Nor nurse to reconcile them to their food. *Id.*  
Hearing Æsop had been beforehand, he sent for  
him in a rage, and rattled him with a thousand traitors  
and villains for robbing his house. *L'Estrange.*

The rattlesnake is so called from the rattle at the  
end of his tail. *Grew's Museum.*

There she assembles all her blackest storms,  
And the rude hail in rattling tempest forms.

*Addison.*

I'll hold ten pound my dream is out;

I'd tell it you but for the rattle

Of those confounded drums. *Prior.*

She that would sometimes rattle off her servants  
sharply, now, if she saw them drunk, never took  
notice. *Arbutnot.*

Farewel then, verse, and love, and every toy,

The rhymes and rattles of the man or boy;

What right, what true, what fit we justly call,

Let this be all my care, for this is all. *Pope.*

He is a man of pleasure, and a free-thinker; he is  
an assertor of liberty and property; he rattles it out  
against popery. *Swift.*

RATTLESNAKE. See CROTALUS.

RAVAGE, *v. a. & n. s.* } Fr. *ravager*; barb.

RAVAGER, *n. s.* } Lat. *brassiare*. To lay  
waste; ransack; pillage: the spoil or ruin thus  
made: ravager, he who makes it.

Some cruel pleasure will from thence arise,

To view the mighty ravage of your eyes.

*Dryden.*

Would one think 'twere possible for love

To make such ravage in a noble soul? *Addison.*

Those savages were not then what civilized man-  
kind is now; but without mutual society, without  
arms of offence, without houses or fortifications, an  
obvious and exposed prey to the ravage of devouring  
beasts. *Bentley.*

When that mighty empire was overthrown by the  
northern people, vast sums of money were buried to  
escape the plundering of the conquerors; and what  
remained was carried off by those ravagers. *Swift.*

His blasts obey, and quit the howling hill,

The shattered forest, and the ravaged vale.

*Thomson.*

Cambyses marched one army from Thebes, after  
having overturned the temples, ravaged the country,  
and deluged it with blood, to subdue Ethiopia: this  
army almost perished by famine, insomuch that they  
repeatedly slew every tenth man to supply the re-  
mainder with food. *Darwin.*

RAUCITY, *n. s.* Lat. *raucus*. Hoarseness;  
loud rough noise.

Inequality not stayed upon, but passing, is rather  
an increase of sweetness; as in the purling of a  
wreathed string, and in the raucity of a trumpet.

*Bacon's Natural History.*

RAVE, *v. n.* } Fr. *réver*; Belg. *reven*;

RAVINGLY, *adv.* } Lat. *rabo*. To be delirious;  
talk irrationally or incoherently; burst into furious  
exclamations.

Shall these wild distempers of thy mind,

This tempest of thy tongue, thus rave, and find

No opposition? *Sandy's Paraphrase on Job.*

In this depth of muses, and divers sorts of dis-  
courses, would she ravingly have remained. *Sidney.*

Our ravings and complaints are but like arrows  
shot up into the air, at no mark, and so to no purpose.

*Temple.*

Another partiality is as fantastical and wild, at-  
tributing all knowledge to the ancients or the  
moderns; this raving upon antiquity, in matter of  
poetry, Horace has wittily exposed in one of his  
satires. *Locke.*

Her grief has wrought her into frenzy!

The images her troubled fancy forms

Are incoherent, wild; her words disjointed:

Sometimes she raves for musick, light, and air;

Nor air, nor light, nor musick calm her pains.

*Smith.*

He swore he could not leave me,

With ten thousand ravings.

*Rouse's Royal Convers*



Wonder at my patience,  
Have I not cause to *rave*, and beat my breast,  
To rend my heart with grief, and run distracted?

*Addison.*

Men who thus *rave*, we may conclude their brains  
are turned, and one may as well read lectures at  
Bedlam as treat with such.

*Government of the Tongue.*

It soon infecteth the whole member, and is ac-  
companied with watching and *raving*. *Wiseman.*

Revenge, revenge, thus *raving* through the streets,  
I'll cry for vengeance. *Southern's Spartan Dame.*

RAVEL, *v. a. & v. n.* Belg. *ravelen*. To  
entangle; perplex; involve; entwine one with  
another; unweave; undo knit-work; to fall into  
perplexity or confusion; work in a perplexed  
state.

Sleep, that knits up the *raveled* sleeve of care.

*Shakspeare.*

As you unwind her love from him,

Lest it should *ravel*, and be good to none,

You must provide to bottom it on me. *Id.*

It will be needless to *ravel* far into the records of  
elder times; every man's memory will suggest many  
pertinent instances. *Decay of Piety.*

They but *ravel* it over loosely, and pitch upon  
disputing against particular conclusions, that, at the  
first encounter of them single, seem harsh to them.

*Digby.*

Give the reins to wandering thought,

Regardless of his glory's diminution;

Till, by their own perplexities involved,

They *ravel* more, still less resolved,

But never find self-satisfying solution.

*Milton.*

If then such praise the Macedonian got,

For having rudely cut the Gordian knot;

What glory's due to him that could divide

Such *raveled* interests, has the knot untied,

And without stroke so smooth a passage made,

Where craft and malice such obstructions laid!

*Waller.*

The humour of *ravelling* into all these mystical or  
intangled matters, mingling with the interest and  
passions of princes and of parties, and thereby  
heightened and inflamed, produced infinite disputes.

*Temple.*

RAVELIN, in fortification, was anciently a flat  
bastion placed in the middle of a curtain. See  
FORTIFICATION.

RA'VEN, *n. s., v. a. & v. n.*

RAV'ENOUS, *adj.*

RAV'ENOUSLY, *adv.*

RAV'ENOUSNESS, *n. s.*

Saxon *præfn*,

*præfnian*, to rob;

Belg. *raven*; Goth.

and Swed. *rafn*.

A large black carnivorous fowl, whose cry is  
supposed ominous: to prey rapaciously: the ad-  
jective, &c., corresponding.

Benjamin shall *raven* as a wolf; in the morning he  
shall devour the prey, and at night he shall divide  
the spoil. *Genesis.*

They gaped upon me with their mouths, as a  
*ravens* and a roaring lion. *Psalms xxii. 13.*

The lion strangled for his lionesses, and filled his  
holes with prey, and his dens with *ravin*. *Nahum.*

The *raven* himself is hoarse

That cokes the fatal entrance of Duncan

Under my battlements. *Shakspeare. Macbeth.*

Thriftless ambition, that will *raven* up

hine own life's means. *Shakspeare.*

The cloyed will

That satiate yet unsatisfied desire, that tub

Both filled and running, *ravens* first the lamb,

Longs after for the garbage. *Id. Cymbeline.*

Thy desires

Are wolfish, bloody, starved, and *ravenous*.

*Shakspeare.*

He made the greedy *ravens* to be Elias' caterers,  
and bring him food. *King Charles.*

As when a flock

Of *ravenous* fowl, through many a league remote,  
Against the day of battle, to a field

Where armies lie encamped come flying, lured

With scent of living carcasses.

*Milton's Paradise Lost.*

To me, who with eternal famine pine,

Alike is hell, or paradise, or heaven;

There best, where most with *ravin* I may meet.

*Milton.*

The *ravenousness* of a lion or bear are natural to  
them; yet their mission upon an extraordinary occa-  
sion may be an *actus imperatus* of divine providence.

*Hale.*

I have seen a perfectly white *raven*, as to bill as  
well as feathers. *Boyle on Colours.*

On several parts a several praise bestows,

The ruby-lips, and well-proportioned nose,

The snowy skin, the *raven* glossy hair,

The dimpled cheek.

*Dryden's Cymon and Iphigenia.*

The more they fed, they *ravened* still for more,

They drained from Dan, and left Beersheba poor;

But when some lay preferment fell by chance,

The Gourmands made it their inheritance. *Dryden.*

They might not lie in a condition exposed to the  
*ravin* of any vermin that may find them, being unable  
to escape. *Ray.*

What! the kind Ismena,

That nursed me, watched my sickness! oh she  
watched me,

As *ravenous* vultures watch the dying lion. *Smith.*

The *raven* once in snowy plumes was drest,

White as the whitest dove's unsullied breast,

His tongue, his prating tongue, had changed him  
quite

To sooty blackness from the purest white. *Addison.*

Convulsions rack man's nerves, and cares his  
breast,

His flying life is chased by *ravens* pains

Through all his doubles in the winding veins.

*Blackmore.*

Hence Gildon rails, that *raven* of the pit,

Who thrives upon the carcasses of wit. *Young.*

RAVEN, in ornithology. See CORVUS.

RAVENNA, a large town in the east of Italy,  
and states of the church, situated in a marshy  
district at the mouth of the Montone. In the  
time of the Lower empire it stood on a bay of  
the Adriatic, and had a considerable port, sepa-  
rated from the city by the Via Cæsaris; but this  
port is now filled up with mud, and the city,  
though still occupying its former site, as proved  
by the ancient monuments it contains, is now at  
a distance of three or four miles from the sea.  
The situation is pleasant, though unhealthy from  
the marshy nature of the ground. This has been  
partly remedied by carrying along the side of the  
town the rivers Montone and Ronco. In former  
times Ravenna was surrounded with lagunes: at  
present, though encircled with a mound, it is not  
a place of strength. Its streets are straight and  
broad, but gloomy; and the town has a deserted  
aspect. The most interesting objects are the mo-  
numents of antiquity, in particular the ruins of  
the palace of Theodoric, and the Porta Aurea, a  
splendid gate of marble. Smaller monuments,  
as mosaics, bas reliefs, and statues, are found in



all parts of the town. The cathedral is a fine modern edifice, having its nave supported by four ranges of columns of Grecian marble. The octagon church of St. Vitale, erected about the sixth century, is likewise supported by pillars of Grecian marble, brought from Constantinople. Another church, called the Rotonda, and situated outside of the town, was built in honor of Theodoric, by his daughter Amalasonda. Ravenna contains likewise the tomb of Dante. It was made a Roman colony by Augustus: Tiberius repaired its walls, and made other improvements; and the emperor Honorius made it the seat of his residence. Theodoric, king of the Ostrogoths, having, in the latter part of the fifth century, become master of Italy, fixed here the seat of his empire, and erected several buildings. Ravenna was also the residence of the imperial lieutenants in the reign of Justinian; and Longinus, the successor of Narses, took the title of exarch, borne by the governors of Italy during 175 years that they resided at Ravenna. The exarchate was brought to a close in the eighth century, by Pepin, father of Charlemagne, who made it over to the see of Rome. On Easter day, 1512, a battle was fought in the neighbourhood between the French and Spaniards, in which the former took Ravenna by assault, and plundered it in a manner which it never recovered. The town has given birth to several eminent men, and is still the see of an archbishop, and the residence of a papal legate. Its manufactures, chiefly of silk, are inconsiderable, but it has a great annual fair. Population 12,000. Forty miles east of Bologna, and seventy north-east of Florence.

RAVENNA (John de), otherwise called Malphaghino, was born in Ravenna in 1352. He studied under Donatus the grammarian. After a wandering life, for some years, he settled at Padua, where Sicco, one of his scholars, says he taught the Roman eloquence and moral philosophy, with applause and success beyond all the professors of that period. In 1397, his forty-fifth year, John was invited by the magistrates of Florence to settle in that city, where he taught many learned men. He died about 1418.

RAUGHT. The disused pret. and part. pass. of REACH. Snatched; reached; attained.

His tail was stretched out in wondrous length,  
That to the house of heavenly gods it *raught*,

And with extorted power and borrowed strength,  
The ever-burning lamps from thence it brought.

Spenser.

Gritus, furiously running in upon Schenden, violently *raught* from his head his rich cap of sables, and with his horsemen took him.

Knolles.

The hand of death has *raught* him.

Shakespeare.

RAVILLIAC (Francis), the assassin of Henry IV. of France, was a native of Angoulesme, and at the time of his execution about thirty-two years of age. Ravillac's parents lived upon alms. His father was an inferior retainer to the law, and his son had been bred up in the same profession. Ravillac had set up a claim to an estate, but the cause went against him, which affected his mind. He afterwards kept a school, and received gifts of small value from the parents of those whom he taught. When he was put to the torture, he broke out into horrid execrations,

but always insisted that he acted from his own impulse, and that he could accuse nobody. On the day of his execution, after he had made the amende honourable before the church of Notre Dame, he was carried to the Greve; and tied to a wooden engine in the shape of a St. Andrew's cross. His right hand, with the knife with which he did the murder fastened in it, was first burnt in a slow fire; then the fleshy parts of his body were torn with red-hot pincers, and melted lead, oil, pitch, and rosin poured into the wounds. The people refused to pray for him; and when, according to the sentence pronounced upon him, he came to be dragged to pieces by four horses, one of those that were brought appearing to be but weak, one of the spectators offered his own, with which the criminal was much moved: he is said to have then made a confession, which was so written by the greffier Voisin that not one word of it could ever be read. He was very earnest for absolution, which his confessor refused, unless he would reveal his accomplices; 'give it me conditionally,' said he, 'upon condition that I have told the truth,' which he did. His body was so robust, that it resisted the force of the four horses; and the executioner was at length obliged to cut him into quarters, which the people dragged through the streets. The house in which he was born was demolished, and a column of infamy erected; his father and mother were banished from Angoulesme, and ordered to quit the kingdom upon pain of being hanged, if they returned, without any form of process; his brothers, sisters, uncles, and other relations, were commanded to lay aside the name of Ravillac, and to assume some other. Such was the fate of this murderer, who, according to his own account, suffered himself to be impelled to the act by the seditious sermons and books of the Jesuits, whom Henry, rather out of fear than love, had recalled and caressed. Neither the dying words of Ravillac, nor so much of his process as was published, were credited, by his contemporaries. Various reports were circulated which it is unnecessary to recapitulate, as they were totally unsupported by any evidence. See FRANCE.

RAV'ISH, *v. a.* Fr. *ravir*; Ital. *rapire*; Lat. *rapio*. To constuprate by force; deflower by violence; take away violently; overcome the senses; hence transport with pleasure.

I e thou *ravished* always with her love.

Proverbs.

They *ravished* the women and maids.

Lam. v. 11.

They are cruel and bloody, common *ravishers* of women, and murderers of children.

Spenser.

They cut thy sister's tongue, and *ravished* her.

Shakespeare.

These hairs which thou dost *ravish* from my chin, Will quicken and accuse thee.

Id. King Lear.

Of his several *ravishments*, betrayings and stealing away of men's wives, came in all those ancient fables of his transformations and all that rabble of Grecian forgeries.

Raleigh.

As all the housewiferies of deities are

To hear a voice so *ravishingly* fair.

Chapman.

A *ravisher* must repair the temporal detriment to the maid, and give her a dowry, or marry her if she desire it.

Taylor.

Tell them ancient stories of the *ravishment* of chaste maidens. *Id. Rule of Holy Living.*

What a *ravishment* was that, when, having found out the way to measure Hiero's crown, he leaped out of the bath, and, as if he were suddenly possessed, ran naked up and down! *Wilkins.*

Can any mortal mixture of earth's mould  
Breathe such divine enchanting *ravishment*? *Milton.*

I owe myself the care,  
My fame and injured honour to repair;  
From thy own tent, proud man, in thy despite,  
This hand shall *ravish* thy pretended right. *Dryden.*

Turn hence those pointed glories of your eyes;  
For if more charms beneath those circles rise,  
So weak my virtue, they so strong appear,  
I shall turn *ravisher* to keep you here. *Id.*

I told them I was one of their knight errants that delivered them from *ravishment*. *Id.*

But when in beauty's light  
She meets my *ravished* sight,  
When through my very heart  
Her beaming glories dart;

'Tis then I wake to life, to light, and joy. *Burns.*

**RAVITZ**, or **RAWITSCH**, a fortified town of Prussian Poland, near the confines of Silesia. It has a wall and ditch; four gates; is regularly built, and the streets generally paved. Of the 8000 inhabitants 1200 are Jews; the rest chiefly Lutherans. It has manufactures of woollen, linen, hats, and leather. The town was erected by fugitives from Germany, during the thirty years' war. In 1704 Charles XII. of Sweden took up his winter quarters here; but in 1707 the Russians plundered and burned it down. In 1802 the greatest part was again burned by an accidental fire. Fifty-five miles south of Posen.

**RAUJESHY**, an extensive district of Bengal, situated principally between 24° and 25° of N. lat. It is intersected and watered in its whole length by the Ganges and other rivers. It produces four-fifths of the silk exported from Bengal, and contains Moorshudabad, Baulea, Commercolly, and Bogwangola, and 1,500,000 inhabitants. The zemindary of this district had been long possessed by a Hindoo family, the last of whom, dreading the tyranny of the nabob Moorshud Cooly Jaffier Khan, terminated his own existence, and the zemindary was transferred about the year 1722 to a person named Ramje-won, whose family still retain it.

**RAURICUM**, in ancient geography, a town of the Raurici, situated over against Abnoba, a mountain from which the Danube takes its rise. It was a Roman colony, led by Lucius Munatius Plancus, the scholar and friend of Cicero; called Colonia Rauriaca, by Pliny, Raurica, and Augusta Rauricorum. The town was destroyed in Julian's time.

**RAUVOLFIA**, a genus of the monogynia order, and pentandria class of plants; natural order thirtieth, cortortæ. It is named after the celebrated botanist Rauwolf.

**RAUWOLF** (Leonard), a learned physician and botanist of the sixteenth century, born in Augsburg. To acquire the knowledge of botany, he travelled through Syria, Arabia, and America. He published an Account of his Travels, which

was translated and printed in England in 1698. Being persecuted for his religious opinions, he retired to Linton, where he died in 1606. His *Flora Orientalis* was published at Leyden 1755.

**RAW**, *adj.* Sax. *pneap*; Teut. and **RAWBONED**, Belg. *raco*, *rauw*; Goth. **RAWHEAD**, *n. s.* and Swed. *ra*. Uncooked; **RAW'LY**, *adv.* unwrought; bare or stripped **RAW'NESS**, *n. s.* of skin; sore; unripe; new; crude; bleak; chill: rawboned is having bones scarcely covered with flesh: raw-head, a supposed spectre or hobgoblin: the adverb and noun substantive following correspond with raw.

If there be quick *raw* flesh in the risings, it is an old leprosy. *Leviticus* xiii. 50.

Full of great lumps of flesh, and gobbets *raw*. *Spenser.*

They carried always with them that weed, as their house, their bed, and their garment; and, coming lately into Ireland, they found there more special use thereof, by reason of the *raw* cold climate. *Id. State of Ireland.*

All aloud the wind doth blow,  
And coughing drowns the parson's saw;  
And birds sit brooding in the snow,  
And Marian's nose looks red and *raw*. *Shakspeare.*

I have in my mind  
A thousand *raw* tricks of these bragging jacks. *Id.*

Youthful still in your doublet and hose, this *raw* rheumatick day. *Id.*

Lean *rawboned* rascals! who would e'er suppose  
They had such courage? *Id.*

Some crying for a surgeon, some upon the debts  
they owe, some upon their children *rawly* left. *Id. Henry V.*

Why in that *rawness* left he wife and children,  
without leave taking? *Id. Macbeth.*

Some people, very *raw* and ignorant, are very unworthily and unfitly nominated to places, when men of desert are held back and unpreferred. *Raleigh's Essays.*

Distilled waters will last longer than *raw* waters. *Bacon.*

Charles V., considering the *rawness* of his seamen, established a pilot major for their examination. *Hakewill.*

The fire digests the *rawness* of the night. *Bp. Hall. Contemplation.*

Sails were spread to every wind that blew,  
*Raw* were the sailors and the depths were new. *Dryden.*

Hence draw thy theme, and to the stage permit  
*Rawhead* and bloody bones, and hands and feet,  
Ragouts for Tereus or Thyestes drest. *Id.*

The wolf was content to barter away a *rawboned* carcass for a smooth and fat one. *L'Estrange.*

Servants awe children, and keep them in subjection, by telling them of *rawhead* and bloody bones. *Locke.*

People, while young and *raw*, and soft-natured, are apt to think it an easy thing to gain love, and reckon their own friendship a sure price of another man's; but, when experience shall have once opened their eyes, they will find that a friend is the gift of God. *South.*

**RAWANKRAD**, a noted long and narrow lake in the mountains of Thibet, to the north of the great Himmaleh range. It is connected with the lake Mansorawar, and gives rise to the

Sutlegeo. It is divided by an island and fed by several small rivers, and by the melting of the snow, with which the neighbouring mountains are always covered. In its vicinity is to be seen Mount Cailas, a celebrated scene of Hindoo fable. It is situated about 31° of N. lat., and was visited in the year 1812 by Mr. Moorcroft.

RAWLEY (William), D. D., a learned divine, born at Norwich, about 1518. He studied at Benet College, Cambridge; took his degree of A. B. in 1604; A. M. in 1608; B. D. in 1615; and D. D. in 1621. In 1609 he was chosen fellow; took orders in 1611, and was appointed rector of Landbeach in 1616. Although he was chaplain to lord Verulam, and afterwards to king Charles I. and II., he never received any higher promotion. During the commonwealth he was ejected by the parliament; but survived their power, and was restored to his living, which he held till his death, June 18th, 1667. He was married and had a son.

RAWLINS (Thomas), a dramatic writer, who was engraver for the mint under Charles I. and II. He wrote three plays, entitled *Rebellion*, *Tom Essence*, and *Tunbridge Wells*; and died in 1670.

RAWLINSON (Richard), LL.D., an eminent English antiquary, educated at St. John's College, Oxford, where he took his degrees in 1713 and 1719. He made large collections for the continuation of Wood's *Athenæ Oxonienses*, and *History of Oxford*; which, with notes of his own travels, he bequeathed to the university. He promoted the publication of many books of history and antiquities, with particular descriptions of several counties in England. In 1728 he translated and published Fresnoy's new mode of studying history, with a catalogue of the chief historians, 2 vols. 8vo. In 1750 he founded an Anglo-Saxon professorship at Oxford; and bequeathed to that university a large collection of books and medals, and also his heart in a marble urn. He died at Islington in 1755.

RAWLINSON (Christopher, esq.), of Clarkhall, in Lancashire, another learned antiquary, was born in 1677, and educated at Queen's College, Oxford. He became eminent for his skill in Saxon and northern literature; and published a beautiful edition of king Alfred's Saxon translation of Boethius de Consolatione, Oxford 1698, 8vo. He died January 8th, 1733, leaving a great collection of MSS.

RAWLINSON (Thomas), a learned collector of books, commemorated in Addison's *Tatler*, under the name of Tom Folio. He collected such a quantity of books that he took a large house on purpose for them. He died in 1725, aged forty-four, and the sale of his library lasted three months.

RAY (John), a celebrated botanist, was born at Black Notley in Essex, in 1628. He received the first rudiments of education at the grammar-school at Braintree; and in 1644 was admitted into Catharine Hall, Cambridge, whence he afterwards removed to Trinity College in that university. He took the degree of M. A. and became at length a senior fellow of the college; but his intense application to his studies having

injured his health, he was obliged to exercise himself by riding or walking in the fields, which led him to the study of plants. In 1660 he published his *Catalogus Plantarum circa Cantabrigiam nascentium*, and was ordained deacon and priest. In 1661 he made a tour through Britain along with Mr. Willughby, in search of rare plants; and in 1662 accompanied him in a tour through Holland, Germany, France, and Italy; and on his return was made F. R. S. In 1672 Mr. Willughby dying left Ray one of his executors, and tutor to his sons, with £60 a year for life. For their use he composed his *Nomenclator Classicus*, in 1672. In 1673 he married a daughter of Mr. Oakley, of Launton, Oxfordshire; and published his *Observations Topographical and Moral, &c.*, made in foreign countries; to which was added his *Catalogus Stirpium in Exteris Regionibus Observatarum*; and about the same time his *Collection of Unusual or local English Words*, which he had gathered up in his travels through the counties of England. In 1697 he published the *Wisdom of God manifested in the Works of the Creation*, 8vo. The rudiments of this work were read in some college lectures; and another collection of the same kind he enlarged and published under the title of *Three Physico-Theological Discourses, concerning the Chaos, Deluge, and Dissolution of the World*, 8vo. 1692. He died in 1705. He was modest, affable, and communicative; and was distinguished by his probity and piety. He wrote a great number of other works; the principal of which are, 1. *Catalogus Plantarum Angliæ*. 2. *Dictionariolum Trilingue secundum Locos Communes*. 3. *Historia Plantarum, Species hactenus Editas, aliasque insuper noviter multas Inventas et Descriptas*, Complectens, 3 vols. 4. *Methodus Plantarum Nova, cum Tabulis*, 8vo., and several other works on plants. 5. *Synopsis Methodica Animalium, Quadrupedum et Serpentine Generis*, 8vo. 6. *Synopsis Methodica Avium et Piscium*. 7. *Historia Insectorum, Opus Posthumum*. 8. *Methodus Insectorum*. 9. *Philosophical Letters, &c.*

RAY, *n. s. & v. a.* Fr. *raie*; Span. *rago*; Ital. *raggio*; Lat. *radius*. A beam of light; any lustre, natural or artificial; a mental beam: as an obsolete verb active, to streak with ray-like lines.

Before a bubbling fountain low she lay,  
Which she increased with her bleeding heart,  
And the clean waves with purple gore did ray.

Spenser.

His horse is rai'd with the yellows. Shakespeare.

These eyes that roll in vain

To find thy piercing ray, and find no dawn

Milton.

The least light, or part of light, which may be stopt alone, or do or suffer any thing alone, which the rest of the light doth not or suffers not, I call a ray of light.

Newton.

Sol through white curtains shot a tim'rous ray,  
And op'd those eyes that must eclipse the day.

Pope.

Then kneeling down, to Heaven's Eternal King,  
The saint, the father, and the husband prays:  
Hope "springs exulting on triumphant wing,"  
That thus they all shall meet in future days:

There ever bask in uncreated rays,



No more to sigh, or shed the bitter tear,  
Together hymning their Creator's praise. *Burns.*

RAY, in optics. See **LIGHT** and **OPTICS**.

RAYS, INFLECTED, those rays of light which, on their near approach to the edges of bodies, in passing by them, are bent out of their course, being turned either from the body or towards it. This property of the rays of light is generally termed diffraction by foreigners, and Dr. Hooke sometimes called it deflection.

RAYS, PENCIL OF, a number of rays issuing from a point of an object, and diverging in the form of a cone.

RAYS, REFLECTED, those rays of light, which, after falling upon the body, do not go beyond the surface of it, but are thrown back again.

RAYS, REFRACTED, those rays of light which, after falling upon any medium, enter its surface, being bent either towards or from a perpendicular to the point on which they fell.

RAYNAL (William Thomas), the celebrated abbé, was born in 1712: educated among the Jesuits, and had even become a member of their order; but was expelled for denying the supreme authority of the church. He afterwards associated with Voltaire, D'Alembert, and Diderot, and was by them employed to furnish the theological articles for the *Encyclopedie*. In this, however, he received the assistance of the abbé Yvon, to whom he did not give above a sixth part of what he received; which being afterwards discovered, he was obliged to pay Yvon the balance. His most celebrated work is his *Political and Philosophical History of the European Settlements in the East and West Indies*; which has been translated into all the languages of Europe, and much admired. This work was followed in 1780 by another, entitled *The Revolution of America*, in which the abbé pleads the cause of the Americans with zeal. The French government commenced a prosecution against him for the former of these works; upon which he retired to Berlin, where Frederick the Great afforded him an asylum. The chief trait in Raynal's character was his love of liberty; but, when he saw the length to which the French revolutionists were going, he made one effort to stop them in their career. In May, 1791, he addressed a letter to the Constituent National Assembly, in which, after complimenting them upon the great things they had done, he cautioned them against the dangers of going farther. He lived not only to see his forebodings of public calamity realised, but to suffer his share of it. After being stripped of all his property, which was considerable, by the robbers of the revolution, he died in poverty, in March 1796, in the eighty-fourth year of his age. Besides the works above mentioned, he wrote, 1. *A History of the Parliament of England*. 2. *A History of the Stadtholderate*. 3. *The History of the Divorce of Catharine of Arragon by Henry VIII*. About the time of his death, he was preparing a new edition of all his works, with many alterations; and he is said to have left among his MSS. *A History of the Revocation of the Edict of Nantes*, in 4 vols; but during the bloody reign of Robespierre he burnt a great number of his MSS.

RAZE, *n. s.* Span. *rayz*, a root. A root of ginger. Written also *race*, but less properly.

I have a gammon of bacon and two *razes* of ginger to be delivered. *Shakspeare. Henry IV.*

RAZE, *v. a.* } Fr. *raser*; Lat. *rasus*. See  
RAZURE, *n. s.* } RASE. To overthrow; ruin;  
subvert; efface: *razure*, the act or mark of razing.

Will you suffer a temple, how poorly built soever, but yet a temple of your deity, to be razed?

*Sidney.*

It grieved the tyrant that so base a town should so long hold out, so that he would threaten to raze it.

*Knolles.*

He yolketh your rebellious necks,  
*Razeth* your cities, and subverts your towns.

*Shakspeare.*

Pluck from the memory a rooted sorrow,  
*Raze* out the written troubles of the brain. *Id.*

Oh! your desert speaks loud,  
It well deserves with characters of brass  
A fortified residence, 'gainst the tooth of time  
And *razure* of oblivion. *Id.*

He in derision sets  
Upon their tongues a various spirit, to raze  
Quite out their native language; and instead,  
To sow a jangling noise of words. *Milton.*  
Shed Christian blood, and populous cities raze;  
Because they're taught to use some different phrase.

*Waller.*

We touched with joy  
The royal hand that razed unhappy Troy.

*Dryden.*

The place would be razed to the ground, and its foundations sown with salt. *Addison's Spectator*

RAZOR, *n. s.* } Fr. *razoir*; Lat. *rasor*. A  
RAZORFISH. } knife used in shaving: a fish,  
so called from its shape.

Zeal, except ordered aright, useth the *razor* with such eagerness that the life of religion is thereby hazarded.

*Hooker.*

These words are *razors* to my wounded heart.

*Shakspeare.*

New-born chins be rough and *razourable*. *Id.*  
The sheath or *razorfish* resembleth in length and bigness a man's finger. *Carew.*

Those thy boisterous locks, not by the sword  
Of noble warrior, so to stain his honour,  
But by the barber's *razor* best subdued. *Milton.*

*Razor* makers generally clap a small bar of Venice steel between two small bars of Flemish steel, and weld them together, to strengthen the back of the *razor*.

*Moxon.*

As in smooth oil the *razor* best is whet,  
So wit is by politeness sharpest set,  
Their want of edge from their offence is seen;  
Both pain us least when exquisitely keen. *Young.*

REACCESS, *n. s.* Re and access. Renewed visit.

Let pass the quailing and withering of all things by the recess, and their reviving by the *reaccess* of the sun.

*Hakewill.*

REACH, *v. a., v. n. & n. s.* Sax. *reacan*; Belg. *rekken*; Goth. *reckia*. To attain; penetrate or be adequate to; arrive at; touch, strike, or fetch, from a distance; hold out; give: as a verb neuter, be extended; penetrate; be far extended; endeavour: as a noun substantive reach is power of touching, taking, or compassing; limit of faculties; attainment; authority; range; extent; scheme; device; fetch.

He hath delivered them into your hand, and ye have slain them in a rage, that *reacheth* up unto heaven.

*2 Chronicles xxviii.*

*Reach* hither thy finger, and behold my hands;  
and *reach* hither thy hand, and thrust it into my  
side. *John* xx. 27.

He *reached* me a full cup. *2 Ecdras* xiv. 39.

These kinds of goodness are so nearly united to  
the things which desire them, that we scarcely per-  
ceive the appetite to stir in *reaching* forth her hand  
towards them. *Hooker*.

We hold that the power which the church hath  
lawfully to make laws, doth extend unto sundry  
things of ecclesiastical jurisdiction, and such other  
matters whereto their opinion is, that the church's  
authority and power doth not *reach*. *Id.*

Great men have *reaching* hands. *Shakspeare*.

Strain not my speech

To grosser issues, nor to larger *reach*,

Than to suspicion. *Id. Othello*.

ne duke of Parma had particular *reaches* and  
ends to his own underhand, to cross the design.

*Baron*.

Some, under types, have affected obscurity to  
amuse and make themselves admired for profound  
*reaches*. *Howel*.

Round the tree

They longing stood, but could not *reach*.

*Milton*.

Thy desire leads to no excess that *reaches* blame.

*Id.*

Lest he *reach* of the tree of life, and eat.

*Id.*

The confines met of empyrean heaven,

And of this world: and, on the left hand, hell

With long *reach* interposed. *Id. Paradise Lost*.

The new world *reaches* quite cross the torrid zone  
in one tropick to the other. *Boyle*.

The coast so long desired

Thy troops shall *reach*, but having reached, *repent*.

*Dryden*.

What remains beyond this, we have no more a  
positive notion of, than a mariner has of the depth  
of the sea; where, having let down his sounding line,  
he *reaches* no bottom. *Locke*.

When men pursue their thoughts of space, they  
are apt to stop at the confines of body, as if space  
were there at an end too, and *reached* no farther.

*Id.*

There may be in a man's *reach* a book containing  
pictures and discourses, capable to delight and in-  
struct him, which yet he may never have the will to  
open. *Id.*

Through such hands

The knowledge of the gods is *reached* to man.

*Rowe*.

Here imprecations *reach* not to the tomb,  
They shut not out society in death. *Addison's Cato*.

What are riches, empire, power,  
But larger means to gratify the will;  
The steps by which we climb to rise and *reach*  
Our wish, and, that obtained, down with a scaffolding  
Of sceptres, crowns, and thrones: they've served  
their end,

And there like lumber to be left and scorned?

*Congreve*.

The best accounts of the appearances of nature,  
which human penetration can *reach*, come short of  
its reality. *Cheyne*.

It must fall perhaps before this letter *reaches* your  
hands. *Pope*.

Be sure yourself and your own *reach* to know,

How far your genius, taste, and learning go. *Id.*

The influence of the stars *reaches* to many events,  
which are not in the power of reason. *Swift*.

REACT, *v. a.* } Re and act. To return  
REACTION, *n. s.* } an impulse or impression:  
the noun substantive corresponding.

Do not great bodies conserve their heat the longest,  
their parts heating one another; and may not great,  
dense, and fixed bodies, when heated beyond a cer-  
tain degree, emit light so copiously as by the  
emission and *reaction* of its light, and the reflections  
and refractions of its rays within its pores, to grow  
still hotter till it comes to a certain period of heat,  
such as that of the sun? *Newton's Opticks*.

The lungs being the chief instrument of sanguifica-  
tion, and acting strongly upon the chyle to bring it  
to an animal fluid, must be *reacted* upon as strongly.  
*Arbuthnot*.

Cut off your hand, and you may do  
With t'other hand the work of two;  
Because the soul her power contracts,  
And on the brother limb *reacts*.

*Swift's Miscellanies*.

READ, *v. a., v. n. & n. s.*

READER, *n. s.*

READERSHIP,

READING.

Sax. *ræð*; Teut.  
*reden*; Goth. *reda*,  
*rada*, to explain or  
divine. To peruse;  
discover by marks or characters; hence learn by  
observation of any kind; to perform the act of  
reading; be studious; know by reading: as an  
obsolete noun substantive, counsel; saying:  
a reader is he who reads; who is studious; or  
whose office it is to read in public: readership,  
his office: reading is public recital; study; varia-  
tion of copies.

It shall be with him, and he shall *read* therein,  
that he may learn to fear the Lord. *Deut.* xvii. 19.

Give attendance to *reading*, exhortation, and doc-  
trine. *1 Timothy*.

The man is blest that hath not lent

To wicked *read* his ear.

*Sternhold*.

This *reade* is rife that oftentime

Great cumburs fall unsoft,

In humble dales is footing fast,

The trade is not so tickle.

*Spenser*.

An armed corse did lye,

In whose dead face he *read* great magnanimity. *Id.*

The Jews had their weekly *readings* of the law.

*Hooker*.

I have seen her take forth paper, write upon't,  
*read* it, and afterwards seal it. *Shakspeare*.

O most delicate fiend!

Who is't can *read* a woman?

As we must take the care that our words and  
sense be clear; so, if the obscurity happen through  
the hearers or *readers* want of understanding, I am  
not to answer for them. *Ben Jonson*.

'Tis sure that Fleury *reads*.

*Taylor*.

Virgil's shepherds are too well *read* in the philoso-  
phy of Epicurus. *Dryden*.

Basiris' altars, and the dire decrees

Of hard Eurestheus, every *reader* sees. *Id.*

Till a man can judge whether they be truths or no,  
his understanding is but little improved: and thus  
men of much *reading* are greatly learned, but may be  
little knowing. *Locke*.

We have a poet as exalted  
as his stature, and who is very well *read* in Longinus,  
his treatise concerning the sublime. *Addison*.

That learned prelate has restored some of the  
*readings* of the authors with great sagacity.

*Arbuthnot on Coins*.

The passage you must have *read*, though since  
slept out of your memory. *Pope*.

Less *reading* than makes felons 'scape,

Less human genius than God gives an ape,

Can make a Ciber.

*Id.*

I have *read* of an eastern king, who put a judge to  
death for an iniquitous sentence. *Swift*.



He got into orders, and became a reader in a parish church at twenty pounds a year. *Id.*

When they have taken a degree, they get into orders, and solicit a readership. *Id. Miscellanies.*

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.

*Watts on the Mind.*

READEPTION, *n. s.* Lat. *re* and *adeptus*. Recovery; act of regaining.

Will any say that the readeption of Trévigi was matter of scruple? *Bacon.*

READING, a borough, market and county-town in the county of Berks, is thirty-nine miles west by south from the metropolis, on the high road from London to Bath. It is of considerable extent and importance, and is unquestionably of very great antiquity; but whether it is indebted for its origin to the Britons, the Romans, or the Saxons, is unknown. In 1389 a great council was held at Reading, at which the king and his barons were reconciled by John of Gaunt. Parliaments were held here in 1440 and 1451; in the former of which the order of viscounts was first established; and in the year following the parliament adjourned hither from Westminster, on account of the plague. Edward IV.'s marriage with Elizabeth, lady Grey, was first acknowledged at Reading, in 1464; on which occasion she made her public appearance at the abbey, conducted by the duke of Gloucester and the earl of Warwick. In 1466 parliament was a second time adjourned to Reading, to avoid the plague. King Henry VIII. frequently resided here at the dissolved abbey. His son, king Edward VI., visited the town in 1552, when he was met by the mayor and aldermen at Coley-Cross, and presented with two yokes of oxen. The same ceremony was repeated when Reading was visited by the bigoted Mary, and her husband, Philip of Spain. When, early in the reign of Charles I., the plague raged with great violence in the metropolis, all the great courts of law were held here. In 1642 Reading was a parliamentary post; but the garrison, wanting ammunition, quitted the town, without resistance, on the approach of the king's horse. In consequence of this event it became a royal garrison, and continued to be so till taken by Essex in April 1643, after a siege of eight days. The king, however, again recovered it in September, and held it till May 1644, when he ordered the works to be demolished. Reading was afterwards frequently occupied as the head quarters of the parliamentary army, and much impoverished by the contributions levied upon it. In 1688 the army of king James II. was quartered in this town, but quitted it on the approach of the prince of Orange. In 1700 queen Anne visited Reading, when she was received by the corporation in state, and presented with forty broad pieces of gold in an elegant purse.

The first monarch who conferred upon Reading the privilege of separate jurisdiction was Henry III. His charter was confirmed by all his successors, but without any material alterations, till the reign of Henry VI., when the corporation is first mentioned by the title of the mayor and burgesses. Charles I. authorised alder-

men to be elected, and invested them with ample powers for the government of the town. This charter was confirmed, after the restoration, by Charles II., and is the one now extant. By it the officers are declared to be a mayor, twelve aldermen, and the same number of capital burgesses; the mayor, and his deputy (the preceding mayor), the senior alderman, the bishop of Salisbury, and his chancellor, being justices of the peace for the borough, and empowered to hold sessions, and a court of record. Reading sent members to parliament from the time of the earliest records. Before 1716 the right of election was vested in the freemen not receiving alms, and in the inhabitants paying scot and lot; but in that year it was limited, by a decision of the house of commons, to the inhabitants paying scot and lot only. The number of voters is large, and the mayor is the returning officer.

The town is situated on both banks of the river Kennet, which here separates itself into several branches. It contains three parishes, St. Giles, St. Mary, and St. Lawrence. Formerly it was a place of great trade in woollens, but that manufacture fell to decay during the seventeenth century, and has never since revived. The principal support of the town arises from its water communications with London, Bath, and Bristol. The articles exported are flour, timber, bark, straight hoops, and a variety of minor articles. Many improvements have been lately made in the internal navigation of the district.

Its markets are held weekly, on Wednesday and Saturday, and there are four annual fairs. The houses are mostly of brick, and the streets regular, spacious, well lighted, and paved. Within the last few years the town has greatly increased in size, and a new town has sprung up to the westward of the old one. Along the Oxford and London roads, also, many well built rows of houses have been lately erected.

The principal public buildings and institutions in the town are the three churches of St. Lawrence, St. Mary, and St. Giles; a handsome episcopal chapel recently erected by the Rev. George Hulme; and several dissenting meeting-houses; the town-hall and free-school, blue-coat school, green-school, foundation school, the school of industry, Lancasterian school, school for national education, the theatre, and the county gaol.

The ruins of the ancient monastery are also an object of considerable attraction. The church of St. Lawrence was chiefly erected towards the close of the sixteenth century, and is partly constructed of materials taken from the buildings of the abbey. St. Mary's church is more ancient than that of St. Lawrence, and its tessellated tower is much admired. St. Giles's church was probably constructed at the commencement of the twelfth century. The tower only is modern, the ancient one having been demolished during the civil war. This church has recently undergone complete repair. The meeting-houses belong to the Independents, Baptists, Quakers, Methodists, Unitarians, and Catholics.

The town hall and free-school form one building; the free-school occupying the ground story, and the hall, court room, and offices, the floor above. The free-school was established in the

**reign of Henry VII.**, by John Thorne, abbot of Reading, with the funds of a suppressed almshouse. The blue-coat school was founded in 1656 by Mr. Richard Aldworth, who bequeathed £4000 for the support of a master, lecturer, and twenty boys. The green school, situated in Broad-street, is appropriated for the education of the daughters of decayed tradesmen, residents in the town, and of orphans, who have been left unprovided for by their parents. The theatre of Reading is a neat and convenient building, erected under the act for regulating provincial theatres. The gaol is built on the site of some of the abbey ruins. It is a large edifice, and contains commodious apartments for the keeper, a neat chapel, an infirmary, and a room for the reception of the magistrates, in the centre.

Reading has given birth to several persons of eminence, among whom may be named Sir Thomas White, founder of St. John's College, Oxford; archbishop Laud; John Blagrave, the mathematician; Sir Thomas Holt; Sir John Bernard; James Merrick, the translator of the Psalms, &c. &c.

**READING**, a borough and capital of Berks county, Pennsylvania, on the Schuylkill, fifty-four miles north-west of Philadelphia. Population 3463. It is a very pleasant and flourishing town, and contains a court house, a jail, two banks, a large edifice for the public offices, and four houses of public worship: one for Lutherans, one for Calvinists, one for Roman Catholics, and one for Friends. It is chiefly settled by Germans.

**READMIT**, *v. a.* Re and admit. To let in again.

These evils I deserve,  
Yet despair not of his final pardon,  
Whose ear is ever open, and his eye  
Gracious to *readmit* the suppliant. *Milton.*

In an exhausted receiver, animals, that seem as they were dead, revive upon the *readmission* of fresh air. *Arbuthnot.*

After twenty minutes I *readmitted* the air. *Derham.*

**READORN**, *v. a.* Re and adorn. To decorate again, or anew.

The streams now change their languid blue,  
Regain their glory, and their fame renew,  
With scarlet honours *readorn* the tide. *Blackmore.*

**READY**, *adj., adv., & n. s.* } Saxon *ræd*;  
**READILY**, *adv.* } Goth. *rad* (apt,  
**READINESS**, *n. s.* } prompt.)

Prompt; prepared; fit; willing; eager; quick; nimble; hence, near; at hand; the adverb and noun-substantive corresponding: ready is also sometimes used as an adverb: see the extract from the book of Numbers; and as a noun-substantive, in colloquial discourse, for ready money.

We will go *ready* armed before the children of Israel. *Numbers.*

Trouble and anguish shall prevail against him, as a king *ready* to the battle. *Job xv. 24.*

He will shew you a large upper room; there make *ready* for us. *Mark xiv. 15.*

This morn I now by mighty Theseus,  
That for to hunt is so desirous,  
And namely at the grete hart in May,  
That in his bed ther daweth him ne day

That he n'is clad, and *rede* for to ride  
With hunte and horne and houndes him beside.

*Chaucer. Cant. Tales.*

Men, when their actions succeed not as they would, are always ready to impute the blame thereof unto the heavens, so as to excuse their own follies.

*Spenser's State of Ireland.*

Sometimes the *readiest* way which a wise man hath to conquer, is to fly.

*Hooker's Preface.*

All things are *ready*, if our minds be so,  
Perish the man whose mind is backward now!

*Shakspeare.*

I am joyful to hear of their *readiness*. *Id.*

He would not forget the *readiness* of their king in aiding him when the duke of Bretagne failed him.

*Bacon.*

A cloud that is more show than moisture; a cloud that is more *ready* to bestow his drops upon the sea, than on the land. *Holyday.*

They remained near a month, that they might be in *readiness* to attend the motion of the arm.

*Clarendon.*

Death *ready* stands to interpose his dart.

*Milton.*

My tongue obeyed, and *readily* could name  
Whate'er I saw. *Id.*

The race elect,  
Safe towards Canaan from the shore advance  
Through the wild desert, not the *readiest* way.

*Id.*

Nature has provided for the *readiness* and easiness of speech. *Holder.*

These commodities yield the *readiest* money of any in this kingdom, because they never fail of a price abroad. *Temple.*

He overlooked his hind; their pay was just  
And *ready*; for he scorned to go on trust.

*Dryden.*

One hand the sword, and one the pen employs  
And in my lap the *ready* paper lies. *Id.*

Proud of their conquest, prouder of their prey,  
They leave the camp, and take the *readiest* way.

*Id.*

The imagination is always restless, and the will, reason being laid aside, is *ready* for every extravagant project. *Locke.*

I readily grant that one truth cannot contradict another. *Id.*

They who should have helped him to mend things, were *readier* to promote the disorders by which they might thrive than to set a foot frugality. *Davenant.*

The *ready* way to be thought mad is to contend that you are not so. *Spectator.*

Their conviction grew so strong that they embraced the same truths, and laid down their lives, or were always in *readiness* to do it, rather than depart from them. *Addison.*

A pious and well-disposed mind, attended with a *readiness* to obey the known will of God, is the surest means to enlighten the understanding to a belief of Christianity. *South.*

Those very things which are declined as impossible, are *readily* practicable in a case of extreme necessity. *Id.*

Lord Strut was not flush in *ready*, either to go to law, or clear old debts. *Arbuthnot.*

Those, who speak in publick, are much better accepted, when they can deliver their discourse by the help of a lively genius and a *ready* memory, than when they are forced to read all. *Watts.*

For the most part there is a finer sense, a clearer mind, a *readier* apprehension, and gentler dispositions in that sex, than in the other. *Law.*

A *ready* consent often subjects a woman to contempt. *Clarissa.*



**REAFFIRMANCE**, *n. s.* Re and affirmance. A second confirmation.

Causes of deprivation are a conviction before the ordinary of a wilful maintaining any doctrine contrary to the thirty-nine articles, or a persisting therein without revocation of his error, or a *reaffirmance* after such revocation. *Ayliffe.*

**REAGENTS**, in chemistry, are such substances as enable the experimenter to draw conclusions as to the nature of the bodies examined by means of the alterations produced by the reagent. In the experiments of chemical analysis, the component parts of bodies may either be ascertained in quantity as well as quality by the perfect operations of the laboratory, or their quality alone may be detected by the operations of certain tests or reagents. Thus the infusion of galls is a reagent, which detects iron by a dark purple or black precipitate; the prussiate of potash exhibits a blue with the same metal, &c. See **TESTS**.

**RE-AGGRAVATION**, in the Romish ecclesiastical law, the last monitory, published after three admonitions, and before the final excommunication. Before they proceed to excommunication, they always publish an aggravation, and a re-aggravation.

**REAL**, *adj.* } *Fr. reel; Lat. realis.*  
**REALITY**, *n. s.* } Genuine; true; intrinsic;  
**REALIZE**, *v. a.* } relating to things, not  
**REALLY**, *adv.* } persons; in law relating to  
**REALGAR**, *n. s.* } things immoveable, as land,  
 &c.; reality is truth; verity; something intrinsically important: to realise, to bring into act or being; sometimes to convert money into land; sometimes to convert other property into money: really corresponds with real: realgar is a mineral defined below.

Many are perfect in men's humours, that are not greatly capable of the *real* part of business; which is the constitution of one that hath studied men more than books. *Bacon.*

Put *realgar* hot into the midst of the quicksilver, whereby it may be condensed as well from within as without. *Id.*

Nothing properly is his duty but what is *really* his interest. *Wilkins.*

Of that skill the more thou knowest,  
 The more she will acknowledge thee her head,  
 And to *realities* yield all her shows,  
 Made so adorn for thy delight the more. *Milton.*  
 We do but describe an imaginary world, that is but little a-kin to the *real* one. *Glanville's Scep sis.*

Thus we *realize* what Archimedes had only in hypothesis weighing a single grain against the globe of earth. *Glanville.*

We shall at last discover in what persons this holiness is inherent *really*, in what condition it is inherent perfectly, and consequently in what other sense it may be truly and properly affirmed that the church is holy. *Pearson.*

I am hastening to convert my small estate, that is personal, into *real*. *Child on Trade.*

As a diocesan, you are like to exemplify and *realize* every word of this discourse. *South.*

There cannot be a more important case of conscience for men to be resolved in, than to know certainly how far God accepts the will for the deed, and how far he does not; and to be informed truly when men do *really* will a thing, and when they have *really* no power to do what they have willed. *Id.*

When I place any imaginary name at the head of a  
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character, I examine every letter of it, that it may not bear any resemblance to one that is *real*.

*Addison.*  
 I would have them well versed in the Greek and Latin poets, without which a man fancies that he understands a critick, when in *reality* he does not comprehend his meaning. *Id.*

*Realgar* or sandaracha is red arsenick. *Harris.*  
 Imaginary distempers are attended with *real* and unfeigned sufferings, that enfeeble the body, and dissipate the spirits. *Blackmore.*

The whole strength of the Arian cause, *real* or artificial; all that can be of any force either to convince, or deceive a reader. *Waterland.*

The best account of the appearances of nature, in any single instance human penetration can reach, comes infinitely short of its *reality* and internal constitution; for who can search out the Almighty's works to perfection? *Cheyne.*

I was *really* so diffident of it, as to let it lie by me these two years, just as you now see it. *Pope.*

These orators inflame the people, whose anger is *really* but a short fit of madness. *Swift.*

They even affect to be more pleased with dress, and to be more fond of every little ornament, than they *really* are. *Law.*

Why *really* sixty-five is somewhat old. *Young.*

My neck may be an idea to you, but it is a *reality* to me. *Beattie.*

**REAL**, the name of a Spanish silver coin. See **COINS**.

**REAL** (Cæsar Vichard de St.), a French writer, who distinguished himself at Paris by several ingenious productions, and died at Chamberry in 1692, at an advanced age. A complete edition of his works was printed in Paris, in 3 vols. 4to., 1745, and another in 6 vols. 12mo.

**REAL** (Gaspard de), lord of Curban and grand seneschal of Forcalquier, was born at Sisteron, in 1682, and became distinguished for his political abilities. He wrote a Treatise on Government, in 8 vols. 4to., Paris, 1762, which was much esteemed. He died in Paris in 1752.

**REALGAR**, in chemistry and mineralogy, the native sulphuret of arsenic.

**REALISTS**, a sect of school philosophers formed in opposition to the nominalists. See **NOMINALISTS**. Under the realists are included the Scotists, Thomists, &c. Their distinguishing tenet is that universals are realities, and have an actual existence out of an idea or imagination; or, as they express it in the schools, a *parte rei*; whereas the nominalists contend that they exist only in the mind, and are only ideas, or methods of conception. Dr. Odo, or Oudard, a native of Orleans, afterwards abbot of St. Martin de Tournay, was the chief of the realists. He wrote three books of dialectics, where, on the principles of Boethius and the ancients, he maintained that the object of that art is things, not words.

**REALM**, *n. s.* *Fr. royaume.* A kingdom; a king's dominion.

Is there any part of that *realm*, or any nation therein, which have not yet been subdued to the crown of England? *Spenser.*

They had gathered a wise council to them  
 Of every *realm* that did debate this business. *Shakespeare.*

A son whose worthy deeds  
 Raise him to be the second in that *realm*. *Milton.*



Learn each small people's genius, policies,  
The ant's republick, and the *realm* of bees. *Pope*.  
When few from famines or from plagues survive,  
Or earthquakes swallow half the *realm* alive.

*Darwin*.

RE'ALTY, *n. s.* Ital. *realty*; of Lat. *realitas*. Loyalty to kings.

O heaven, that such resemblance of the Highest  
Should yet remain, where faith and *realty*  
Remain not. *Milton's Paradise Lost*.

*Realty* means not in this place reality in opposition  
to show, but loyalty; for the Italian dictionary ex-  
plains the adjective *reale* by loyal. *Pearce*.

REAM, *n. s.* Sax. *ream*; Fr. *rame*; Belg.  
*riem*. A bundle of paper containing twenty  
quires.

All vain petitions mounting to the sky,  
With *reams* abundant this abode supply. *Pope*.

REANIMATE, *v. a.* Lat. *re* and *animo*.  
To revive; restore to life.

We are our *reanimated* ancestors, and antedate  
their resurrection. *Granoille's Scepis*.

The young man left his own body breathless on  
the ground, while that of the doe was *reanimated*.  
*Spectator*.

REANNEX', *v. a.* Re and annex. To an-  
nex again.

King Charles was not a little inflamed with an  
ambition to repurchase and *reannex* that duchy.

*Bacon's Henry VII.*

REAP, *v. a. & v. n.* } Sax. *nepan*; Belg.  
REAP'ER, *n. s.* } *reepen*; Swed. *repa*.

REAP'ING-HOOK. } To cut corn at harvest;  
to obtain or gather; to harvest: the reaper is he  
who reaps; and the reaping-hook, his instru-  
ment.

When ye *reap* the harvest, thou shalt not wholly  
reap the corners of thy field. *Leviticus xix. 9.*

They that sow in tears, shall *reap* in joy.

*Psalms*.

The hire of the labourers, which have *reaped* down  
your fields, is kept back by fraud. *James*.

From hungry *reapers* they their sheaves withhold.

*Sandys*.

They that love the religion which they profess,  
may have failed in choice, but yet they are sure to  
*reap* what benefit the same is able to afford.

*Hooker*.

From Ireland come I with my strength,  
And *reap* the harvest which that rascal sowed.

*Shakspeare*.

What sudden anger's this? how have I *reaped* it?

*Id.*

Our sins being ripe, there was no preventing of  
God's justice from *reaping* that glory in our calami-  
ties, which we robbed him of in our prosperity.

*King Charles*.

Some are bribed to vow it looks

Most plainly done by thieves with *reapinghooks*.

*Dryden*.

Here Ceres' gifts in waving prospects stand,  
And nodding tempt the joyful *reaper's* hand.

*Pope*.

REAR, *n. s.* } Fr. *arriere*, of Lat. *retro*.

REAR'WARD. } The hinder class; hinder  
troop of an army, or the hinder line of a fleet:  
*rearward* is also used in these senses.

The standard of Dan was the *rearward* of the  
camp. *Numbers*.

He from the beginning began to be in the *rear-  
ward*, and before they left fighting was too far off.

*Sidney*.

The *rear* admiral, an arch pirate, was afterwards  
slain with a great shot. *Knolles*.

Why followed not, when she said Tybalt's dead,  
Thy father or thy mother?

But with a *rearward* following Tybalt's death,  
Romeo is banished. *Shakspeare. Romeo and Juliet*.

He was ever in the *rearward* of the fashion.

*Shakspeare*.

Coins I place in the *rear*, because made up of  
both the other. *Peacham*.

Snowy-headed winter leads,  
Yellow autumn brings the *rear*. *Waller*.

Argive chiefs

Fled from his well-known face, with wonted fear,  
As when his thund'ring sword and pointed spear

Drove headlong to their ships, and gleaned the  
*rear*. *Dryden*.

REAR, *v. a.* Sax. *aræpan*; Isl. *reira*. To  
raise up; move or life upwards; hence bring to  
maturity; breed; educate.

All the people shouted with a loud voice, for the  
*rearing* up of the house of the Lord. *1 Esdras*.

Down again she fell unto the ground,

But he her quickly *reared* up again. *Spenser*.

No creature goeth to generate, whilst the female  
is busy in sitting or *rearing* her young. *Bacon*.

In adoration at his feet I fell

Submit; he *reared* me. *Id.*

Who now shall *rear* you to the sun, or rank  
Your tribes. *Id.*

Into the naked woods he goes,

And seeks the tusked boar to *rear*,

With well-mouthed hounds and pointed spear.

*Dryden*.

They were a very hardy breed, and *reared* their  
young ones without any care.

*Mortimer's Husbandry*.

Charity decent, modest, easy, kind,  
Softens the high, and *rears* the abject mind. *Prior*.

They have in every town public nurseries, where  
all parents, except cottagers and labourers, are  
obliged to send their infants to be *reared* and edu-  
cated. *Swift*.

He wants a father to protect his youth,

And *rear* him up to virtue. *Southern*.

They flourished long in tender bliss, and *reared*

A numerous offspring, lovely like themselves.

*Thomson*.

No flesh from market-towns our peasant sought;  
He *reared* his frugal meat, but never bought.

*Harte*.

REAR, *adj.* Sax. *hnepe*. Raw; half-roasted;  
early. A provincial word.

O'er yonder hill does scant the dawn appear,

Then why does Cuddy leave his cot so *rear*? *Gay*.

REAR GUARD is that body of an army which  
marches after the main body. The old grand  
guards of the camp always form the rear guard  
of the army, and are to see that every thing ar-  
rives safe at the new camp.

REAR'MOUSE, *n. s.* Sax. *pnepemur*. The  
leather-winged bat.

Some war with *rearmice* for their leathern wings  
To make my small elves coats. *Shakspeare*.

Of flying fishes the wings are not feathers, but a  
thin kind of skin, like the wings of a bat or *rear-  
mouse*. *Abbot*.

REASCEND', *v. n. & v. a.* Re and ascend.  
To climb again; mount again.

When as the day the heaven doth adorn,

I wish that night the noxious day would end;

And when as night hath us of light forlorn,

I wish that day would shortly *reascend*. *Spenser*.

Taught by the heav'nly muse to venture down  
The dark descent, and up to *reascend*. Milton.  
When the god his fury has allayed,  
He mounts aloft, and *reascends* the skies. Addison.

REA'SON, *n. s., v. n. & v. a.* Fr. *raison*;  
REA'SONABLE, *adj.* Lat. *ratio*. The  
REA'SONABLENESS, *n. s.* power by  
REA'SONABLY, *adv.* which men de-  
REA'SONER, *n. s.* duce conclusions from an  
REA'SONING, argument; ra-  
REA'SONLESS, *adj.* tiocination; discursive art; hence cause, con-  
sidered logically; efficient or final cause;  
reasonable or just claim, account, or practice;  
moderation: to reason is to argue; hence to  
debate; discourse; make enquiry; argue ra-  
tionally or correctly; and to examine rationally  
(a gallicism): reasonable, reasonableness, and  
reasonably, correspond with reason as a noun  
substantive: reasoner is he who uses the faculty  
of reason; an arguer: reasoning is argument;  
logic: reasonless, devoid of reason; causeless.

Stand still, that I may reason with you of all the  
righteous acts of the Lord. 1 Samuel xii. 7.  
Jesus perceiving their thoughts, said, What reason  
ye in your hearts? Luke v. 22.  
She perceived her only son lay hurt, and that his  
hurt was so deadly, as that already his life had  
lost use of the *reasonable* and almost sensible part.  
Sidney.

I was promised on a time,  
To have reason for my rhyme:  
From that time unto this season,  
I received nor rhyme nor reason. Spenser.  
Reason is the director of man's will, discovering  
in action what is good; for the laws of well-doing  
are the dictates of right reason. Hooker.  
I mask the business from the common eye  
For sundry weighty reasons. Shakespeare. Macbeth.

When valour preys on reason,  
It eats the sword it fights with. Shakespeare.  
Are you in earnest?  
—Ay, and resolved withal  
To do myself this reason and this right. Id.  
Reason with the fellow,  
Before you punish him, where he heard this. Id.  
Let all things be thought upon,  
That may with reasonable swiftness add  
More feathers to our wings. Id. Henry V.  
This proffer is absurd and *reasonless*. Shakespeare.  
That they wholly direct the *reasonless* mind, I am  
resolved; for all those which were created mortal,  
as birds and beasts, are left to their natural appetites.  
Raleigh's History of the World.

It was a *reasonable* conjecture, that those countries  
which were situated directly under the tropic, were  
of a *distemper* uninhabitable. Id.  
Spain is thin sown of people, partly by reason of  
the sterility of the soil, and partly their natives are  
exhausted by so many employments in such vast ter-  
ritories as they possess. Bacon.  
Some man *reasonably* studied in the law, should be  
persuaded to go thither as chancellor. Id.  
When she rates things, and moves from ground to  
ground,  
The name of *reason* she obtains by this;  
But when by *reason* she the truth hath found,  
And standeth fixt, she understanding is. Davies.  
The parliament was dissolved, and gentlemen fur-  
nished with such forces, as were held sufficient to  
hold in bridle either the malice or rage of *reasonable*  
people. Heyward.

A good way distant from the *nigra rupes*, there  
are four several lands of *reasonable* quantity.

Abbot.  
Such a benefit, as by the antecedent will of Christ  
is intended to all men living, though all men, by *rea-  
son* of their own demerits, do not actually receive the  
fruit of it. White.

What the apostles deemed rational and probable  
means to that end, there is no *reason* or probability  
to think should ever in any produce this effect.  
Hammond.

God brings good out of evil; and therefore it were  
but *reason* we should trust God to govern his own  
world, and wait till the change cometh, or the *reason*  
be discovered. Taylor.

Is it *reasonable* when I reprove any vicious person  
for dishonouring God, and dissuade him from his  
wicked courses, that he should tell me he will not  
be discouraged by my fine words, but if I will go to  
principles and first grounds he will hear me? Bp. Taylor.

By indubitable certainty, I mean that which doth  
not admit of any *reasonable* cause of doubting, which  
is the only certainty of which most things are capa-  
ble. Wilkins.

They thought the work would be better done, if  
those, who had satisfied themselves with the *rea-  
sonableness* of what they wish, would undertake  
the converting and disposing of other men. Clarendon.

Though brutish that contest and foul,  
When *reason* hath to deal with force; yet so  
Most *reason* is that *reason* overcome. Milton.  
Down *reason* taen, at least vain *reasoning* down. Id.

These *reasons* in love's law have part for good,  
Though fond and *reasonless* to some. Id.

The passive *reason*, which is more properly *rea-  
sonableness*, is that order and congruity which is  
impressed upon the thing thus wrought; as in a  
watch, the whole frame and contexture of it car-  
ries a *reasonableness* in it, the passive impression of  
the *reason* or intellectual idea that was in the artist.  
Hale.

To render a *reason* of an effect or phenomenon is  
to deduce it from something else more known than  
itself. Boyle.

Virtue and vice are not arbitrary things, but there  
is a natural and eternal *reason* for that goodness  
and virtue, and against vice and wickedness. Tillotson.

When any thing is proved by as good arguments  
as a thing of that kind is capable of, we ought not  
in *reason* to doubt of its existence. Id.

If we can by industry make our deaf and dumb per-  
son *reasonably* perfect in the language and pronun-  
ciation, he may be also capable of the same privilege  
of understanding by the eye what is spoken. Holder's Elements of Speech.

Dim, as the borrowed beams of moon and stars  
To lonely, weary, wandering travellers,  
Is *reason* to the soul: and as on high,  
Those rolling fires discover but the sky,  
Not light us here; so *reason's* glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day. Dryden.

Let it drink deep in thy most vital part;  
Strike home, and do me *reason* in thy heart. Id.  
Chaucer makes Arcite violent in his love, and un-  
just in the pursuit of it; yet when he came to die,  
he made him think more *reasonably*. Id.

The papists ought in *reason* to allow them all the  
excuses they make use of for themselves; such as an  
invincible ignorance, oral tradition, and authority.  
Stillingfleet.

*Reason*, in the English language, sometimes is taken for true and clear principles; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause. *Locke.*

Every man's *reasoning* and knowledge is only about the ideas existing in his own mind; and our knowledge and *reasoning* about other things is only as they correspond with those our particular ideas. *Id.*

By *reason* of the sickness of a reverend prelate, I have been over-ruled to approach this place. *Sprat.*

If we commemorate any mystery of our redemption, or article of our faith, we ought to confirm our belief of it, by considering all those *reasons* upon which it is built; that we may be able to give a good account of the hope that is in us. *Nelson.*

When they are clearly discovered, well digested, and well *reasoned* in every part, there is beauty in such a theory. *Burnet.*

No man, in the strength of the first grace, can merit the second; for *reason* they do not, who think so; unless a beggar, by receiving one alms can merit another. *South.*

The most probable way of bringing France to *reason*, would be by the making an attempt upon the Spanish West Indies, and by that means to cut off all communication with this great source of riches. *Addison.*

Love is not to be *reasoned* down, or lost in high ambition. *Id.*

The terms are loose and undefined; and what less becomes a fair *reasoner*, he puts wrong and invidious names to every thing to colour a false way of arguing. *Id.*

Due reverence pay  
To learned Epicurus; see the way  
By which this *reasoner* of so high renown  
Moves through the ecliptick road the rolling sun. *Blackmore.*

Your *reasonings* therefore on this head, amount only to what the schools call *ignoratio elenchi*; proving before the question, or talking wide of the purpose. *Waterland.*

In the lonely grove,  
'Twas there just and good he *reasoned* strong,  
Cleared some great truth, or raised some serious song. *Tickel.*

It would be well, if people would not lay so much weight on their own *reason* in matters of religion, as to think every thing impossible and absurd which they cannot conceive: how often do we contradict the right rules of *reason* in the whole course of our lives! *reason* itself is true and just, but the *reason* of every particular man is weak and wavering, perpetually awayed and turned by his interests, his passions, and his vices. *Swift.*

A law may be *reasonable* in itself, although a man does not allow it, or does not know the *reason* of the lawgivers. *Id.*

The church has formerly had eminent saints in that *sex*; and it may *reasonably* be thought that it is purely owing to their poor and vain education, that this honour of their *sex* is for the most part confined to former ages. *Law.*

On the whole it appears, and my argument shows  
With a *reasoning* the court will never condemn.  
That the spectacles plainly were made for the  
nose,

And the nose was as plainly intended for them. *Courper.*

REASON is that faculty or power of the mind whereby it distinguishes good from evil, truth from falsehood.

REASSEMBLE, *v. a.* Re and assemble. To collect anew.

There *reassembling* our afflicted powers,  
Consult how to offend our enemy. *Milton.*

REASSERT, *v. a.* Re and assert. To assert anew; to maintain after suspension or cessation. His steps I followed, his doctrine I *reasserted*. *Atterbury.*

Young Orestes grown  
To manly years should *reassert* the throne. *Pope.*

REASSUME, *v. a.* Lat. *reassumo*; re and assume. To resume; to take again.

Nor only on the Trojans fell this doom,  
Their hearts at last the vanquished *reassume*. *Denham.*

To him the Son returned  
Into his blissful bosom *reassumed*,  
In glory as of old. *Milton.*

After Henry VIII. had *reassumed* the supremacy, a statute was made, by which all doctors of the civil law might be made *chancellors*. *Ayliffe.*

For this he *reassumes* the nod,  
While Semele commands the god. *Prior.*

REASSURE, *v. a.* Fr. *reassurer*; re and assure. To restore from terror; free from fear.

They rose with fear,  
Till dauntless Pallas *reassured* the rest. *Dryden.*

REATE, *n. s.* A kind of long small grass that grows in water, and complicates itself together.

Let them lie dry six months to kill the water-weeds; as water-lillies, candocks, *reate*, and bulrushes. *Walton.*

REAVE, *v. a.* Pret. *reft*. Sax. *pærfian*; Dan. *ræve*. To take away by stealth or violence. See *BREAVE*.

Dismounting from his lofty steed,  
He to him leapt, in mind to *reave* his life. *Spenser.*

Who can be bound by any solemn vow  
To do a murderous deed, to rob a man,  
To force a spotless virgin's chastity,  
To *reave* the orphan of his patrimony,  
And have no other reason for his wrong  
But that he was bound by a solemn oath? *Shakespeare.*

But these men knowing, having heard the voyce  
Of God, by some meanes, that sad death hath *reft*  
The ruler heere; will never suffer left  
Their unjust wooing of his wife. *Chapman.*

Some make his measly bed, but *reave* his rest. *Carew.*

REAUMUR (Renatus Anthony Ferchault, sieur de), a celebrated French philosopher, born at Rochelle in 1683. After the usual course of school education, in the place of his birth, he began a course of philosophy at Poitiers, and of civil law at Bourges; but soon relinquished the latter, to apply himself to mathematics, physics, and natural history. He repaired to Paris in 1703, and was received into the Academy of Sciences in 1708. From that hour he was wholly employed in natural history. The numerous discoveries he made in the various branches of science are too numerous to detail. He discovered the Turquoise mines in the late province of Languedoc; and his improvement on the art of converting iron into steel was rewarded by a pension of 12,000 livres. It was owing to his endeavours that there were ex-



established in France manufactures of tin plates and of porcelain in imitation of china-ware. We owe to him also a new thermometer, which bears his name, and is pretty generally used on the continent. Reaumur's is a spirit thermometer, having the freezing point at 0°, and the boiling point at 80°. He died in the seventy-sixth year of his age, on the 18th of October, 1757. He bequeathed to the Academy of Sciences his MSS., and his collection of natural productions. His chief works are, a number of Memoirs and Observations on different parts of Natural History; printed in the collections of the Academy of Sciences. A large work printed separately in 6 vols. in 4to., entitled *A Natural History of Insects*; which is much esteemed.

**REAUMURIA**, in botany, a genus of the pentagynia order and pentandria class of plants; natural order thirteenth, succulentæ: cal. hexaphyllous; petals five: caps. unilocular, quinquevalved, and polyspermous. Species two only, annuals of Syria.

**REBAPTIZE**, *v. a.* Fr. *rebaptiser*; re and baptize. To baptize again.

In maintenance of *rebaptization*, their arguments are built upon this, that heretics are not any part of the church of Christ. *Hooker.*

Understanding that the rights of the church were observed, he approved of their baptism, and would not suffer them to be *rebaptized*. *Ayliffe's Parergon.*

**REBATE**, *v. n.* Fr. *rebatte*. To blunt; beat to obtuseness.

He doth *rebate* and blunt his natural edge  
With profits of the mind, steady and fast.

*Shakspeare.*

The icy goat, the crab which square the scales;  
With those of aries trine consent to hate  
The scales of libra, and her rays *rebate*. *Creech.*

My flagging soul flies under her own pitch,  
My senses, too, are dull and stupefied,  
Their edge *rebated*. *Dryden's Don Sebastian.*

Their innocence unfeigned long joys afford  
To the honest nuptial bed, and, in the wane  
Of life, *rebate* the miseries of age. *Philips.*

**REBATE**, or **REBATEMENT**, in commerce, a term much used at Amsterdam, for discount allowed on the price of several commodities, when the buyer, instead of taking time, advances ready money.

**REBEC**, or **REBECK**, a Moorish word signifying an instrument with two strings played on with a bow. The Moors first brought the rebecc into Spain, whence it passed into Italy, and, after the addition of a third string, obtained the name of rebecca; whence the old English rebec, or fiddle with three strings.

Rebec, ribibe, and ribible seem to be different names of the same instrument, and are often indiscriminately used by Gower, Chaucer, and the more ancient bards.

As the head, or scroll-work, of old viols and violins used to be curiously carved, so seems to have been that of the rebec. Chaucer compares the face of an old woman, an old trot, to the head of a rebec. See the example above.

**REBECK**, *n. s.* Fr. *rebec*; Ital. *rebecca*. A three-stringed fiddle.

Brother, quod he, here wonneth an old *rebeke*,  
That had almost as lefe to lese her *nekke*  
As for to geve a peny of hire good.

*Chaucer. Cant. Tales.*

When the merry bells ring round,  
And the jocund *rebecks* sound,  
To many a youth and many a maid,  
Dancing in the checkered shade. *Milton.*

**REBEL**, *n. s.* & *v. n.* Fr. *rebelle*; Lat. *rebellis*. A revolter;  
**REBEL'ION**, *n. s.* }  
**REBEL'IOUS**, *adj.* } one who opposes law-  
**REBEL'IOUSLY**, *adv.* } ful authority: to act  
**REBEL'IOUSNESS**, *n. s.* } in opposition to such  
authority: rebellion is the revolt or insurrection  
made: rebellious means opposed to lawful au-  
thority: the adverb and noun substantive cor-  
responding.

From the day that thou didst depart out of Egypt,  
until ye came unto this place, ye have been *rebellious*  
against the Lord. *Deut. ix. 7.*

This our son is stubborn and *rebellious*, he will  
not obey our voice. *Id. xxi. 20.*

The merciless Macdonel

Worthy to be a *rebel*; for to that

The multiplying villanies of nature

Do swarm upon him. *Shakspeare. Macbeth.*

Boys, immature in knowledge,

Pawn their experience to the present pleasure,

And so *rebel* to judgment. *Shakspeare.*

Such smiling rogues as these soothe every passion,  
That in the nature of their lords *rebels*;

Bring oil to fire. *Id. King Lear.*

He was victorious in *rebellions* and seditions of  
people. *Bacon.*

Where one shewed him where a nobleman, that  
had *rebelliously* borne arms against him, lay very  
honorably intombed, and advised the king to deface  
the monument; he said, no, no, but I would all the  
rest of mine enemies were as honourably intombed.

*Camden.*

Who could ever yet shew me a man *rebelliously*  
undutiful to his parents that hath prospered in him-  
self, and his seed? *Bp. Hall.*

Armed with thy might, rid heaven of these *rebells*.

*Milton.*

Of their names in heavenly records now

Is no memorial, blotted out and razed

By their *rebellion* from the books of life. *Id.*

Bent he seems

On desperate revenge, which shall redound

Upon his own *rebellious* head. *Id.*

How could my hand *rebel* against my heart?

How could your heart *rebel* against your reason?

*Dryden.*

Part of the angels *rebelled* against God, and  
thereby lost their happy state. *Locke.*

Thou, with *rebel* insolence, didst dare

To own and to protect that hoary ruffian;

And, in despite even of thy father's justice,

To stir the factions rabble up to arms. *Rowe.*

This is not disobedience but *rebellion*; 'tis dis-  
claiming the sovereignty of Christ, and renouncing  
all allegiance to his authority. *Rogers.*

Shall man from nature's sanction stray,

A *rebel* to her rightful sway? *Felton.*

**REBELLION** (*rebellio*), among the Romans, was where those who had been formerly over-  
come in battle, and yielded to their subjection,  
made a second resistance; but with us it is ge-  
nerally used for taking up arms traitorously  
against the king, whether by natural subjects, or  
others when once subdued; and the word *rebel*  
is sometimes applied to him who wilfully breaks  
a law. There is a difference between enemies  
and rebels. Enemies are those who are out of  
the king's allegiance: therefore subjects of the  
king, either in open war, or rebellion, are not the

king's enemies, but traitors. And David, prince of Wales, who levied war against Edward I., because he was said to be within the allegiance of the king, had sentence pronounced against him as a traitor and rebel. Private persons may arm themselves to suppress rebels, enemies, &c.

REBELLIOUS ASSEMBLY is a gathering together of twelve persons or more, intending unlawfully, of their own authority, to attempt any change in the law or statutes of the realm; or to destroy the enclosures of any ground, or banks of any fish pond, pool, or conduit, to the intent the same shall lie waste and void; or to destroy the deer in any park, or any warren of conies, dove-houses, or fish in ponds; or any house, barns, mills, or bays; or to burn stacks of corn; or abate rents, or prices of victuals, &c.

REBEL/LOW, *v. n.* Re and bellow. To bellow in return; echo back a loud noise.

He loudly brayed with beastly yelling sound,  
That all the fields rebellowed again. *Spenser.*  
The resisting air the thunder broke,  
The cave rebellowed, and the temple shook. *Dryden.*  
From whence were heard, rebellowing to the main,  
The roars of lions. *Id. Æneis.*

REBOUND', *v. n. v. a. & n. s.* Fr. *rebondir*. Re and bound. To spring back; be reverberated; fly back in consequence of motion impressed and resisted by a greater power; reverberate: a reverberation.

Whether it were a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains. *Wisdom xvii.*

I do feel,  
By the rebound of yours, a grief that shoots  
My very heart. *Shakspeare. Antony and Cleopatra.*  
If you strike a ball sidelong, not full upon the surface, the rebound will be as much the contrary way; whether there be any such resilience in echoes may be tried. *Bacon.*

It with rebounding surge the bars assailed. *Milton.*  
All our invectives at their supposed errors fall back with a rebounded force upon our own real ones. *Decay of Piety.*

Silenus sung, the vales his voice rebound,  
And carry to the skies the sacred sound. *Dryden.*  
The weapon with unerring fury flew,  
At his left shoulder aimed: nor entrance found;  
But back, as from a rock, with swift rebound  
Harmless returned. *Id.*

Life and death are in the power of the tongue, and that not only directly with regard to the good or ill we may do to others, but reflexively with regard to what may rebound to ourselves.

*Government of the Tongue.*  
Flowers, by the soft South West  
Opened, and gathered by religious hands,  
Rebound their sweets from the odoriferous pavement. *Prior.*

Bodies which are absolutely hard, or so soft as to be void of elasticity, will not rebound from one another: impenetrability makes them only stop.

*Newton's Opticks.*  
She bounding from the shelvy shore,  
Round the descending nymph the waves rebounding roar. *Pope.*

REBUFF', *n. s.* Fr. *rebuffade*, Ital. *rebuffo*. Repercussion; quick and sudden resistance.

By ill chance  
The strong rebuff of some tumultuous cloud,  
Instinct with fire and nitre, hurried him  
As many miles aloft. *Milton's Paradise Lost.*

REBUILD', *v. a.* Re and build. To re-edify; restore from demolition; repair.

The fines imposed there were the more questioned and repined against, because they were assigned to the rebuilding and repairing of St. Paul's church. *Clarendon.*

Fine is the secret, delicate the art,  
To raise the shades of heroes to our view,  
Rebuild fallen empires, and old time renew. *Tichel.*

REBUKE', *v. a. & n. s.* } Fr. *reboucher*, or  
REBU'KABLE, *adj.* } Lat. *repungo*. To chide; reprehend; repress; censure: the censure given: rebukable is worthy of rebuke.

Thy rebuke hath broken my heart. *Psalms lxix.*  
The revoltors are profound to make slaughter, though I have been a rebuker of them all. *Hosea.*  
He was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet. *2 Peter.*  
Why bear you these rebukes, and answer not? *Shakspeare.*

I am ashamed; does not the stone rebuke me,  
For being more stone than it? *Id.*

Rebukable  
And worthy shameful check it were, to stand  
On mere mechanick compliment. *Id.*  
The proud he tamed, the penitent he cheered,  
Nor to rebuke the rich offender feared. *Dryden.*  
He gave him so terrible a rebuke upon the forehead with his heel, that he laid him at his length. *L'Estrange.*

The rebukes and chiding to children, should be in grave and dispassionate words. *Lucks.*

Shall Cibber's son, without rebuke,  
Swear like a lord? *Pope.*  
Should vice expect to escape rebuke,  
Because its owner is a duke? *Swift's Miscellanies.*

RE'BUS, *n. s.* Lat. *rebus*. A word represented by a picture.

Some citizens, wanting arms, have coined themselves certain devices alluding to their names, which we call *rebus*; Master Juggle the printer, in many of his books, took, to express his name, a nightingale sitting in a bush with a scrole in her mouth, wherein was written juggle, juggle, juggle. *Peacham.*

The origin of the REBUS or name-device, as Camden styles it, is generally attributed to the priests of Picardy, who, it seems, anciently used to make certain libels, entitled *de rebus quæ geruntur*, being satires on the transactions and manners of the day; in which they made great use of these allusions, omitting and breaking words and supplying them with paintings. Camden tells us, the rebus was in great esteem among our forefathers; and that he was nobody who could not hammer out of his name an invention by this wit-craft, and picture it accordingly.

The Sieur des Accords has made an ample collection of the most famous rebuses de Picardie, and Camden has done something of the same kind in his Remains. Abel Drugger's device in Ben Jonson's Alchemist, and Jack of Newbury, in the Spectator, are known to every body. But the rebus, being once raised to signposts, grew out of fashion at court.

This fancy for representing the name by some device seems to have existed in the pure Augustan age: Cicero in a dedication to the gods, inscribed Marcus Tullius, with a little pea,



called by the Latins cicer, by us a chich pea. And Julius Cæsar, on some of his coins, used an elephant, called Cæsar in the Mauritanian tongue.

REBUS, in heraldry, a coat of arms which bears an allusion to the name of the person; as three castles, for Castleton; three cups for Butler; three conies, for Conijoy; bearings which are of great antiquity.

REBUT', *v. n.* *Fr. rebuter.* To retire back. Obsolete.

Themselves too rudely rigorous,  
Astonied with the stroke of their own hand,  
Do back *rebut*, and each to other yielded land.

*Spenser.*

REBUTTER (from the French *bouter*, to put back or bar) is the answer of defendant to plaintiff's surrejoinder; and plaintiff's answer to the rebutter is called a surrebutter. Rebutter is also where a man by deed or fine grants to warrant any land or hereditament to another; and the person making the warranty, or his heir, sues him to whom the warranty is made, or his heir or assignee, for the same thing; if he who is so sued plead the deed or fine with warranty, and pray judgment, if the plaintiff shall be received to demand the thing which he ought to warrant to the party against the warranty in the deed, &c., this is called a rebutter. And if I grant to a tenant to hold without impeachment of waste, and afterwards implead him for waste done, he may debar me of this action by showing my grant which is a rebutter.

RE'CAL, *v. a. & n. s.* *Re and call.* To call back; call again; revoke: revocation.

They who *recall* the church unto that which was at the first, must set bounds unto their speeches.

*Hooker.*

If Henry were *recalled* to life again,  
These news would cause him once more yield the ghost.

*Shakspeare.*

Other decrees

Against thee are gone forth, without *recall*.

*Milton.*

'Tis done, and since 'tis done 'tis past *recal*;  
And, since 'tis past *recal*, must be forgotten.

*Dryden.*

Neglected long, she let the secret rest,  
Till love *recalled* it to her lab'ring breast.

*Id.*

It is strange the soul should never once *recal* over any of its pure native ideas, before it borrowed any thing from the body; never any other ideas, but what derive their original from that union.

*Locke.*

To the churches, wherein they were ordained, they might of right be *recalled* as to their proper church, under pain of excommunication.

*Ayliffe.*

If princes, whose dominions lie contiguous, be forced to draw from those armies which act against France, we must hourly expect having those troops *recalled* which they now leave with us in the midst of a siege.

*Swift.*

It is necessary to *recall* to the reader's mind, the desire Ulysses has to reach his own country.

*Broome on Odyssey.*

RECANATI, the ancient Recinetum, a town of Italy, in the Ecclesiastical States, and delegation of Ancona. It is finely situated on an eminence near the Musone, four miles south-west of Loretto, and forms with that town the see of a bishop. Its only objects of interest are a monument in bronze, at the town-house, and an aque-

duct leading to Loretto. The country around is extremely fertile. Inhabitants 4000. Four miles south-west of Loretto, and thirteen south of Ancona.

RECANT', *v. a. & v. n.* } *Lat. recanto.* To  
RECANTATION, *n. s.* } retract; recall; con-  
RECANTER. } tradict; revoke a po-

sition: recantation and recanter corresponding. She could not see means to join this *recantation* to the former vow.

*Sidney.*

He shall do this, or else I do *recant*

The pardon that I late pronounced. *Shakspeare.*

The publick body, which doth seldom

Play the *recanter*, feeling in itself

A lack of Timon's aid, hath sense withal

Of its own fall, restraining aid to Timon. *Id.*

How soon would ease *recant*

Vows made in pain as violent and void! *Milton.*

The poor man was imprisoned for this discovery, and forced to make a publick *recantation*.

*Stillingfleet.*

If it be thought that the praise of a translation consists in adding new beauties, I shall be willing to *recant*.

*Dryden.*

That the legislature should have power to change the succession, whenever the necessities of the kingdom require, is so useful towards preserving our religion and liberty that I know not how to *recant*.

*Swift.*

RECAPITULATE, *v. a.* } *Fr. recapituler;*  
RECAPITULATION, *n. s.* } *Lat. re and capitulum.* To repeat  
RECAPITULATORY, *adj.* } again; the repetition made; repeating again.

He maketh a *recapitulation* of the christian churches; among the rest he addeth the isle of Eden by name.

*Raleigh.*

Hylobares judiciously and resentingly *recapitulates* your main reasonings.

*More's Divine Dialogues.*

I have been forced to *recapitulate* these things, because mankind is not more liable to deceit, than it is willing to continue in a pleasing error.

*Dryden.*

Instead of raising any particular uses from the point that has been delivered, let us make a brief *recapitulation* of the whole.

*South.*

*Recapitulatory exercises.*

*Garretson.*

RECAR'RY, *v. a.* *Re and carry.* To carry back.

When the Turks besieged Malta or Rhodes, pigeons carried and *recarried* letters.

*Walton.*

RECCO, a town of the Sardinian States, in the province of Genoa, on the sea coast. Inhabitants 2000. It carries on some traffic in linen; likewise in oil fruit, and other products of the country. Ten miles E. S. E. of Genoa.

RECEDE', *v. n.* *Lat. recedo.* To fall back; retreat; desist.

I can be content to *recede* much from my own interests and personal rights.

*King Charles.*

They hoped that their general assembly would be persuaded to depart from some of their demands; but that, for the present, they had not authority to *recede* from any one proposition.

*Clarendon.*

A deaf noise of sounds that never cease,

Confused and chiding, like the hollow roar

Of tides *receding* from the insulted shore.

*Dryden.*

Ye doubts and fears!

Scattered by winds, *recede*, and wild in forests rove

*Prior.*

All bodies, moved circularly, have a perpetual endeavour to *recede* from the centre, and every



moment would fly out in right lines, if they were not violently restrained by contiguous matter.

*Bentley.*

RECEIVE', *v. a.* } Fr. *recevoir*; Lat. *re-*  
RECEIPT', *n. s.* } *cipio*. To obtain or take  
RECEIVEDNESS, } that which is due; take or  
RECEIVER. } obtain in any sense or  
way; embrace; admit; entertain: receipt is the  
act of receiving; reception; admission; wel-  
come; note of something received or to be  
taken, hence a medical or other prescription;  
place of receiving: receivedness is general al-  
lowance; custom: receiver follows all the senses  
of receive.

Let her be shut out from the camp seven days, and  
after that *received* in again. *Numbers* xii. 14.

What? shall we receive good at the hand of God,  
and shall we not *receive* evil? *Job* ii. 10.

Thou shalt guide me with thy counsel, and after-  
ward *receive* me to glory. *Psalms* lxxiii. 24.

Jesus saw Matthew sitting at the receipt of custom.

*Matthew.*

A certain nobleman went into a far country, to  
*receive* for himself a kingdom, and return. *Luke.*

He that doeth wrong, shall *receive* for the wrong  
done; and there is no respect of persons. *Colossians.*

The same words in my lady Philoclea's mouth  
might have had a better grace, and perchance have  
found a gentler receipt. *Sidney.*

This is a great cause of the maintenance of thieves,  
knowing their *receivers* always ready; for were there  
no *receivers*, there would be no thieves.

*Spenser's State of Ireland.*

It is of things heavenly an universal declaration,  
working in them, whose hearts God inspireth with the  
due consideration thereof, a habit or disposition of  
mind whereby they are made fit vessels, both for the  
receipt and delivery of whatsoever spiritual perfect-  
tion. *Hooker.*

Long *received* custom forbidding them to do as  
they did, there was no excuse to justify their act;  
unless in the scripture, they could show some law  
that did licence them thus to break a *received* custom.

*Id.*

Villain, thou did'st deny the gold's receipt,  
And told me of a mistress.

*Shakespeare. Comedy of Errors.*

On's bed of death

Many receipts he gave me, chiefly one  
Of his old experience the only darling.

*Shakespeare.*

If by this crime he owes the law his life,  
Why, let the war *receive* it in valiant gore. *Id.*

To one of your *receiving*,

Enough is shown. *Id.*

All the learnings that his time could make him *re-*  
*ceiver* of, he took as we do air. *Id.*

Lest any should think that any thing in this num-  
ber eight creates the diapason; this computation of  
eight is rather a thing *received*, than any true com-  
putation. *Bacon.*

There is a *receiver*, who alone handleth the mo-  
nies. *Id.*

She from whose influence all impression came,  
But by *receivers'* impotencies lame. *Donne.*

Jove requite,

And all the immortal gods, with that delight  
Thou most desirest, thy kind *receite* of me;  
Of friend to humane hospitality. *Chapman.*

What was so mercifully designed, might have been  
improved by the humble and diligent *receivers* unto  
their greatest advantages. *Hammond.*

I'll teach him a receipt to make

Words that weep, and tears that speak. *Couley.*

The signification and sense of the sacrament dis-  
pose the spirit of the *receiver* to admit the grace of the  
spirit of God there consigned. *Taylor.*

Abundance fit to honour, and *receive*

Our heavenly stranger. *Milton.*

That Medea could make old men young again, was  
nothing else, but that, from a knowledge of simples,  
she had a receipt to make white hair black.

*Browne's Vulgar Errors.*

Others will, upon account of the *receivedness* of the  
proposed opinion, think it rather worth to be exa-  
mined, than acquiesced in. *Boyle.*

The joy of a monarch for the news of a victory  
must not be expressed like the ecstasy of a harle-  
quin, on the receipt of a letter from his mistress.

*Dryden.*

Wise leeches will not vain receipts obtrude,  
While growing pains pronounce the humours crude.

*Id.*

They lived with the friendship and equality of  
brethren; *received* no laws from one another, but  
lived separately. *Locke.*

The idea of solidity we *receive* by our touch. *Id.*

If one third of the money in trade were locked up,  
land-holders must *receive* one third less for their  
goods; a less quantity of money by one third being  
to be distributed amongst an equal number of *re-*  
*ceivers*. *Id.*

In all works of liberality, something more is to be  
considered, besides the occasion of the givers; and  
that is the occasion of the *receivers*. *Sprat.*

Gratitude is a virtue, disposing the mind to an  
inward sense, and an outward acknowledgement  
of a benefit *received*, together with a readiness to re-  
turn the same, as the occasions of the doer shall re-  
quire, and the abilities of the *receiver* extend to.

*South.*

These liquors which the wide *receiver* fill,  
Prepared with labour and refined with skill,  
Another course to distant parts begin. *Blackmore.*

Alkaline spirits run in veins down the sides of the  
*receiver* in distillations, which will not take fire.

*Arbutnot.*

Scribonius found the receipt in a letter wrote to Ti-  
berius, and was never able to procure the receipt  
during the emperor's life. *Id. on Coins.*

It must be done upon the receipt of the wound,  
before the patient's spirits be overheated. *Wiseman.*

The air that in exhausted *receivers* of air-pumps  
is exhaled from minerals, is as true as to elasticity  
and density of rarefaction, as that we respire in.

*Bentley.*

Some dryly plain, without invention's aid,  
Write dull receipts how poems may be made. *Pope.*

Wood's halfpence will be offered for six a penny,  
and the necessary *receivers* will be losers of two-thirds  
in their pay. *Swift.*

Free converse with persons of different sects will  
enlarge our charity towards others, and incline us to  
*receive* them into all the degrees of unity and affec-  
tion, which the word of God requires. *Watts.*

RECEIPT, or RECEIT, in commerce, an acquit-  
tance or discharge, in writing, intimating that  
the party has received a certain sum of money,  
either in full for the whole debt, or in part,  
or on account. Receipts are subject to stamp  
duties.

RECEIVER, receptor or receptator, in law, is  
commonly used in a bad sense for such as know-  
ingly receive stolen goods from thieves, and con-  
ceal them. This crime is felony, and the punish-  
ment is transportation for fourteen years.

RECEIVERS, in chemistry, are vessels adapted  
to the necks or beaks of retorts, alembics, and

other distillatory vessels, to collect and contain the products of the distillation. They are made of glass, earthenware, and of metal. See LABORATORY.

RECELEBRATE, *v. a.* Re and celebrate. To celebrate anew.

French air and English verse here wedded lie :  
Who did this knot compose,  
Again hath brought the lily to the rose ;  
And with their chained dance  
*Recelebrates* the joyful match. *Ben Jonson.*

RECENSIO was an account taken by the censors, every lustrum, of all the Roman people. It was a general survey, at which the equites, as well as the rest of the people, were to appear. New names were put upon the censor's list, and old ones cancelled. In short, it was a more solemn and accurate sort of probatio, showing who were fit for military service.

RECEN'SION, *n. s.* Lat. *recensio*. Enumeration ; review.

In this *recension* of monthly flowers, it is to be understood from its first appearing to its final withering. *Evelyn.*

RE'CENT, *adj.* } Lat. *recens*. New ; not  
RE'CENTLY, *adv.* } of long existence : the  
RE'CENTNESS, *n. s.* } adverb and noun-substantive corresponding.

Among all the great and worthy persons, whereof the memory remaineth, either ancient or *recent*, there is not one that hath been transported to the mad degree of love. *Bacon.*

This inference of the *recentness* of mankind from the *recentness* of these apotheoses of gentile deities, seems too weak to bear up this supposition of the novitas humani generis. *Hale.*

The ancients were of opinion, that those parts, where Egypt now is, were formerly sea, and that a considerable portion of that country was *recent*, and formed out of the mud discharged into the neighbouring sea by the Nile. *Woodward.*

Those tubes which are most *recently* made of fluids are most flexible and most easily lengthened. *Arbuthnot.*

A schirrus in its *recency*, whilst it is in its augment, requireth milder applications than the confirmed one. *Wiseman.*

Ulysses moves  
Urged on by want, and *recent* from the storms,  
The brackish ouze his manly grace deforms. *Pope.*

RECEPTACLE, *n. s.* Lat. *receptaculum*. A vessel or place into which any thing is received. This had formerly the accent on the first syllable.

The county of Tipperary, the only county palatine in Ireland, is by abuse of some bad ones made a *receptacle* to rob the rest of the counties about it. *Spenser's State of Ireland.*

When the sharpness of death was overcome, he then opened heaven as well to believing gentiles as Jews ; heaven till then was no *receptacle* to the souls of either. *Hosher.*

As in a vault, an ancient *receptacle*,  
Where for these many hundred years the bones  
Of all my buried ancestors are packt. *Shakespeare.*

The eye of the soul, or *receptacle* of sapience, and divine knowledge.

*Raleigh's History of the World.*

Let paradise a *receptacle* prove  
To spirits foul, and all my trees their prey. *Milton.*

Their intelligence put in at the top of the horn, shall convey it into a little *receptacle* at the bottom. *Addison.*

Though the supply from this great *receptacle* below be continual and alike to all the globe ; yet when it arrives near the surface, where the heat is not so uniform, it is subject to vicissitudes. *Woodward.*

These are conveniences to private persons ; instead of being *receptacles* for the truly poor, they tempt men to pretend poverty, in order to share the advantages. *Atterbury.*

RECEPTIBILITY, *n. s.* } All of Latin  
RECEP'TARY, } *receptus*. Possibility  
RECEPTION, } of receiving :  
RECEP'TIVE, *adj.* } *receptory* is the  
RECEP'TORY. } thing received

(obsolete) : reception, the act or manner of receiving ; admission ; and, in an obsolete sense, recovering : *receptive* is having the quality of admission : *receptory*, generally or commonly received.

The soul being, as it is, active, perfected by love of that infinite good, shall, as it is *receptive*, be also perfected with those supernatural passions of joy, peace and delight. *Hooker.*

He was right glad of the French king's *reception* of those towns from Maximilian. *Bacon.*

This succession of so many powerful methods being farther prescribed by God, have found so discouraging a *reception* that nothing but the violence of storming or battery can pretend to prove successful. *Hammond's Fundamentals.*

Causes, according still  
To the *reception* of their matter, act ;  
Not to the extent of their own sphere. *Milton.*  
All hope is lost

Of my *reception* into grace. *Id. Paradise Lost.*  
The pretended first matter is capable of all forms, and the imaginary space is *receptive* of all bodies. *Glanville.*

The peripatetic matter is a pure unacted power ; and this conceived vacuum a mere *receptability*. *Id.*

In this animal are found parts official unto nutrition, which, were its aliment the empty *reception* of air, provisions had been superfluous. *Brown.*

Although therein be contained many excellent things, and verified upon his own experience, yet are there many also *receptory*, and will not endure the test. *Id.*

They, which behold the present state of things, cannot condemn our sober enquiries in the doubtful appurtenances of arts and *receptaries* of philosophy. *Id.*

To advance the spiritual concerns of all that could in any kind become *receptive* of the good he meant them, was his unlimited designment and endeavour. *Fell.*

Both serve completely for the *reception* and communication of learned knowledge. *Holder.*

In some animals, the avenues, provided by nature for the *reception* of sensations, are few, and the perception, they are received with, obscure and dull. *Locke.*

RECEPTACULUM, in botany, one of the seven parts of fructification, defined by Linné to be the base which connects or supports the other parts. See BOTANY.

RECESS, *n. s.* } Lat. *recessus*. Retreat-  
RECES'SION. } ment ; retreat ; secession ;  
departure ; place of retreat or concealment ;  
secret part or drawer, hence, perhaps, papers or memoranda deposited there : *recession* is the act of retreating.

On both sides they made rather a kind of *recess*, than a breach of treaty, and concluded upon a truce.

*Bacon.*

What tumults could not do, an army must; my *recess* hath given them confidence that I may be conquered.

*King Charles.*

I conceived this parliament would find work with convenient *recesses* for the first three years.

*Id.*

This happy place, our sweet

*Recess*, and only consolation left. *Milton.*

The great seraphic lords and cherubim,

In close *recess*, and secret conclave sat.

*Id.*

In the *recess* of the jury, they are to consider their evidence.

*Hale.*

We come into the world, and know not how; we live in it in a self-nescience, and go hence again, and are as ignorant of our *recess*.

*Glanville.*

Whatsoever sign the sun possessed, whose *recess* or vicinity defineth the quarters of the year, those of our seasons were actually existent.

*Browne.*

In their mysteries, and most secret *recesses*, and adyta of their religion, their heathen priests betrayed and led their votaries into all the most horrid unnatural sins.

*Hammond.*

The deep *recesses* of the grove he gained.

*Dryden.*

Good verse, *recess* and solitude requires;

And ease from cares, and undisturbed desires.

*Id.*

In the imperial chamber, the proctors have a florid *recess* and allowed them for every substantial *recess*.

*Ayliffe.*

Fair Thames she haunts, and ev'ry neighb'ring grove,

Sacred to soft *recess* and gentle love.

*Prior.*

Every scholar should acquaint himself with a superficial scheme of all the sciences, yet there is no necessity for every man of learning to enter into their difficulties and deep *recesses*.

*Watts.*

**RECHABITES**, among the ancient Jews, a kind of religious order instituted by Jonadab the son of Rechab, comprehending only his own family and posterity. Their founder prescribed them three things: first, not to drink any wine; not to build any houses, but to dwell in tents; not to sow corn or plant vines. The Rechabites observed these rules with great strictness, as appears from Jer. xxxv. 6, &c. Whence St. Jerome, in his thirteenth epistle to Paulinus, calls them *monachi*, monks. Jonadab, their founder, lived under Jehoash, king of Judah, contemporary with Jehu king of Israel: his father Rechab, from whom his posterity were denominated, descended from Raguel or Jethro, father-in-law to Moses, who was a Kenite; whence Kenite and Rechabite are used as synonymous in Scripture. Serrurius distinguishes the ancient Rechabites descended from, and instituted by, Jethro, from the Rechabites of Jonadab. The injunction of Jonadab laid no obligation on the other Kenites, nor on the other descendants of Jethro. Benjamin de Tudela declares that he found this celebrated family still existing in the neighbourhood of Mecca: and the recent publication of the Travels of Mr. Wolff in the East seems to confirm the fact of their present existence.

The Rechabites were mentioned to him under the name of Hybarri both by the Jews and Mahometans of Yemen: and making enquiry respecting them of some Jews whom he found leading an Arab life in the desert, one of them exclaimed, 'See there is one of them,' and turning his eyes, as directed, he saw a man standing by his horse's head dressed like an Arab, but having a far more striking countenance than this race

have generally. He accepted thankfully a bible in Arabic and Hebrew (reading both); but answered all questions 'in a voice of thunder.' When asked who he was, he read aloud the whole of the thirty-fifth chapter of Jeremiah, saying at the close 'I am a son of Rechab.' He invited the missionary to visit his tribe who live in three caves near Mecca, and amount to 60,000 in number, and requested him to bring more bibles with him. Like their fathers, they dwell in huts, and neither sow the fields nor plant vineyards. They are circumcised, and profess pure Judaism; having among them the books of the Pentateuch, Samuel, and Kings: as well as the greater and lesser prophets. They all speak Arabic and read Hebrew. They attacked, as they state, Mahomet, in the name of the law of Sinai, but were defeated; and have a tradition that he was poisoned by a girl of their tribe. The Jews of the neighbourhood are persuaded that these Beni Rechab are intended for their powerful succor on their return to Judea. The Arabs spoke of them with great respect, and as admirable horsemen: one of these always appearing suddenly before the Mahometan caravan on its arrival in the vicinity of Mecca, to receive an accustomed tribute, or its refusal. In either case he vanishes again like lightning; but in the latter as the certain omen of a storm of well appointed cavalry, which bursts with resistless force on the heads of the Moslems.

**RECHARGE**, *v. a.* Fr. *recharger*. Re and change. To change again.

Those endued with foresight, work with facility; others are perpetually changing and *recharging* their work.

*Dryden.*

**RECHARGE**, *v. a.* Fr. *recharger*. Re and charge. To accuse in return; attack anew.

The fault that we find with them is, that they overmuch abridge the church of her power in these things: whereupon they *recharge* us, as if in these things we gave the church a liberty which hath no limits or bounds.

*Hooher.*

They charge, *recharge*, and all along the sea They drive, and squander the huge Belgian fleet.

*Dryden.*

**RECHEAT**, *n. s.* Re and cheat. Among hunters, a lesson which the huntsman winds on the horn, when the hounds have lost their game, to call them back from pursuing a counterscent.

That a woman conceived me, I thank her; but that I will have a *recheat* winded in my forehead, or hang my bugle in an invisible baldrick, all women shall pardon me.

*Shakspeare.*

**RECHERCHE ARCHIPELAGO**, a cluster of islands, stretching about 126 miles in the south coast of New Holland, between 33° and 34° S. lat. They are almost all small, and many of them naked rocks: from the banks and shoals interspersed, the access to this part of New Holland is dangerous.

**RECIDIVATION**, *n. s.* Lat. *recidivus*. Backsliding; falling again.

Our renewed obedience is still more indispensably required, though mixed with much of weakness, frailties, *recidivations*, to make us capable of pardon.

*Hammond's Practical Catechism.*

**REC'IPE**, *n. s.* Lat. *recipe*. A medical prescription.

I should enjoin you travel; for absence doth in a kind remove the cause, and answers the physician's



first *recipe*, vomiting and purging; but this would be too harsh. *Suckling.*

The apothecary train is wholly blind,

From files a random *recipe* they take,

And many deaths of one prescription make. *Dryden.*

**RECIPIENT**, *n. s.* Lat. *recipiens*. A receiver; that to which any thing is communicated.

The form of sound words, dissolved by chymical preparation, ceases to be nutritive; and, after all the labours of the alembick, leaves in the *recipient* a fretting corrosive. *Decay of Piety.*

Though the images, or whatever else is the cause of sense, may be alike as from the object, yet may the representations be varied according to the nature of the *recipient*. *Glanville.*

**RECIPROCAL**, *adj.*

Lat. *reciprocus*;

**RECIPROCALLY**, *adv.*

Fr. *reciproque*. Al-

**RECIPROCALNESS**, *n. s.*

ternate; acting in vi-

**RECIPROCATATE**, *v. n.*

cissitude; mutual:

**RECIPROCATION**, *n. s.* interchangeable mutually: the adverb and noun substantive corresponding: to reciprocate is to act interchangeably or alternately: reciprocation, alternation; action interchanged.

His mind and place

Infecting one another *reciprocally*. *Shakspeare.*

Corruption is *reciprocal* to generation; and they two are as nature's two boundaries, and guides to life and death. *Bacon.*

The *reciprocalness* of the injury ought to allay the displeasure at it. *Decay of Piety.*

What if that light,

To the terrestrial moon be as a star,

Enlightening her by day, as she by night,

This earth? *reciprocal*, if land be there,

Fields and inhabitants. *Milton.*

That Aristotle drowned himself in Euripus, as despairing to resolve the cause of its *reciprocation* or ebb and flow seven times a day, is generally believed. *Broune.*

Make the bodies appear enlightened by the shadows which bound the sight, which cause it to repose for some space of time; and *reciprocally* the shadows may be made sensible by enlightening your ground. *Dryden.*

One brawny smith the puffing bellows plies,  
And draws, and blows *reciprocating* air. *Id.*

Where there's no hope of a *reciprocal* aid, there can be no reason for the mutual obligation. *L'Estrange.*

Where the bottom of the sea is owze or sand, it is by the motion of the water, so far as the *reciprocation* of the sea extends to the bottom, brought to a level. *Ray.*

From whence the quick *reciprocating* breath,  
The lobe adhesive, and the sweat of death. *Sevel.*

If the distance be about the hundredth part of an inch, the water will rise to the height of about an inch; and, if the distance be greater or less in any proportion, the height will be *reciprocally* proportional to the distance very nearly: for the attractive force of the glasses is the same, whether the distance between them be greater or less; and the weight of the water drawn up is the same, if the height of it be *reciprocally* proportional to the height of the glasses. *Newton's Optics.*

According to the laws of motion, if the bulk and activity of aliment and medicines are in *reciprocal* proportion, the effect will be the same. *Arlathnot on Aliments.*

In *reciprocal* duties, the failure on one side justifies not a failure on the other. *Clarissa.*

These two rules will render a definition *reciprocal*

with the thing defined; which, in the schools, signifies, that the definition may be used in the place of the thing defined. *Watta.*

**RECIPROCAL**, in arithmetic, algebra, &c., is the quotient arising from the division of unity by any number or quantity. Thus the reciprocal

of 2 is  $\frac{1}{2}$ , of 3 is  $\frac{1}{3}$ , and of  $a$  is  $\frac{1}{a}$ . Hence the

reciprocal of a vulgar fraction may be found, by barely making the numerator and the denominator mutually change places: thus the reciprocal

of  $\frac{3}{4}$  is  $\frac{4}{3}$  or 2; of  $\frac{5}{6}$  is  $\frac{6}{5}$ ; of  $\frac{a}{b}$  is  $\frac{b}{a}$ , &c. Hence

also, any quantity being multiplied by its reciprocal, the product is always equal to unity or 1; so  $\frac{1}{2} \times 2 = 1$ , and  $\frac{2}{3} \times \frac{3}{2} = 1$ , and

$\frac{a}{b} \times \frac{b}{a} = \frac{ab}{ab} = 1$ .

**RECIPROCAL FIGURES**, in geometry, those which have the antecedents and consequents of the same ratio in both figures.

**RECIPROCAL PROPORTION**, in arithmetic, is when, in four numbers, the fourth is less than the second, by so much as the third is greater than the first; and vice versa.

**RECIPROCAL TERMS**, among logicians, are those which have the same signification; and consequently are convertible, or may be used for each other.

**RECITE**, *v. a. & n. s.*

Fr. *reciter*; Lat.

**RECITAL**, *n. s.*

*recito*. To rehearse;

**RECITATION**,

repeat; enumerate:

**RECITATIVE**, or,

narrative (obsolete):

**RECITATIVO**,

recital and recitation

**RECITER**.

mean rehearsal; nar-

ration; repetition: recitative, or recitativo, a chaunt; a tuneful pronunciation: reciter, he who recites or repeats.

If menaces of scripture fall upon men's persons: if they are but the *recitations* and descriptions of God's decreed wrath, and those decrees and that wrath have no respect to the actual sins of men; why should terrors restrain me from sin, when present advantage invites me to it? *Hammond.*

The last are repetitions and *recitals* of the first. *Denham.*

This added to all former *recites* or observations of long-lived races, makes it easy to conclude, that health and long life are the blessings of the poor as well as rich. *Temple.*

He used philosophical arguments and *recitations*. *Id.*

He introduced the examples of moral virtue, writ in verse, and performed in *recitative* music. *Dryden.*

This often sets him on empty boasts, and betrays him into vain fantastic *recitals* of his own performances. *Addison.*

While Telephus's youthful charms,

His rosy neck, and winding arms,

With endless rapture you *recite*,

And in the tender name delight. *Id.*

To make the rough *recital* aptly chime,

Or bring the sum of Gallia's loss to rhyme,

Is mighty hard. *Prior.*

By singing peers upheld on either hand,

Then thus in plain *recitativo* spoke. *Dunciad.*

The thoughts of gods let Granville's verse *recite*,

And bring the scenes of opening fate to light. *Pope.*

**RECITATIVE**, or **RECITATIVO**, in music, a species of harmonious recitation, forming the medium between air and rhetorical declamation and

in which the composer or performer, rejecting the rigorous rules of time, imitates the inflexions, accent, and emphasis, of natural speech.

RECITATIVE, so called because its true province lies in narration and recital, was first introduced at Rome, in the year 1660, by Signor Emilia del Cavaliere, and was so powerfully recommended by its effect as to be speedily adopted in other parts of Italy, and, by degrees, through the rest of Europe. The beauty of this species of composition depends greatly on the character of the language in which it is used; as that is more or less accented and melodious, so the more or less natural and striking will be the effect of the recitative.

RECK, *v. n. & v. a.* } Sax. *necan*; Swed. *reka*; Goth. *rakia*. To  
RECK'LESS, *adj.* } value; care; heed;  
RECK'LESSNESS, *n. s.* } mind; care for: reckless is, careless; heedless: the noun substantive corresponding.

This son of mine, not *recking* danger, and neglecting the present good way he was in of doing himself good, came hither to do this kind office to my unspeakable grief. *Sidney.*

It made the king as *reckless* as them diligent. *Id.*  
Over many good fortunes began to breed a proud *recklessness* in them. *Id.*

Thou'st but a lazy loarde,  
And *recks* much of thy swinke,  
That with fond terms and witless words,  
To blear mine eyes dost think. *Spenser.*  
I *reck* as little what betideth me,  
As much I wish all good befortune you. *Shakespeare.*

Do not you as ungracious parsons do,  
Who shew the steep and thorny way to heaven;  
Yet like unthinking *reckless* libertine,  
That in the soft path of dalliance treads,  
*Recks* not his own rede. *Id.*  
Next this was drawn the *reckless* cities flame,  
When a strange hell poured down from heaven there came. *Cowley.*

With that care lost  
Went all his fear; of God, or hell, or worse,  
He *recked* not. *Milton.*  
Of night or loneliness it *recks* me not;  
I fear the dread events that dog them both,  
Lest some ill-greeting touch attempt the person  
Of our unowned sister. *Id.*

RECK'ON, *v. a. & v. n.* } Saxon *necan*;  
RECK'ONER, *n. s.* } Belg. *rekenan*;  
RECK'ONING. } Teut. *reken*. See

RECK. To estimate as to value; number; count; esteem; assign in reckoning; to compute; calculate; charge to, or in account; taking *on, upon*, and *with*: a reckoner is a computer or calculator: reckoning, computation; account taken; esteem; estimate.

The priest shall *reckon* unto him the money according to the years that remain, and it shall be abated. *Leviticus xxvii. 18.*

There was no *reckoning* made with them of the money delivered into their hand. *2 Kings.*

To him that worketh is the reward not *reckoned* of grace, but of debt. *Romans iv. 4.*

Canst thou their *reck'nings* keep? the time compute  
When their swollen bellies shall enlarge their fruit! *Sandys.*

Where we cannot be persuaded that the will of God is, we should so far reject the authority of men, as to *reckon* it nothing. *Hooker.*

We shall not spend a large expence of time,  
Before we *reckon* with your several loves,  
And make us even with you. *Shakespeare.*  
His industry is up stairs and down; his eloquence  
the parcel of a *reckoning*. *Id. Henry IV.*  
*Reckoners* without their host must *reckon* twice. *Camden.*

I call posterity  
Into the debt, and *reckon* on her head. *Ben Jonson.*  
Varro's aviary is still so famous that it is *reckoned*  
for one of those notables which men of foreign nations record. *Wotton.*

Numb'ring of his virtues praise,  
Death lost the *reckoning* of his days. *Crashaw.*  
For him I *reckon* not in high estate;  
But thee, whose strength, while virtue was her mate,  
Might have subdued the earth. *Milton's Agonistes.*  
God suffers the most grievous sins of particular persons to go unpunished in this world, because his justice will have another opportunity to meet and *reckon* with them. *Tillotson.*

You *reckon* upon losing your friends' kindness, when you have sufficiently convinced them, they can never hope for any of yours. *Temple's Miscellanies.*

The freezing of water, or the blowing of a plant, returning at equidistant periods, would as well serve men to *reckon* their years by, as the motions of the sun. *Locke.*

I *reckoned* above two hundred and fifty on the outside of the church, though I only told three sides of it. *Addison.*

A multitude of cities are *reckoned* up by the geographers, particularly by Ptolemy. *Arbutnot.*

RECKONING, or a SHIP'S RECKONING, in navigation, is that account whereby at any time it may be known where the ship is, and on what course or courses she is to steer in order to gain her port; and that account taken from the log-board is called the dead reckoning. See NAVIGATION.

RECLAIM, *v. a.* } Lat. *reclamo*. To re-  
RECLAIM'ER, *n. s.* } form; correct; adjust;  
bring to a desired standard; tame: reclainer is a contradicter.

He spared not the heads of any mischievous practices, but shewed sharp judgment on them for example sake, that all the meaner sort, which were infected with that evil, might, by terror thereof, be reclaimed and saved. *Spenser.*

This error whosoever is able to *reclaim*, he shall save more in one summer, than Themison destroyed in any autumn. *Brown.*

*Reclaim* your wife from strolling up and down  
To all assizes. *Dryden's Juvenal.*

The head-strong horses hurried Octavius, the trembling charioteer, along, and were deaf to his *reclaiming* them. *Dryden.*

Upon his fist he bore  
An eagle well *reclaimed*. *Id. Knight's Tale.*  
Are not hawks brought to the hand, and lions,  
tygers, and bears *reclaimed* by good usage? *L'Estrange.*

Minds she the dangers of the Lycian coast?  
Or is her tow'ring flight *reclaimed*,  
By seas from Icarus's downfal named?  
Vain is the call, and useless the advice. *Prior.*

'Tis the intention of providence, in all the various expressions of his goodness, to *reclaim* mankind, and to engage their obedience. *Rogers's Sermons.*

Oh tyrant love!  
Wisdom and wit in vain *reclaim*,  
And arts but soften us to feel thy flame. *Pope.*



The penal laws in being against papists have been found ineffectual, and rather confirm than *reclaim* men from their errors. *Swift.*

**RECLAIMING**, in ancient English customs, was a lord's pursuing, prosecuting, and recalling his vassal, who had gone to live in another place without his permission.

**RECLAIMING** is also used for the demanding of a person or thing, to be delivered up to the prince or state to which it properly belongs; when, by any irregular means, it is come into another's possession.

**RECLAIMING**, in falconry, is taming a hawk, &c., and making her gentle and familiar. A partridge is said to reclaim, when she calls her young ones together, upon their scattering too much from her.

**RECLINE'**, *v. a., v. n. & adj.* *Fr. recliner*; *Lat. reclino*. To lean back, or sidewise; rest; repose: in a resting posture.

They sat *reclined*  
On the soft downy bank, damasked with flow'rs. *Milton.*

The mother  
*Reclined* her dying head upon his breast. *Dryden.*  
While thus she rested, on her arm *reclined*,  
The purling streams that through the meadows  
strayed,  
In drowsy murmurs lulled the gentle maid.

*Addison.*  
**RECLOSE'**, *v. a.* Re and close. To close again.

The silver ring she pulled, the door *reclosed*;  
The bolt, obedient to the silken cord,  
To the strong staple's inmost depth restored,  
Secured the valves. *Pope's Odyssey.*

**RECLUDE'**, *v. a.* *Lat. recludo*. To open. The ingredients absorb the intestinal superfluities, *reclude* opillations, and mundify the blood. *Harvey.*

**RECLUSE'**, *adj. & n. s.* *Fr. reclus*; *Lat. reclusus*. Retired; shut up; a retired person.

This must be the inference of a mere contemplative; a *recluse* that converses only with his own meditations. *Decay of Piety.*

It seems you have not lived with an obstinate *recluse* from the disputes and transactions of men. *Hammond.*

I all the live-long day  
Consume in meditation deep, *recluse*,  
From human converse. *Philips.*

The nymphs  
Melissas, sacred and *recluse* to Ceres,  
Pour streams select, and purity of waters. *Prior.*

A **RECLUSE**, among the Roman Catholics, is a person shut up in a small cell of a hermitage or monastery, and cut off, not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment, from a motive either of devotion or penance. The word is also applied to continent wives, whom their husbands procure to be thus kept in perpetual imprisonment in some religious house. *Recluses* were anciently very numerous. They took an oath never to stir out of their retreat; and, having entered it, the bishop set his seal upon the door; and the *recluse* had every thing necessary for the support of life conveyed through a window. If he was a priest, he was allowed a small oratory with a window, which looked into the church, through

which he might make his offerings at the mass, hear the singing, and answer those who spoke to him; but this window had curtains before it, so that he could not be seen. He was allowed a little garden, adjoining to his cell, in which he might plant a few herbs, and breathe a little fresh air. If he had disciples, their cells were contiguous to his, with only a window of communication, through which they conveyed necessities to him, and received his instructions. If a *recluse* fell sick, his door might be opened for persons to come in and assist him, but he himself was not to stir out.

**RECOAGULATION**, *n. s.* Re and coagulation. Second coagulation.

This salt, dissolved in a convenient quantity of water, does upon its *recoagulation* dispose of the aqueous particles among its own saline ones, and shoot into crystals. *Boyle.*

**REC'OGNIZE**, *v. a.* *Lat. recognosco*. To **RECOGNISANCE**, *n. s.* } acknowledge; recover  
RECOGNISEE', } or avow knowledge;  
RECOGNISOR', } review: recognisance  
RECOGNITION, } is, acknowledgment;  
badge; a legal bond described below: the *recognisee* is he in whose favor it is drawn; the *recognisor*, he who gives it: recognition is, acknowledgment; review.

Apparent it is, that all men are either christians or not; if by external profession they be christians, then are they of the visible church of Christ, and christians by external profession they are all whose mark of *recognisance* hath in it those things mentioned, yet although they be impious idolaters and wicked hereticks. *Hooker.*

She did gratify his amorous works  
With that *recognisance* and pledge of love,  
Which I first gave her; an handkerchief.

*Shakspeare.*  
The English should not marry with any Irish, unless bound by *recognisance* with sureties, to continue loyal. *Davies.*

The Israelites in Moses' days were redeemed out of Egypt; in memory and *recognition* whereof they were commanded to observe the weekly sabbath. *White.*

He brought several of them, even under their own hands, to *recognize* their sense of their undue procedure used by them unto him. *Fell.*

The British cannon formidably roars,  
While starting from his oozy bed,  
The asserted ocean rears his reverend head,  
To view and *recognize* his ancient lord. *Dryden.*

Every species of fancy hath three modes: *recognition* of a thing, as present; memory of it, as past; and foresight of it, as to come. *Grew.*

Christ will *recognize* them at a greater. *South.*

**RECOGNITION** is a term used in the English law books for the first chapter of the statute 1 Jac. I., by which the parliament acknowledged that, after the death of queen Elizabeth, the crown had rightfully descended to king James.

**RECOGNIZANCE**, in law, is an obligation of record, which a man enters into before some court of record or magistrate duly authorised, with condition to do some particular act; as to appear at the assizes, to keep the peace, to pay a debt, or the like. It is in most respects like another bond; the difference being chiefly this, that the bond is the creation of a fresh debt or obligation *de novo*, the *recognisance* is an acknowledgment of a former debt upon record;



the form whereof is, 'that A B doth acknowledge to owe to our lord the king, to the plaintiff, or to C D, or the like, the sum of £10,' with condition to be void on performance of the thing stipulated; in which case, the king, the plaintiff, C D, &c., is called the cognizee, is cui cognoscitur; as he that enters into the recognizance is called the cognizor, is cui cognoscit. This being certified to, or taken by, the officer of some court, is witnessed only by the record of that court, and not by the party's seal; so that it is not in strict propriety a deed, though the effects of it are greater than a common obligation; being allowed a priority in point of payment, and binding the lands of the cognizor from the time of enrolment on record.

RECOIL', *v. n. & n. s.* Fr. *reculer*. To rush or fall back; fail; shrink: a falling back.

Ye both forewearing be; therefore a while

I read you rest, and to your bowers recoil. *Spenser.*

The very thought of my revenges that way

Recoil upon me; in himself too mighty.

*Shakspeare.*

Who in deep mines for hidden knowledge toils,  
Like guns o'ercharged, breaks, misses, or recoils.

*Denham.*

Revenge, at first though sweet,

Bitter ere long, back on itself recoils. *Milton.*

My hand's so soft, his heart so hard,

The blow recoils, and hurts me while I strike.

*Dryden.*

RECOIL, in gunnery, is the retrograde motion made by any piece of fire arms on being discharged. Cannon are always subject to a recoil, according to the sizes and the charge they contain, &c. Guns, whose vents are a little forward in the chase, recoil most. To lessen the recoil of a gun, the platforms are generally made sloping towards the embrasures of the battery. See PROJECTILES. The following is

A TABLE of the recoil of field guns on travelling carriages, on elm planks.

Nature.	Charge.	1 Shot at 1° 30' Eleva- tion.	2 Shot at 1° 30' Eleva- tion.	Case Shot at 3° 45' Eleva- tion
	lbs. oz.	Feet.	Feet.	Feet.
12 Pr. Med.	4 0	12	25	8½
6 Pr. Heavy	2 0	7	11	7½
6 Pr. Light	1 8	12	21	10
3 Prs. Heavy	1 0	3	5	3½

The recoil of sea-service iron-guns, on ship-carriages, upon a horizontal platform, is as follows:—

Charge of Powder and Shot.	Eleva- tion.	32 pound- ers.	24 pound- ers.	18 pound- ers.
	Deg.	Ft. In.	Ft. In.	Ft. In.
½ of Powder } and 1 Shot }	2	11 0	11 0	10 6
½ of Powder } and 2 Shot }	4	19 6	18 6	18 0
½ of Powder } and 2 Shot }	7	11 6	12 0	12 0

Recoil of land service iron mortars, on iron beds.

	Ft. In.
13-inch with a charge of 6 lbs.	4 2½
10-inch	3 lbs. 2 10
2-inch	1 lb. 9 oz. 3 10

RECOIN', *v. a.* } Re and coin. To coin  
RECOIN'AGE, *n. s.* } over again: the act of coin-  
ing anew.

The mint gained upon the late statute, by the re-coinage of groats and half-groats, now twelvepences and sixpences. *Baron.*

Among the Romans, to preserve great events upon their coins, when any particular piece of money grew very scarce, it was often recoined by a succeeding emperor. *Addison.*

RECOLLECT', *v. a.* } Lat. *recollectus*. To  
RECOLLECTION, *n. s.* } remember; recover to  
memory or reason; gather again; the noun sub-  
stantive corresponding.

It did relieve my passion much;

More than light airs and recollected terms

Of these most brisk and giddy paced times.

*Shakspeare.*

Let us take care that we sleep not without such a recollection of the actions of the day as may represent any thing that is remarkable, as matter of sorrow or thanksgiving. *Taylor.*

Finding the recollection of his thoughts disturb his sleep, he remitted the particular care of the composition. *Fell.*

The Tyrian queen

Admired his fortunes, more admired the man;

Then recollected stood. *Dryden's Æneis.*

Recollection is when an idea is sought after by the mind, and with pain and endeavour found, and brought again in view. *Locke.*

Recollect every day the things seen, heard, or read, which made any addition to your understanding.

*Watts's Logick.*

RECOMFORT, *v. a.* Re and comfort. To comfort or console again.

What place is there left, we may hope our woes to recomfort? *Sidney.*

Ne'er through an arch so hurried the blown tides,  
As the recomforted through the gates. *Shakspeare.*

As one from sad dismay

Recomforted, and after thoughts disturbed,

Submitting to what seemed remediless. *Milton.*

RECOMMEND', *v. a.* } Fr. *recommender*.

RECOMMEND'ABLE, *adj.* } Re and commend.

RECOMMENDATION, *n. s.* } To praise earnestly;

RECOMMENDATORY, *adj.* } make acceptable:

RECOMMEND'ER, *n. s.* } recommendable is,

worthy of praise; the act or mode of praising; that which secures preference; qualification: recommendatory, that which commends: recom-  
mender, he who commends.

They had been recommended to the grace of God.

*Acts xiv.*

Mæcenæ recommended Virgil and Horace to Augustus, whose praises helped to make him popular while alive, and after his death have made him precious to posterity. *Dryden.*

Poplicola's doors were opened on the outside, to save the people even the common civility of asking entrance; where misfortune was a powerful recommendation; and where want itself was a powerful mediator. *Id.*

A decent boldness ever meets with friends,

Succeeds, and even a stranger recommends. *Pope.*

Verses *recommendatory* they have commanded me to prefix before my book. *Swift.*

**RECOMMIT**, *v. a.* Re and commit. To commit anew.

When they had bailed the twelve bishops, who were in the Tower, the house of commons expostulated with them, and caused them to be *recommitted*. *Clarendon.*

**RECOMPACT**, *v. a.* Re and compact. To join anew.

Repair

And *recompact* my scattered body. *Donne.*

**RECOMPENSE**, *v. a. & n. s.* Fr. *recompenser*; Lat *re* and *compenso*. To repay; requite; compensate; redeem: as a noun-substantive, reward; compensation; equivalent.

If the man have no kinsman to *recompense* the trespass unto, let it be *recompensed* unto the Lord.

*Numbers v. 8.*

Hear from heaven, and requite the wicked, by *recompensing* his way upon his own head. *2 Chron.*

*Recompense* to no man evil for evil. *Rom. xii. 17.*

Thou'rt so far before,

That swiftest wing of *recompense* is slow

To overtake thee. *Shakespeare.*

Wise men thought the vast advantage from their learning and integrity an ample *recompense* for any inconvenience from their passion. *Clarendon.*

He is long ripening, but then his maturity, and the complement thereof, *recompenseth* the slowness of his maturation. *Hale.*

Your mother's wrongs a *recompense* shall meet, I lay my sceptre at her daughter's feet. *Dryden.*

**RECOMPILEMENT**, *n. s.* Re and compilement. New compilement.

Although I had a purpose to make a particular digest or *recompilement* of the laws, I laid it aside. *Bacon.*

**RECOMPOSE**, *v. a.* } Fr. *recomposer*. Re  
**RECOMPOSITION**, *n. s.* } and compose. To settle, quiet; or adjust anew; the noun-substantive corresponding.

Elijah was so transported, that he could not receive answer from God, till by music he was *recomposed*. *Taylor.*

We produced a lovely purple, which we can destroy or *recompose* at pleasure, by severing or reapproaching the edges of the two irises. *Boyle.*

**REC'ONCILE**, *v. a.*

**RECONCILEABLE**, *adj.*

**RECONCILEABLENESS**, *n. s.*

**RECONCILEMENT**,

**RECONCILER**,

**RECONCILIATION**.

Fr. *reconciler*;

Lat. *reconcilio*.

To restore to

kindness or fa-

vor; restore to

consistency;

make consistent: the adjective and first noun substantive corresponding: reconciliation is renewal of kindness or favor; agreement; and synonymous with reconciliation: a reconciler, he who effects reconciliation; a peace-maker.

So thou shalt do for every one that ereth and is simple, so shall ye *reconcile* the house. *Ezekiel.*

He might be a merciful and faithful high priest to make *reconciliation* for sin. *Hebrews ii. 17.*

Injury went beyond all degree of *reconciliation*. *Sidney.*

This noble passion,

Child of integrity, hath from my soul

Wiped the black scruples, *reconciled* my thoughts

To thy good truth and honour. *Shakespeare.*

What we did was against the dictates of our own conscience; and consequently never makes that act

*reconcilable* with a regenerate estate, which otherwise would not be so. *Hammond.*

Jarres concealed are half *reconciled*; which if generally known, 'tis a double task to stop the breach at home, and men's mouths abroad. *Fuller.*

Many wise men who knew the treasurer's talent in removing prejudice, and *reconciling* himself to wavering affections, believed the loss of the duke was unseasonable. *Clarendon.*

Let him live before thee *reconciled*. *Milton.*

Creature so fair! his *reconciliation* seeking,

Whom she had displeased. *Id. Paradise Lost.*

He not only attained his purpose of uniting distant parties unto each other, but, contrary to the usual fate of *reconcilers*, gained them to himself. *Fell.*

Part of the world know how to accommodate St. James and St. Paul, better than some late *reconcilers*. *Norris.*

Worldly affairs and recreations may hinder our attendance upon the worship of God, and are not *reconcilable* with solemn assemblies. *Nelson.*

Submit to Cæsar,

And *reconcile* thy mighty soul to life. *Addison.*

The different accounts of the numbers of ships are *reconcilable*, by supposing that some spoke of the men of war only, and others added the transports. *Arbuthnot.*

The bones, to be the most convenient, ought to have been as light as was *reconcilable* with sufficient strength. *Cheyne.*

On one side great reserve, and very great resentment on the other, have inflamed animosities, so as to make all *reconciliation* impracticable. *Swift.*

Contending minds to *reconcile*. *Id.*

**RECONDENSE**, *v. a.* Re and condense. To condense anew.

In the heads of stills and necks of eolipiles, such vapours quickly are by a very little cold *recondensed* into water. *Boyle.*

**REC'ONDITE**, *adj.* Lat. *reconditus*. Secret; profound; abstruse.

A disagreement between thought and expression seldom happens, but among men of more *recondite* studies and deep learning. *Felton.*

**RECONDUCT**, *v. a.* Fr. *reconduit*; Lat. *reconductus*. Re and conduct. To conduct again.

Wanderest thou within this lucid orb,  
And strayed from those fair fields of light above,  
Amidst this new creation want'st a guide,  
To *reconduct* thy steps?

*Dryden's State of Innocence.*

**RECONJOIN**, *v. a.* Re and conjoin. To join anew.

Some liquors, although colorless themselves, when elevated into exhalations, exhibit a conspicuous colour, which they lose again when *reconjoined* into a liquor. *Boyle.*

To **RECONNOITRE** [Fr.] in military affairs, implies to view and examine the state of things, in order to make a report thereof. Parties ordered to reconnoitre are to observe the country and the enemy: to remark the routes, conveniences, and inconveniences of the first; the position, march, or forces of the second. In either case they should have an expert geographer, capable of taking plans readily; he should be the best mounted of the whole, in case the enemy happen to scatter the escort, that he may save his plans and ideas.

**RECONQUER**, *v. a.* *Fr. reconquerir.* Re and conquer. To conquer again.

Chatterton undertook to *reconquer* Ogier. *Davies.*

**RECONVENE'**, *v. a.* Re and convene. To assemble anew.

A worse accident fell out about the time of the two houses *reconvening*, which made a wonderful impression. *Clarendon.*

**RECONSECRATE**, *v. a.* Re and consecrate. To consecrate anew.

If a church should be consumed by fire, it shall, in such a case, be *reconsecrated*. *Ayliffe's Parergon.*

**RECONVEY'**, *v. n.* Re and convey. To convey again.

As rivers lost in seas, some secret vein  
Thence *reconveys*, there to be lost again. *Denham.*

**RECORD'**, *v. a. & n. s.* } *Fr. recorder*; *Lat.*

**RECORD'ER**, *n. s.* } *recorder.* To register;

celebrate; recite: a register; authentic memorial; remembrance: a recorder is he whose business it is to keep records; the rolls of a city, &c.; also a kind of flute.

I call heaven and earth to *record* this day against you, that I have set before you life and death.

*Deut. xxx. 20.*

Those things that are *recorded* of him, and his impiety, are written in the chronicles. *1 Esdras i.*

The shepherds went among them, and sung an eclogue, while the other shepherds, pulling out *recorders*, which possess the place of pipes, accorded their music to the others voice. *Sidney.*

He shall *record* a gift

Here in the court of all he dies possessed,  
Unto his son Lorenzo. *Shakspeare.*

Is it upon *record*? or else reported  
Successively, from age to age? *Id.*

I never shall have length of life enough,  
To rain upon remembrance with mine eyes,  
That it may grow and sprout as high as heaven  
For *recordation* to my noble husband. *Id.*

I asked, what meant this wilful silence?  
His answer was, the people were not used  
To be spoke to except by the *recorder*. *Id.*

I but your *recorder* am in this,  
Or mouth and speaker of the universe,  
A ministerial notary; for 'tis  
Not I, but you and fame that make the verse. *Donne.*

They longed to see the day, to hear the lark  
*Record* her hymns, and chaunt her carols blest. *Fairfax.*

So even and morn *recorded* the third day. *Milton.*

An ark, and in the ark a testimony,  
The *records* of his covenant. *Id.*

Of such a goddess no time leaves *record*,  
Who burned the temple where she was adored. *Dryden.*

If he affirms such a monarchy continued to the flood, I would know what *records* he has it from. *Locke.*

Thy elder look, great Janus! cast  
Into the long *records* of ages past;  
Review the years in fairest action drest. *Prior.*  
The office of *recorder* to this city being vacant, five or six persons are soliciting to succeed him. *Swift.*

**RECORD**, **TRIAL BY**, is where a matter of record is pleaded in any action, as a fine, a judgment, or the like; and the opposite party pleads, nul tiel record, that there is no such matter of record existing. Upon this, issue is tendered and joined in the following form, 'and this he prays may be enquired of by the record; and the other does the like;' and hereupon the

party pleading the record has a day given him to bring it in, and proclamation is made in court for him to 'bring forth the record by him in pleading alleged, or else he shall be condemned;' and, on his failure, his antagonist shall have judgment to recover. The trial, therefore, of this issue is merely by the record; for, as Sir Edward Coke observes, a record or enrolment is a monument of so high a nature, and importeth in itself such absolute verity, that if it be pleaded that there is no such record, it shall not receive any trial by witness, jury, or otherwise, but only by itself. Thus titles of nobility, as whether earl or not earl, baron or not baron, shall be tried by the king's writ or patent only, which is matter of record. Also, in case of an alien, whether alien, friend, or enemy, he shall be tried by the league or treaty between his sovereign and ours; for every league or treaty is of record. And also, whether a manor be held in ancient demesne or not, shall be tried by the record of doomsday in the king's exchequer.

The **RECORDER** is a person whom the mayor and other magistrates of a city or corporation associate with themselves, for their direction in matters of justice and proceedings in law; on which account this person is generally a counsellor well skilled in the law. No recorder of London is mentioned before 1304. He is the first officer in order of precedence that is paid a salary, which originally was no more than £10 sterling per annum, with some perquisites; but it has from time to time been augmented to upwards of £1000 per annum. This office has sometimes been executed by a deputy.

**RECORDE** (Robert), M. D., an English physician and antiquarian of the sixteenth century. He was educated at Cambridge, where he took his degrees, and was the first Englishman who wrote on Algebra. He was also well versed in the Saxon language, and collected many historical and other ancient MSS. His learning, however, unfortunately did not prevent his being imprisoned in the King's Bench prison for debt, where he died in 1558.

**RECOUCH'**, *v. a.* Re and couch. To lie down again.

Thou mak'est the night to overvail the day;  
Then lions' whelps lie roaring for their prey,  
And at thy powerful hand demand their food;  
Who when at morn they all *recouch* again,  
Then toiling man till eve pursues his pain. *Wotton.*

**RECOVER**, *v. a. & v. n.* } *Fr. recouvrir*;  
**RECOVERABLE**, *adj.* } *Lat. recupero.* To

**RECOVERY**, *n. s.* } restore; repair;  
renew; regain; release: grow healthy or free from disease or evil: recoverable is, possible to be regained: recovery, restoration; act or power of regaining: in law, act of cutting off an entail.

Would my lord were with the prophet; for he would *recover* him of his leprosy. *2 Kings v. 3.*

The Spirit of the Lord is upon me, to preach the gospel to the poor, and *recovering* of sight to the blind. *Luke iv. 18.*

That they may *recover* themselves out of the snare of the devil, who are taken captive by him. *2 Timothy ii. 26.*

These Italians, in despite of what could be done, *recovered* Tiliaventum. *Knolles.*



The forest is not three leagues off;  
If we recover that, we're sure enough. *Shakspeare.*  
A prodigal's course

Is like the sun's, but not like his, recoverable, I  
fear. *Id.*

What should move me to undertake the recovery of  
this, being not ignorant of the impossibility? *Id.*

The spirit of wantonness is sure scared out of him;  
if the devil have him not in fee simple, with fine and  
recovery. *Id.*

Once in forty years cometh a pope, that casteth his  
eye upon the kingdom of Naples, to recover it to the  
church. *Bacon.*

They promised the good people ease in the matter  
of protections, by which the debts from parliament  
men and their followers were not recoverable.

*Clarendon.*

Adam, by this from the cold sudden damp  
Recovering, his scattered spirits returned. *Milton.*

The clouds dispelled, the sky resumed her light,  
And nature stood recovered of her fright. *Dryden.*

Any other person may join with him that is in-  
jured, and assist him in recovering from the offender  
so much as may make satisfaction. *Loche.*

The sweat sometimes acid, is a sign of recovery  
after acute distempers. *Arbuthnot on Aliments.*

RECOVERY, or COMMON RECOVERY, in Eng-  
lish law. Common recoveries were invented by  
the ecclesiastics to elude the statutes of mort-  
main; and afterwards encouraged by the finesse  
of the courts of law, in order to put an end to  
all fettered inheritances, and bar not only estates-  
tail, but also all remainders and reversions ex-  
pectant thereon. A common recovery is a suit or  
action, either actual or fictitious; and in it the  
lands are recovered against the tenant of the  
freehold; which recovery, being a supposed ad-  
judication of the right, binds all persons, and  
vests a free and absolute fee-simple in the re-  
coverer. There must be three persons at least to  
make a common recovery, a recoverer, a recov-  
eree, and a vouchee. The recoverer is the  
plaintiff or demandant, that brings the writ of  
entry. The recoveree is the defendant or tenant  
of the land, against whom the writ is brought.  
The vouchee is he whom the defendant or tenant  
voucheth or calls to warranty of the land in de-  
mand, either to defend the right, or to yield him  
other lands in value, according to a supposed  
agreement. And, this being by consent and per-  
mission of the parties, it is therefore said that a  
recovery is suffered.

The operation of this legal fiction not being  
generally well understood, judge Blackstone has  
endeavoured to explain it in detail.

'Let us,' says he, 'in the first place, suppose  
David Edwards to be tenant of the freehold, and  
desirous to suffer a common recovery, in order  
to bar all entails, remainders, and reversions,  
and to convey the same in fee-simple to Francis  
Golding. To effect this, Golding is to bring an  
action against him for the lands; and he accord-  
ingly sues out a writ, called a *præcipe quod*  
*reddat*, because those were its initials or most  
operative words, when the law proceedings were  
in Latin. In this writ the demandant, Golding,  
alleges that the defendant, Edwards (here called  
the tenant), has no legal title to the land; but  
that he came into possession of it after one Hugh  
Hunt had turned the demandant out of it. The  
subsequent proceedings are made up into a

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record or recovery roll, in which the writ and  
complaint of the demandant are first recited;  
whereupon the tenant appears, and calls upon  
one Jacob Moreland, who is supposed, at the  
original purchase, to have warranted the title to  
the tenant; and thereupon he prays that the  
said Jacob Moreland may be called in to defend  
the title, which he so warranted. This is called  
the voucher, *vocatio*, or calling of Jacob More-  
land to warranty; and Moreland is called the  
vouchee. Upon this, Jacob Moreland, the  
vouchee, appears, is impleaded, and defends the  
title. Whereupon Golding, the demandant,  
desires leave of the court to impart, or confer  
with the vouchee in private; which is (as usual)  
allowed him. And soon afterwards the de-  
mandant, Golding, returns to court, but More-  
land the vouchee disappears, or makes the de-  
fault. Whereupon judgment is given for the  
demandant, Golding, now called the recoverer,  
to recover the lands in question against the ten-  
ant, Edwards, who is now the recoveree; and  
Edwards has judgment to recover of Jacob More-  
land lands of equal value, in recompense for the  
lands so warranted by him, and now lost by his  
default; which is agreeable to the doctrine of  
warranty. This is called the recompense, or re-  
covery in value. But Jacob Moreland having no  
lands of his own, being usually the cryer of the  
court (who, from being frequently thus vouched,  
is called the common vouchee) it is plain that  
Edwards has only a nominal recompense for the  
lands so recovered against him by Golding;  
which lands are now absolutely vested in the  
said recoverer by judgment of law, and seisin  
thereof is delivered by the sheriff of the county.  
So that this collusive recovery operates merely  
in the nature of a conveyance in fee-simple,  
from Edwards the tenant in tail, to Golding the  
purchaser.'

RECOUNT, *v. a.* } *Fr. reconter.* To relate  
RECOUNTMENT. } in detail; tell distinctly;  
relation; recital.

Bid him recount the fore-recited practices.

*Shakspeare.*

When from the first to last, betwixt us too,  
Tears our recountments had most finely bathed;  
As how I came into that desert place. *Id.*

Plato in *Timæo* produces an Egyptian priest, who  
recounted to Solon out of the holy books of Egypt the  
story of the flood universal, which happened long be-  
fore the Grecian inundation. *Raleigh.*

The talk of worldly affairs hindereth much, al-  
though recounted with a fair intention: we speak  
willingly, but seldom return to silence. *Taylor.*

Say from these glorious seeds what harvest flows,  
Recount our blessings, and compare our woes.

*Dryden.*

RECOURSE, *n. s.* } *Fr. recours; Lat. re-*  
RECOURSEFUL, *adj.* } *cursus.* Frequent pas-  
sage; return; renewed attack or application;  
hence the common sense of application for help  
or protection; access: recourseful is, moving  
alternately.

The doors be lockt,

That no man hath recourse to her by night.

*Shakspeare.*

In that recourseful deep.

*Drayton.*

Thus died this great peer, in a time of great re-  
course unto him and dependance upon him, the house  
and town full of servants and suitors. *Wotton.*

2 E

Preventive physic, by purging noxious humours and the causes of diseases, preventeth sickness in the healthy, or the *recourse* thereof in the valetudinary.

*Browne's Vulgar Errors.*

The council of Trent commends the making *recourse*, not only to the prayers of the saints, but to their aid and assistance.

*Stillington.*

All other means have failed to wound her heart, Our last *recourse* is therefore to our art.

*Dryden.*

REC'REANT, *adj.* Fr. *recréant*. Cowardly; meanspirited; subdued; fallen; apostate.

Let be that lady debonaire,  
Thou *recréant* knight, and soon thyself prepare  
To battle.

*Spenser.*

Dost

Thou wear a lion's hide? doff it for shame,  
And hang a calf's skin on those *recréant* limbs.

*Shakespeare.*

Who for so many benefits received  
Turned *recréant* to God, ingrate and false,  
And so of all true good himself despoiled.

*Milton.*

The knight, whom fate and happy chance shall  
grace

From out the bars to force his opposite,  
Or kill, or make him *recréant* on the plain,  
The prize of valour and of love shall gain.

*Dryden.*

REC'REATE, *v. n.* } Fr. *recréer*; Lat. *re-*  
REC'REATION, *n. s.* } *creo*. To refresh; re-  
REC'REATIVE, *adj.* } vive; relieve after or  
avert weariness; delight: the noun-substantive  
and adjective corresponding.

The chief *recreation* she could find in her anguish  
was sometime to visit that place, where first she was  
so happy as to see the cause of her unhap.

*Sidney.*

I'll visit

The chapel where they lie, and tears shed there,  
Shall be my *recreation*.

*Shakespeare. Winter's Tale.*

Let the musick be *recreative*, and with some  
strange changes.

*Bacon.*

Take a walk to refresh yourself with the open air,  
which inspired fresh doth exceedingly *recreate* the  
lungs, heart, and vital spirits.

*Harvey.*

Let not your *recreations* be lavish spenders of your  
time; but choose such as are healthful, *recreative*,  
and apt to refresh you; but at no hand dwell upon  
them.

*Taylor.*

He walked abroad, which he did not so much to  
*recreate* himself, as to obey the prescripts of his phy-  
sician.

*Fell.*

These ripe fruits *recreate* the nostrils with their aro-  
matick scent.

*More's Divine Dialogues.*

The access these trifles gain to the closets of ladies  
seem to promise such easy and *recreative* experiments,  
which require but little time or charge.

*Boyle.*

You may have the *recreation* of surprising those  
with admiration who shall hear the deaf person  
pronounce whatsoever they shall desire, without your  
seeming to guide him.

*Holder's Elements of Speech.*

Nor is that man less deceived, that thinks to  
maintain a constant tenure of pleasure, by a conti-  
nual pursuit of sports and *recreations*: for all these  
things, as they refresh a man when weary, so they  
weary him when refreshed.

*South.*

RECREATION ISLAND, a fertile island in the  
Southern Pacific Ocean, discovered in the year  
1722 by Roggewin. It is twelve leagues in cir-  
cuit, and some of the ship's company obtained a  
quantity of antiscorbutic herbs here, but ventur-  
ing into the country, were assaulted by the na-  
tives, who stoned some of them to death, and  
wounded almost all. Many of the islanders  
were killed in return by their fire-arms. The

soil is elevated, and produces sugar-canes, cocoa  
nuts, pomegranates, Indian figs, &c. The in-  
habitants are well-made, robust, and full of viva-  
city; their bodies were painted.

REC'REMENT, *n. s.* } Lat. *recrementum*.

REC'REMENTAL, *adj.* } Dross; spume; su-  
perfluity: drossy.

The vital fire in the heart requires an ambient  
body of a yielding nature, to receive the superfluous  
serosities and other *recements* of the blood.

*Boyle.*

RECRIMINATE, *v. n. & v. a.* } Fr. *recrimi-*  
RECRIMINATION, *n. s.* } *ner*; Lat. *re-*  
and *crimino*. To return one accusation with  
another; the accusation made in return.

It is not my business to *recriminate*, hoping suffi-  
ciently to clear myself in this matter.

*Stillington.*

How shall such hypocrites reform the state,

On whom the brothers can *recriminate*?

Did not Joseph lie under black infamy? he scora-

ed so much as to clear himself, or to *recriminate* the

strumpet.

*South.*

Public defamation will seem disobliging enough  
to provoke a return, which again begets a rejoinder,

and so the quarrel is carried on with mutual *recrimi-*

nations.

*Government of the Tongue.*

RECRUIT, *v. a., v. n., & n. s.* Fr. *recruter*.

To repair; waste; supply an army; with new  
men; raise new soldiers; supply of any thing  
wasted. Pope has used it improperly for a sub-  
stitute of something wanting; a new soldier.

He trusted the earl of Holland with the command  
of that army, with which he was to be recruited and  
assisted.

*Clarendon.*

Increase thy care to save the sinking kind,

With greens and flow'rs recruit their empty hives,

And seek fresh forage to sustain their lives.

*Dryden.*

The pow'rs of Troy

With fresh recruits their youthful chief sustain:

Not their's a raw and unexperienced train,

But a firm body of embattel'd men.

*Id.*

The French have only Switzerland besides their  
own country to recruit in; and we know the difficul-  
ties they meet with in getting thence a single regi-  
ment.

*Addison.*

He was longer in recruiting his flesh than was  
usual; but by a milk diet he recovered it.

*Wiseman.*

Her cheeks glow the brighter, recruiting their  
colour;

As flowers by sprinkling revive with fresh odour.

*Granville.*

RECTANGLE, *n. s.* Fr. *rectangle*; Lat.

*ectangulus*. A figure which has one angle or

more of ninety degrees: the adjective and ad-

verb corresponding.

Bricks moulded in their ordinary *rectangular* form,

if they shall be laid one by another in a level row  
between any supporters sustaining the two ends, then  
all the pieces will necessarily sink.

*Wotton.*

If all Athens should decree, that in *rectangle* tri-

angle the square, which is made of the side that sub-

tendeth the right angle, is equal to the squares which

are made of the sides containing the right angle, geo-

metricians would not receive satisfaction without de-

monstration.

*Browne's Vulgar Errors.*

The mathematician considers the truth and pro-

perties belonging to a *rectangle*, only as it is in idea

in his own mind.

*Locke.*



RECTIFY, *v. a.* } *Fr. rectifier; Lat. rectus*  
 REC'TIFIABLE, *adv.* } and *facio*. To make right;  
 RECTIFICATION. } reform; improve by re-  
 peated distillation: rectifiable is, capable of be-  
 ing rectified: rectification, is rectifying; repeat-  
 ed distillation. See below.

That wherein unsouder times have done amiss,  
 the better ages ensuing must rectify as they may.

*Hooker.*

It shall be bootless  
 That longer you defer the court, as well  
 For your own quiet, as to rectify  
 What is unsettled in the king. *Shakspeare.*

At the first rectification of some spirit of salt in a  
 retort, a single pound afforded no less than six ounces  
 of phlegm. *Boyle.*

The natural heat of the parts being insufficient  
 for a perfect and thorough digestion, the errors of one  
 concoction are not rectifiable by another. *Browne.*

The substance of this theory I mainly depend on,  
 being willing to suppose that many particularities  
 may be rectified upon further thoughts. *Burnet.*

If those men of parts, who have been employed in  
 vitiating the age, had endeavoured to rectify and  
 amend it, they needed not have sacrificed their good  
 sense to their fame. *Addison.*

The false judgments he made of things are owned;  
 and the methods pointed out by which he rectified  
 them. *Atterbury.*

RECTIFICATION is in fact a second distillation,  
 in which substances are purified by their more  
 volatile parts being raised by heat carefully  
 managed. Sometimes indeed the rectifier has  
 recourse to a third and even a fourth distillation,  
 when he wishes his spirits or goods, as they are  
 technically called, to be very clean and pure.

The objects of distillation, considered as a  
 trade, are chiefly spirituous liquors; and the  
 distillation of compound spirits and simple  
 water, or those waters that are impregnated with  
 the essential oil of plants, is commonly called  
 rectification.

Malt spirit, and indeed spirits from other sub-  
 stances, must be brought into the state of alcohol,  
 before it is adapted to internal uses, after which  
 it is said to be more fit for all the various inter-  
 nal uses than even French brandy, it being by  
 this purification a more uniform, hungry, taste-  
 less spirit, than any other spirits which are fre-  
 quently esteemed much better. A quarter of  
 malt, according to its goodness and the season  
 of the year, will afford from eight to fourteen  
 gallons of alcohol. The malt distiller always  
 gives his spirit a single rectification per se to  
 purify it a little, and in this state, though cer-  
 tainly not at all adapted to internal uses, it is  
 frequently and at once distilled into gin or other  
 ordinary compound liquors for the common  
 people. The Dutch never give it any farther  
 rectification than this:—They distil the wash  
 into low wines, and then at once into full proof  
 spirit, from which they manufacture their cele-  
 brated Hollands' geneva, which they export to  
 foreign countries. Malt spirit, in its unrectified  
 state, is usually found to have the common  
 bubble proof, which makes it a marketable com-  
 modity, and which is obtained by mixing with it  
 a certain portion of the gross oil of the malt;  
 this indeed gives the rectifier much trouble if he  
 require a very fine and pure spirit, but in gene-

ral he does not concern himself about this, but  
 mixes it still stronger by alkaline salts, and dis-  
 guises its taste by the addition of flavoring in-  
 gredients. The spirit loses in these processes  
 the vinous character which it had when it came  
 out of the hands of the malt distiller, and is in  
 all respects inferior, except in the disguise of a  
 mixed flavor. The alkaline salts used by the  
 rectifier, destroying the natural vinosity of the  
 spirit, it is necessary to add an extraneous acid  
 to give it a new one, and this is frequently what  
 is denominated in the shops 'spiritus nitri dul-  
 cis,' and the common method of applying it is  
 the mixing it to the taste with rectified spirit;  
 and it is said to be this that gives the English  
 malt spirit a flavor something like brandy, which  
 flavor is, however, very apt to fly off, and ac-  
 cordingly experienced manufacturers recommend  
 the addition of a proper quantity of Glauber's  
 strong spirit of nitre, to the spirit in the still.  
 By this means the liquor comes over impreg-  
 nated with it, the acid is more intimately mixed,  
 and the flavor is retained. The action of the  
 alkali is thus explained:—There is a greater  
 attraction or affinity between the alkaline salt  
 and the water than between the water and the  
 spirit, of course the salt combines with the  
 water contained in the spirit, and sinks with it  
 to the bottom.

With the spirit-gauge of Messrs. Borie and  
 Poujet, the different degrees of spirituousity are  
 very easily ascertained by means of silver  
 weights of various sizes; the heaviest is in-  
 scribed with the words Hollands' proof, and the  
 lightest three-sevenths. The other weights serve  
 to mark the intermediate degrees between these  
 two terms. Thus, if you screw to the end of  
 the beam of the spirit gauge the weight denoting  
 Hollands'-proof, and plunge it into three-fifths,  
 the instrument will descend in the liquid below  
 the degree marked on the scale Hollands'-proof,  
 but it returns to that point on the addition of  
 two-fifths of water, so that three-fifths spirit is  
 thus transformed into Hollands'-proof spirit. If,  
 on the contrary, you screw on the three-fifths  
 weight, and plunge the spirit gauge into Hol-  
 lands'-proof, it will rise in the liquor above the  
 latter mark, and it may be easily carried down  
 to that degree by the addition of alcohol or  
 spirit of wine. When spirits are distilled for  
 the purpose of extracting alcohol, or spirit of  
 wine, the balneum marie is generally employed.  
 The heat is then more gentle and more equal,  
 and the produce of the distillation of superior  
 quality.

Alcohol, or spirit of wine diluted, is used as  
 a beverage. It is the dissolvent of resins, and  
 constitutes the basis of drying varnishes. Spirit  
 of wine serves as a vehicle for the aromatic prin-  
 ciple of plants, and is then called spirit of this  
 or that plant. The apothecary likewise employs  
 spirit of wine to dissolve resinous medicines.  
 These dissolutions are denominated tinctures.  
 It forms the base of almost all the different sorts  
 of beverage called liquors. It is sweetened with  
 sugar, or rendered aromatic with all kinds of  
 substances of an agreeable taste or smell. Spirit  
 of wine preserves vegetable and animal sub-  
 stances from fermentation or putrefaction. To



this end it is used for preserving fruits, vegetables, and almost all the objects and preparations relating to the natural history of animals. All the liquors produced by the fermentation of saccharine substances, yield alcohol. But the quantity and quality vary according to the nature of the substances.

It is chiefly in consequence of the ascent of bodies of greater lixivity with certain bodies of greater volatility that there is so much difficulty here of imitating the foreign vinous spirits of other countries, as, for example, French brandies, and West-Indian rums. All these are remarkable by the character of the essential oil that ascends with the spirit, and which gives it the peculiar flavor by which one spirit differs from another. Now we can obtain an essential oil from any of the vegetables that furnish these different spirits; but we cannot, as we have seen, readily obtain a spirit altogether tasteless, and destitute of some sort of essential oil still combining with it. Could we do this, we could manufacture to perfection an artificial Cogniac brandy or Jamaica rum; but, as we cannot wholly separate the inherent essential oil from the purest and most colorless and most insipid spirit we can obtain, when we add the essential oil with which we mean to flavor it, the union of the two oils gives us a different result, and betrays the artifice to those who are acquainted with the taste of the genuine material.

In order, then, to prepare the oil of wine, or of the grapes from which French brandies are distilled, which are generally the worst that the country affords; the best being selected for the process of wine itself, as yielding a far ampler profit; take some cakes of dry wine- lees, dissolve them in six or eight times their weight of water, distil the liquor with a slow fire, and separate the oil, reserving, for only the nicest uses, that which comes over first, the succeeding oil being coarser and more resinous. Having procured this fine oil of wine, it may be dissolved in alcohol; by which means it may be preserved a long time, fully possessed of all its flavor, but otherwise it will soon grow rancid. With a fine essential oil of wine, thus procured, and a pure and tasteless spirit, French brandies may be imitated to some degree of perfection. The essential oil, it should be observed, must be drawn from the same kind of lees as the brandy to be imitated was procured from; that is, in order to imitate Cogniac brandy, it will be necessary to distil the essential oil from Cogniac lees; and the same for any other kind of brandy. For as different brandies have different flavors, and as these flavors are entirely owing to the essential oil of the grape, it would be ridiculous to endeavour to imitate the flavor of Cogniac brandy with an essential oil procured from the lees of Bourdeaux wine. When the flavor of the brandy is well imitated, other difficulties are still behind. The flavor, though the essential part, is not the only one; the color, the proof, and the softness, must also be regarded, before a spirit that perfectly resembles brandy can be procured. With regard to the proof, it may be easily accomplished, by using a spirit rectified above proof; which, after being intimately

mixed with the essential oil of wine, may be let down to a proper standard with fair water; and the softness may, in a great measure, be obtained by distilling and rectifying the spirit with a gentle fire; and what is wanting of this criterion in the liquor when first made, will be supplied by time; for it is time alone that gives this property to French brandies, they being, at first, acrid, foul, and fiery. But, with regard to the color, a particular method is required to imitate it to perfection, which may be effected by means of treacle or burnt sugar.

The spirit distilled from molasses or treacle is tolerably pure. It is made from common treacle, dissolved in water, and fermented in the same manner as the wash for the common malt spirit. But if some particular art be not used in rectifying this spirit, it will not prove so vinous as malt spirit, but less pungent and acrid, though otherwise much cleaner-tasted, as its essential oil is of a less offensive flavor. Therefore, if good fresh wine- lees, abounding in tartar, be well fermented with molasses, the spirit will acquire a greater vinosity and briskness, and approach nearer to the nature of foreign spirits. Where the molasses spirit is brought to the common proof strength, if it be found not to have a sufficient vinosity, it will be very proper to add some dulcified spirit of nitre; and, if the spirit be clean worked, it may, by this addition only, be made to pass for French brandy. Great quantities of this spirit are used in adulterating foreign brandy, rum, and arrack. Much of it is also used in making cherry-brandy, and other cordials, by infusions; but in them all many persons prefer it to foreign brandies. Molasses, like all other spirits, is entirely colorless when first extracted; but rectifiers always give it as nearly as possible the color of foreign spirits.

In a similar manner we may imitate foreign spirits of all kinds. Thus, if Jamaica rum be our object instead of French brandy, it will only be necessary to procure some of the tops of the sugar canes, from which an essential oil being drawn and mixed with clear molasses spirit, will give it the real flavor; or at least a flavor as true as a spirit not totally divested of all essential flavor of its own can possibly communicate. The principal difficulty therefore must still lie in procuring a spirit totally, or nearly, free from all flavor of its own.

To rectify their spirit into Holland gin, the Dutch distillers add to every twenty gallons of spirit of the second extraction, about the strength of proof-spirit, three pounds of juniper-berries, and two ounces of oil of juniper, and distil with a slow fire, till the feints begin to ascend; then change the receiving-can. This produces the best Rotterdam gin. An inferior kind is made with a less proportion of berries, sweet fennel-seeds, and Strasburgh turpentine, without a drop of juniper-oil. This last is also a better sort, and though still inferior to that of Rotterdam, is produced in very large quantities at Welsoppe.

It is remarkable that no one method of combinatory rectification, that is, of the rectification performed by means of salt, and other additions, is suited to all the several kinds of spirits; scarcely indeed will any one way serve for any two:

out the method of simple and careful distillation is equally suited to all. Molasses spirit, cyder spirit, wine spirit, or brandy, rum, and arrack, are all improved by it; and all of them are then known to be perfectly rectified, when, in the state of alcohol, they not only prove totally inflammable in a little vessel floating upon cold waters, but when poured into the purest spring water they have not the least power of making any change in it, nor leave any marks of oiliness, or that unctuousity which, on the mixture of the less pure spirits, floats on the top, and in certain lights gives the rainbow colors. See DISTILLATION.

Fixed salts are rectified by calcination, dissolution, or filtration.

Metals are rectified, i. e. refined, by the coppel; and reguluses by repeated fusions, &c. In a word, all rectifications are founded upon the same principle; and consist in separating substances more volatile from substances less volatile; and the general method of effecting this is to supply only the degree of heat which is necessary to cause this separation.

RECTIFIER, in navigation, an instrument consisting of two circles, either laid one upon, or let into the other, and so fastened together in their centres, that they represent two compasses, one fixed, the other moveable; each of them divided into the thirty-two points of the compass, and 36°, and numbered both ways, from the north and south, ending at the east and west in 90°. The fixed compass represents the horizon, in which the north and all the other points of the compass are fixed and immoveable. The moveable compass represents the mariner's compass; in which the north and all other points are liable to variation. In the centre of the moveable compass is fastened a silk thread, long enough to reach the outside of the fixed compass. But, if the instrument be made of wood, there is an index instead of the thread. Its use is to find the variation of the compass, to rectify the course at sea; having the amplitude or azimuth given.

RECTILINEAR, *adj.* } Fr. *rectitude*;  
RECTILINEOUS, } Latin *rectus* and  
RECTITUDE, *n. s.* } *linea*. Consisting of  
right lines: rectitude is, literally, straightness; hence, and more commonly, mental uprightness; integrity.

There are only three *rectilinear* and ordinate figures, which can serve to this purpose; and inordinate or unlike ones must have been not only less elegant, but unequal. *Ray.*

This image was oblong and not oval, but terminated with two *rectilinear* and parallel sides and two semicircular ends. *Newton.*

Calm the disorders of thy mind, by reflecting on the wisdom, equity, and absolute *rectitude* of all his proceedings. *Atterbury.*

RECTOR, *n. s.* } Fr. *recteur*; Lat. *rector*.  
RECTORSHIP, } Ruler; lord; governor;  
RECTORY, } parson of an unimpro-  
priated parish: rectorship and rectory are both used for his office; and the latter for his residence also.

Had your bodies

No heart among you? or had your tongues no cry  
Against the *rectorship* of judgment? *Shakspeare.*

A *rectory* or parsonage is a spiritual living, composed of land, tithe, and other oblations of the people, separate or dedicate to God in any congregation for the service of his church there, and for the maintenance of the governor or minister thereof, to whose charge the same is committed. *Spelman.*

God is the supreme *rector* of the world, and of all those subordinate parts thereof. *Hale.*

When a *rector* of a university of scholars is chosen by the corporation or university, the election ought to be confirmed by the superior of such university. *Ayliffe's Parergon.*

RECTOR is a term applied to several persons whose offices are very different: as, 1. The rector of a parish is a clergyman that has the charge and cure of a parish, and possesses all the tithes, &c. 2. The same name is also given to the chief elective officer in several foreign universities, particularly in that of Paris, and also in those of Scotland. 3. It is also applied to the head master of large schools in Scotland, as in the high school of Edinburgh. 4. Rector is also used in several convents for the superior officer who governs the house: and the Jesuits gave this name to the superiors of such of their houses as are either seminaries or colleges. 5. The head of Lincoln College, in Oxford, is also called rector.

RECTUM, in anatomy, the last of the large intestines. See ANATOMY.

RECTUS, in anatomy, a name common to several pairs of muscles, so called on account of the straightness of their fibres. See ANATOMY.

RECUBATION, *n. s.* } Lat. *recubo*. The  
RECUMBENCY, } act of lying or lean-  
RECUMBENT, *adj.* } ing: this both sub-  
stantives signify, and the adjective corresponds.

Whereas our translation renders it sitting, it cannot have that illation, for the French and Italian translations express neither position of session or *recubation*. *Browne.*

When the mind has been once habituated to this lazy *recumbency* and satisfaction on the obvious surface of things, it is in danger to rest satisfied there. *Locke.*

The Roman *recumbent*, or more properly *accumbent*, posture in eating was introduced after the first Punic war. *Arbuthnot.*

RECUPERATOIRES, among the ancient Romans, were commissioners appointed to take cognizance of private matters in dispute between the subjects of the state and foreigners, and to take care that the former had justice done them. It came at last to be used for commissioners, to whom the prætor referred the determination of any affair between one subject and another.

RECUPERO (Alexander), a learned numismatologist, was born about 1740 at Catanea, of a noble family. He travelled, with the name of Alexis Motta, through the principal cities of Italy, and employed himself in forming a collection of the Roman consular medals. The examination and classification of these stores engaged him more than thirty years, in the course of which he seems to have obtained an unrivalled acquaintance with the family history of the Romans. His death took place at Rome, October, 1803. He wrote *Institutio Stemmatica, sive de Vera Stemmatum præsertim Romanorum Natura atque Differentia*; *Annales familiarum Romano-*

rum; and *Annales Gentium Historico-Numismaticæ, sive de Origine Gentium seu Familiarum Romanorum Dissertatio*: also treatises on the Roman weights, and manner of numbering. He was a member of the antiquarian academies of Veletra and Cortona.

RECUPERO (Joseph), brother of the preceding, was also a learned mineralogist. He embraced the ecclesiastical profession, and obtained a canonry in the cathedral of Catanea. He distinguished himself by his researches concerning Etna, and some details which he communicated to our countryman Brydone, relative to the probable age of the mountain. See *ETNA*. He published an oryctographical chart of Etna; and left a work on the same subject in manuscript. His death took place in 1787.

RECUR', *v. n.* Fr. *recourir*; Lat. *recurro*. To come back to the thought; revive in the mind; have recourse to (from the Fr. word).

If to avoid succession in eternal existence, they recur to the punctum stans of the schools, they will thereby very little help us to a more positive idea of infinite duration. *Loche*.

In this life the thoughts of God and a future state often offer themselves to us; they often spring up in our minds, and when expelled, recur again. *Calamy*.

The second cause we know, but trouble not ourselves to recur to the first. *Wake*.

When any word has been used to signify an idea, that old idea will recur in the mind when the word is heard. *Watts*.

RECURE', *v. a.* Re and cure. To recover from sickness or labor. Not in use.

Through wise handling and fair governance, I him recured to a better will,  
Purged from the drugs of foul intemperance. *Spenser*.  
*Phœbus pure*

In western waves his weary wagon did recure. *Id.*  
Whatsoever fell into the enemies' hands, was lost without recure: the old men were slain, the young men led away into captivity. *Knolles*.

Thy death's wound  
Which he who comes thy Saviour shall recure,  
Not by destroying Satan, but his works  
In thee and in thy seed. *Milton's Paradise Lost*.

RECURRENT, *adj.* Fr. *recurrent*; Lat. *recurrens*. Returning  
RECUR'ENCE, *n. s.* } from time to time:  
RECUR'ENCY, } return; this last is the  
RECUR'SION. } sense of all the noun substantives.

Next to lingering durable pains, short intermittent or swift recurrent pains precipitate patients unto consumptions. *Harvey*.

Although the opinion at present be well suppressed, yet, from some strings of tradition and fruitful recurrence of error, it may revive in the next generation. *Browne's Vulgar Errours*.

One of the assistants told the recursions of the other pendulum hanging in the free air. *Boyle*.

RECURRENTS, in anatomy, a name given to several large branches of nerves sent out by the par vagum from the upper part of the thorax to the larynx. See *ANATOMY*.

RECURRING DECIMALS are those which repeat in the same order, at certain intervals. Thus, the fraction  $\frac{2}{7}$  is expressed by the recurring decimal 66666, &c.

It is curious that all fractions whose denominator is 7 are expressed by compound recurring

decimals which have the same effective figures, though varied in their position. Thus,

$\frac{1}{7} = .142857142857, \&c.$   
 $\frac{2}{7} = .285714285714, \&c.$   
 $\frac{3}{7} = .428571428571, \&c.$   
 $\frac{4}{7} = .571428571428, \&c.$   
 $\frac{5}{7} = .714285714285, \&c.$   
 $\frac{6}{7} = .857142857142, \&c.$

RECURVIROSTRA, in ornithology, a genus belonging to the order of grallæ of Linnæus, and that of palmipedes of Pennant and Latham. The bill is long, subulated, bent back, sharp, and flexible at the point. The feet are webbed, and furnished with three toes forwards, and a short one behind. Latham notes of this genus three species, viz. the alba, the Americana, and the avosetta, or the one commonly known.

1. *R. alba*, or *scolopax alba*, is about fourteen inches and a quarter long, its color white, the inferior coverts of its wings dusky, its bill orange, its legs brown. Edwards remarks that the bill of this bird is bent upwards, as in the avoset; it is black at the tip, and orange the rest of its length; all the plumage is white, except a tint of yellowish on the great quills of the wing and the tail. Edwards supposes that the whiteness is produced by the cold climate of Hudson's Bay, from which he received it, and that they resume their brown feathers during the summer. It appears that several species of this bird have spread further into America, and have even reached the southern provinces: for Sloane found this species in Jamaica; and Fernandez seems to indicate two of them in New Spain, by the names *chiquatototl* and *elotototl*; the former being like our woodcock, and the latter lodging under the stalks of maize.

2. *R. Americana*, the American avoset, is rather larger and longer than the avoset. The bill is similar, and its color black: the forehead is dusky white: the head, neck, and upper part of the breast, are of a deep cream color: the lower parts of the neck behind white: the back is black, and the under parts from the breast pure white: the wings are partly black, partly white, and partly ash-colored. These birds inhabit North America, and were found by Dampier on the coast of New Holland.

3. *R. avosetta* is about the size of a lapwing in body, but has very long legs. The substance of the bill is soft, and almost membranous at its tip: it is thin, weak, slender, compressed horizontally, and incapable of defence or effort. These birds are variegated with black and white, and during the winter are frequent on the eastern shores of Great Britain. They visit also the Severn, and sometimes the pools of Shropshire. They feed on worms and insects, which they scoop out of the sand with their bills. They lay two eggs, white, with a greenish hue, and large spots of black: these eggs are about the size of a pigeon's. They are found also in various parts of the continent of Europe, in Russia, Denmark, and Sweden, but they are not numerous. They are also found in Siberia, but oftener about the salt lakes of the Tartarian desert, and about the Caspian Sea. They do not appear to wander farther south in Europe than



Italy. Whether from timidity or address, the avo-set shuns snares, and is not easily taken.

RECURVOUS, *adj.* } Lat. *recurvus*. Bent  
RECURRENCE, or } backward: the noun  
RECURVITY, *n. s.* } substantive corresponding.

Ascending first into a capsular reception of the breast bone by a serpentine *recurrection*, it ascendeth again into the neck.

I have not observed tails in all; but in others I have observed long *recurvuous* tails, longer than their bodies.

RECUSANTS, in law, are such persons, whether papists or other, who refuse to go to church and to worship God after the manner prescribed by the Church of England. Popish recusants are papists who so refuse; and a popish recusant convict is a Catholic convicted of such offence. See ROMAN CATHOLICISM.

RECUSE, *v. n.* Fr. *recuser*; Lat. *recuso*. To refuse. A juridical word.

All that are *recusants* of holy rites. *Holyday*.  
The humility, as well of understanding as manners of the fathers, will not let them be troubled when they are *recused* as judges. *Digby*.

They demand of the lords, that no *recusant* lord might have a vote in passing that act. *Clarendon*.

A judge may proceed notwithstanding my appeal, unless I *recuse* him as a suspected judge.

RED, *adj.* } Saxon *reð*; Welsh  
RED-BREAST, *n. s.* } *rhud*; Dan. *rad*; Belg.  
RED-COAT, } *rood*; Goth. *riod*; from  
RED-DEN, *v. a. & v. n.* } the Greek *ερυθρος*. Of  
RED-DISH, *adj.* } the color of blood:  
RED-DISHNESS, *n. s.* } one of the primitive  
RED-HOT, *adj.* } colors, which is subdivided into many; as scarlet, vermilion, crimson: the redbreast is a bird named from its color: redcoat, a contemptuous name for a soldier: to *red-den* is to make or grow red: reddish, somewhat red: the noun substantive corresponding: red-hot is heated to redness.

His eyes shall be *red* with wine, and his teeth white with milk. *Genesis xlix. 12.*  
A bright spot, white and somewhat *reddish*. *Leviticus*.

Look I so pale?  
—Ay, and no man in the presence,  
But his *red* colour hath forsook his cheeks.

Bring me the fairest creature northward born,  
To prove whose blood is *reddest*. *Id.*  
There was a pretty *redness* in his lips. *Id.*  
Iron *red-hot* burneth and consumeth not. *Bacon*.  
The angelick squadron turned fiery *red*. *Milton*.  
In the Red Sea most apprehend a material *redness*, from whence they derive its common denomination. *Browne*.

Two parts of copper and one of tin, by fusion brought into one mass, the whiteness of the tin is more conspicuous than the *reddishness* of the copper. *Boyle*.

ne fearful passenger, who travels late,  
Shakes at the moonshine shadow of a rush,  
And sees a *redcoat* rise from every bush. *Dryden*.  
In a heaven serene, refulgent arms appear  
*Reddening* the skies, and glittering all around,  
The tempered metals crash. *Id. Æneid*.  
With shame they *reddened*, and with spight grew pale. *Id. Juvenal*.

The glowing *redness* of the berries vies with the verdure of their leaves. *Spectator*.

Turn upon the ladies in the pit,  
And, if they *red-den*, you are sure 'tis wit. *Addison*.

The sixth *red* was at first of a very fair and lively scarlet, and soon after of a brighter colour, being very pure and brisk, and the best of all the *reds*. *Newton's Optics*.

Is not fire a body heated so hot as to emit light copiously? for what else is a *red-hot* iron than fire? and what else is a burning coal than *red-hot* wood? *Id.*

For me the balm shall bleed, and amber blow,  
The coral *red-den*, and the ruby glow. *Pope*.  
The *red-hot* metal hisses in the lake. *Id.*

Why heavenly truth,  
And moderation fair, were the *red* marks  
Of superstition's scourge. *Thomson's Winter*.  
The *redbreast*, sacred to the household gods,  
Pays to trusted man his annual visit. *Thomson*.

And, instant, lo, his dizzy eye-ball swims  
Ghastly, and *reddening* darts a threatful glare:  
Pain with strong grasp distorts his writhing limbs,  
And Fear's cold hand erects his bristling hair! *Beattie*.

RED is one of the colors called simple or primary: being one of the shades into which the light naturally divides itself, when refracted through a prism.

RED BREAST. See MOTACILLA.

RED LAKE, a lake of North America, a comparatively small lake for this neighbourhood, but at the head of a branch of the Bourbon or Red River. Its form is nearly circular, about sixty miles in circumference. On one side is a tolerably large island. It is almost south-east from Lake Winnipeg, and south-west of the Lake of the Woods. Long. 95° 10' W., lat. 47° 40' N.

RED RIVER, or Natchitoches, a large river of Louisiana, North America, which derives its name from the rich fat earth or marl of that color, borne down by its floods. It rises about long. 105° W., lat. 35° N., and flows into the Mississippi, 240 miles above New Orleans, in Long. 91° 48' W., lat. 31° 15' N. The navigation of the Red River is interrupted at a place called Rapide, 135 miles from its mouth, by a ledge of soft rock of the consistence of pipe-clay, which extends across the river, but might be easily removed. No difficulty, however, is experienced except in low water. About 500 miles from its mouth the voyager meets with a more serious obstacle, namely, the natural bridges or rafts formed by the accumulation of drift wood, under which the current of this great river passes for several miles. They have remained unbroken for so long a period that they have acquired a soil and a growth of timber similar to the surrounding country.

The RED SEA (Sinus Arabicus), is a gulf of the Sea of Arabia, 500 leagues in length and seventy-five in its greatest breadth. It is entered from the gulf of Socotra by a channel, ten leagues wide, in which is the little island of Perim, or Mehun, three miles and a half distant from the Arabian shore, the channel between being the proper strait of Babelmandeb, or the Gate of Tears, alluding to its difficult navigation, and which is the most used, as it is without

danger, and has good anchorage, while the broad passage between the coast of Africa and Perim has too great a depth of water, and, the current usually setting strong into the Bay of Zeila, it is dangerous to be caught here in a calm.

The denomination of Red, given to this sea, is differently accounted for. Buffon accords with the idea that it received it from the color of the coral with which it abounds; but this substance is in general whitish. Others derive it from Edom or Idumea, the ancient names of Upper Egypt washed by the sea, which, signifying red, they suppose to have been given it from the reddish color of the shore. The modern Arabian name is Bahr Suph, Sea of Algæ, from the quantity of these plants that cover the rocks.

Of the sea of Arabia called by the ancients Mare Erythræum, Quintus Curtius, after observing that the Ganges empties itself into it, adds, 'Mare certe quo (India) aluitur ne colore quidem abhorret a ceteris. Ab Erythra rege inditum est nomen: propter quod ignari rubere aquas credunt.' Lib. viii. chap. 9. 'The sea washing India varies not from other seas. It derived its name from king Erythros; on which account the ignorant believe the water to be red.' Pratt's translation. The weed named suph by the Hebrews is of a red hue between scarlet and crimson; it abounds in the gulf of Suez. And it is remarkable that the name by which the Arabian Gulf at large is designated throughout the Old Testament is that preserved in the Arab. Bahr Souf. By the septuagint the original word is rendered *θαλασσα Σιφ*, the Sea of Zeph; *Ερυθρα θαλασσαν*, the Erythrean Sea, and *ισχαρην θαλασσαν*, the further sea.

At its head the Red Sea forms two gulfs: the western is named the Gulf of Suez, the Heropolites sinus of the ancients, and the Bahr-el-Kolzum, or Bahr-el-Suez, of the Arabs. The eastern gulf of Akaba is the ancient Ælanites sinus, and the Bahr-el-Ailah of the Arabs. The tract which separates these gulfs is named the Desert of Sinai, into which Moses led the children of Israel.

It seems certain that the Red Sea formerly extended several miles farther to the north than it does at present; it now heads about four miles above Suez, and beyond this, running ten miles to the north, is a depressed tract, the level of which is thirty-five feet below that of the sea, and which is only kept from being overflowed by an elevated ridge of sand. The soil of this sunk basin is sea sand and shells; and it has several shallow ponds of salt water. The desiccation of this basin is accounted for by supposing the waves to have accumulated a bar of sand, which, at length, rising above the level of the sea, a lake was formed, the waters of which have been carried off by evaporation. It is generally thought also that the Red Sea is thirty-four feet more elevated than the Mediterranean; hence it would follow, that if the Isthmus of Suez was cut through, the waters of the Red Sea would rush with rapidity into the Mediterranean, while those of the Atlantic running in through the Strait of Gibraltar, an accumulation and concussion would take place, the consequences of which are incalculable. And even supposing

the levels of the two seas to be the same, as there is no tide in the Mediterranean, and a very strong one in the Red Sea, this would alone cause a great body of water to flow from the latter into the former, if the isthmus was broken.

The tides in the Red Sea are considerable from its entrance facing the east, and there being no rivers to counteract the stream. The winds considerably affect these tides; and it is not uncommon, in strong north westers, for the bottom to be left entirely dry on the ebb, between Suez and the opposite shore. The monsoons, which are strong and regular in the open sea of Arabia, are subject to variations in approaching the land. In the gulf of Socotra their direction is usually from the east between October and May, and from the west the other six months; while, within the Red Sea, they blow directly up and down, but with this variation, that the south-east winds blow without intermission in the lower part of the sea, from October to June, when the northerly winds begin and continue for four months. Towards the head of the sea, i. e. the gulf of Suez, northerly winds, on the contrary, prevail for nine months, and blow with great violence. The causes of these variations are evidently the positions of the sea of Arabia and the Mediterranean, with respect to the Red Sea. Thus the monsoon, which is from the east in the gulf of Socotra, changes to the south-east and S. S. E. in the Red Sea, from this sea lying in a direction south-east and north-west; and is of longer continuance, from the atmosphere of the sea of Arabia being for a great part of the year colder than that of the Red Sea. For a similar reason north-west winds are of longest duration at the head of the sea; for the denser air of the Mediterranean is almost constantly flowing towards the more rarified atmosphere of the desert of Suez and Red Sea, and this cause is strongest in the months of June, July, and August, when the presence of the sun has most raised the temperature of these latter; hence north-west winds blow with great violence towards the head of the sea during these months. Though these monsoon winds prevail with great regularity in the middle of the sea, close to the shores, there are, throughout the year, land and sea breezes; but they cannot be taken advantage of in navigating this sea, by reason of the reefs which line the shores, obliging ships to keep at too great a distance during the night to profit by the land wind. The currents mostly run with the wind.

We have no knowledge of a single stream of fresh water reaching the Red Sea. The river Farat, laid down in the charts on the African coast, nearly opposite Judda, is probably only a creek. The Arabian coast is lined by a chain of mountains throughout its whole extent, whose base is from ten to thirty leagues from the sea; the intermediate space being an arid sea sand, totally deprived of fresh water, and naturally producing only a few herbaceous plants, such as the mesembryanthem, euphorbia, stapelia, coliquintia, &c. This barren waste, however, abounds with antelopes and other game; and immediately beyond it the scene suddenly changes to an exuberant vegetation, and a profusion of spring water.



The *climate* of the Red Sea differs essentially at its extremities. At Mocha, with the exception of a few light showers about Christmas, rain is unknown; and the thermometer, in July and August, rises to  $112^{\circ}$  during the day, and never descends below  $90^{\circ}$  at night. The dews are, throughout the year, extremely heavy.

The African coast of the Red Sea is divided into Abyssinia, Baza, and Upper Egypt. The coast of Abyssinia, being generally avoided by ships navigating in this sea, was very imperfectly known until the visit of lord Valentia in 1804. It is now found to possess several good ports, but also to be of dangerous approach in several places from reefs and islands. From Ras Firmah, the north point of Asab Bay, on which is the negro town of Asab (Sabæ), to Ras Rattah or the Sister Hills, there are several curvatures and good anchorage.

Suez is a modern and a poor place, being ruined by the cessation of commerce during the occupation of Egypt by the French. It is situated on an inlet filled with banks, which dry at half tide, and crossed by a bar two miles and a half below the town, with but ten or eleven feet high water: inside the depths between the banks are eight and nine feet at low, and fifteen to sixteen feet high water springs. This forms a kind of inner harbour, in which the country vessels lay when they require careening, which is done in a cove or basin at the back of the town. The water used by the inhabitants and shipping is brought on camels from wells to the east of the town at a considerable distance. The ruins of Clysma are visible in a mound of rubbish south of Suez, now called Kolzum. In 1817 a small fleet of English ships arrived here direct from Bombay, in consequence of the desire of the pacha of Egypt to open a direct trade between India and that country.

The Arabian coast of the Red Sea includes Yemen or Tehama, and Hejaz. The coast from Cape Babelmandeb, at the entrance of the strait, to Mocha is clean and bold-to; but from this to the north it is lined with reefs within, and through which the Arab vessels sail by day only.

Niebuhr thinks this was the point at which the Israelites crossed the Red Sea: it is a passage of twenty-fours to Tor on the opposite side; but as he observes, and as we have noticed, there can be no doubt the sea formerly extended much farther north.

The natives point out the valley of Bedeah, and other points of the coast further southward, opposite Ayoun Mousa and the Hammam Faroun. Dr. Shaw objects, against the opinion which fixes the passage opposite Ayoun Mousa, that there is not sufficient depth of water there to drown so many Egyptians,—an objection which would seem to apply with still greater force to the opinion of Niebuhr and others, who fix upon Suez as the point at which they crossed. But the fact is, that the waters have retired, and the coral shoals have increased so much in every part of the gulf that no decisive argument can be built on the present shallowness of the water. In former times, ships entered the harbour of Kolsoum, which stood higher up than Suez, but, in consequence of the retreat of the waters, that

harbour was deserted, and Suez, which was not in existence towards the end of the fifteenth century, rose on its ruins. Niebuhr crossed the creek at low water on his camel, near the supposed ruins of Kolsoum, and the Arabs, who attended him on foot, were only up to their knees; but no caravan, he says, could pass here without great inconvenience, and certainly not dry-foot. Nor could the Israelites, he remarks, have availed themselves of any coral rocks, as they are so sharp that they would have cut their feet. Moreover, if we suppose that the agency of the tides was employed by divine providence in favoring the passage of the Israelites, the east wind which, blowing all night, divided the waters of the gulf in the middle, preserving a body of water above and below, and laying bare the channel between the walls,—was clearly supernatural. The wind here constantly blows six months north and six months south. And, as this unprecedented ebb of the waters must have been preternatural, not less so was the sudden tempestuous reflux by which the Egyptians were overwhelmed. Perhaps a thick fog, it is suggested, might hasten their destruction. The depth at high water now does not exceed from eight to ten feet, but the same causes which have enlarged the land on the eastern shore, have rendered the gulf shallower. The winds, blowing the sands of Arabia into the Red Sea, are constantly forming shallows among the rocks, and threaten in time to fill up the gulf. Dr. Shaw, however, displays his usual learning and ingenuity in fixing the passage of the Israelites opposite the desert of Shur. Supposing Rameses to have been Cairo, there are two roads, he remarks, by which the Israelites might have been conducted to Pihahhiroth on the coast; the one through the valleys of Jendily, Rumeleah, and Baideah, which are bounded on each side by the mountains of the Lower Thebais; the other, more to the northward, having these mountains for several leagues on the right, and the desert on the left, till it turns through a remarkable breach or ravine in the northernmost range, into the valley of Baideah. The latter he presumes to have been the road taken by the Israelites. Succoth, the first station, signifies only a place of tents; and Etham, the second station, he considers as probably on the edge of the mountainous district of the Lower Thebais. Here the Israelites were ordered to turn (from their line of march), and encamp before Pihahhiroth, i. e. the mouth of the gullet or defile, betwixt Migdol and the sea. This valley he supposes to be identified with that of Baideah, which signifies miraculous, and it is also still called Tiah Beni Israel, the road of the Israelites. Baal-tzepon, over against which they encamped, is supposed to be the mountain still called Jebel Attakkah, the mountain of deliverance. Over against Jebel Attakkah, at ten miles distance, is the desert of Sdur, or Shur, where the Israelites landed. This part of the gulf would, therefore, be capacious enough to cover a numerous army, and yet might be traversed by the Israelites in a night; whereas, from Corondel to Tor, the channel is ten or twelve leagues broad, which is too great a distance to have been travelled by a multitude



with such incumbrances, and the passage from Suez appears as much too short. Having once entered this valley, it might well be said that the wilderness had 'shut them in,' inasmuch as the mountains of Mokattem would deny them a passage to the southward; those in the neighbourhood of Suez would be a barrier to the northward, towards the land of the Philistines; the Red Sea was before them to the east, while Pharaoh with his army closed up the defile behind them. The valley ends in a small bay formed by the eastern extremities of the mountains.

Dennis Bay, in about  $14^{\circ} 35'$ , is according to the French a safe road with a watering place. Hodeida is a considerable town and the sea port of Betelsakie, whence a great quantity of coffee is shipped. Cape Israel is a long projecting point, with a bay on the north sheltered by the island of Camaran. Loheia is at the north extremity of this bay, and is a large town without walls, but with several towers guarded by soldiers; some of the houses are of stone, but the greater number are of mud thatched. The shore is here so shoal that ships cannot anchor nearer than two leagues to the town, and even boats cannot approach it at low water; it has, however, a share of the coffee trade. Ghesan and Attui are towns further north. Camfida (Hejaz) is a considerable town, ten leagues north of which is Bender Dodja, where there is said to be good water. From hence to Cape Ibrahim the land is high with some small towns little known to Europeans.

Judda, the sea-port of Mecca, which is forty miles inland, is a large town with an extensive trade, as well with Europeans from India as with other parts of the Red Sea, particularly Cossire, Suez, and Tor. The harbour is formed by a great number of reefs, and the anchorage is three miles from the town. The town is tolerably built, and is governed by a vizier from Mecca.

The places in succession from Judda, of which we have any knowledge, are Yambo (Jambia), by the Arabs called Jembo el Bahr; it is the port of Medina, a day's journey inland, and is a considerable town, but partly in ruins, with a harbour between two reefs, but very contracted. The land over it is extremely high and rugged. It is a general rendezvous of the Arab vessels bound to and from Egypt, but is never visited by European ships, the natives being treacherous and inhospitable. Bareedy harbour, also formed by shoals, is fourteen leagues farther north.

Ras Abou Mahomet (Pharan promont.) is the extremity of the peninsula that separates the gulfs of Akaba and Suez; it is a very low sandy point, but with deep water close to it, and behind the point a chain of high hills runs through the peninsula to Mount Sinai. Before the centre of the entrance of the Gulf of Akaba, and north of Cape Mahomet, is the island Tiran, elevated in the middle. On the east shore of the entrance of the gulf is Calai el Moatloah (Phenicum oppidum), a large town, whose inhabitants have the name of great robbers, and this gulf is infested by pirates. Near its head is Calaat el Akaba (Ailana), whence the gulf has received its name. El Akaba, i. e. the end (of the sea), Vol-

ney thinks it may be the Atslum Oaber of the Bible, which, as well as Ailah on the same gulf, which still retains its name, was a celebrated mart in the time of Solomon. Being in the possession of the Bedouin Arabs, who have no idea of commerce, they are never visited. El Akaba is said to be a Turkish fort, and to possess good water.

The gulf of Suez is entered between Ras Mahomet and the island of Shadwan, the channel being four leagues wide. Tor, the Elim of the Scripture, and the Phenicon of the Romans, is now a wretched village, inhabited by about 100 Greeks, and a few Arab fishermen. The ruins of a well built Turkish fort denote it to have formerly been of more consequence. The description of this place given in the Bible perfectly answers to its appearance at this day, except that three only of the twelve wells are now to be seen, about 200 yards from the beach, and the only verdure is two small clumps of date trees. The water of the wells is less brackish than that of Mocha or Judda, but is in very small quantity, and is only freshened by filtration through the sand of the beach. There are no kind of refreshments except fish, and they are far from abundant, to be procured here. The foot of the ridge of hills which runs through the peninsula is about a day's journey, or six leagues from Tor. Amongst them Mount Sinai raises its lofty head in two peaks, and to the religious mind recalls the scenes described by the sacred historian; it is a vast mass of red granite with white spots. In the little dispersed spots of soil, almonds, figs, and vines, are cultivated, and numerous rills of excellent water gush from the crevices, and wander among these little gardens; at its foot is a monastery of Greek monks. The coasts of this peninsula are lined with coral reefs, and covered with petrifications. The road or harbour of Tor is perfectly safe, being sheltered by reefs running off from the points of a semi-circular bay, having a channel a mile and half wide. Cape Jehan is eight or nine leagues north-west of Tor.

A mere enumeration of the vast number of islands and reefs, above and under water, scattered throughout the Red Sea, would be equally useless and tedious, we shall therefore confine ourselves to the notice of those which are most conspicuous and best known.

On the African shore are Dhalac Island, seven leagues long, with many islands and reefs near it. St. John's Island, five or six leagues south-east of Emerald Island, has a high hill at the south-east end. Shadwan, at the entrance of the gulf of Suez, is a large and high island.

Nearest to the Arabian shore is the island Babelmandeb, Perim, or Mehun, anciently Diodiri, three miles and a half from Cape Babelmandeb, and forming the lesser strait. It is four miles in circuit, of little elevation, but highest in the middle; it is covered with large loose masses of black stone, except in some spots where a thin sea sand covers a coral rock, and exceeds even in sterility the neighbouring continent, a few aromatic plants, and a prickly and leafless shrub of the milky tribe, being the only vegetables: and even these are in so small a quantity, that if

the whole were collected they would not make a fire sufficient to dress a dinner. The attempts of the English to procure fresh water on the island, by digging wells, were fruitless. A few small lizards are the only stationary animals found on the island, but in the season of incubation it is resorted to by vast numbers of gulls to breed; its beaches are also frequented by green turtles in December and January. Though no vestige of habitations is seen on the island, it was evidently once resorted to, a cistern to hold water, built of stone and coated with mortar, still remaining perfect: it is possible this was a work of the Portuguese, when in 1513 they made an unsuccessful attack on Aden. A great number of granite bullets were also discovered by the English, in the water near the island. On the north-west side of the island is a very snug harbour, nearly land-locked, for about four ships. The Arroas are north-west eleven leagues from Mocha, nearly midway between the Arabian and Abyssinian coasts; the great Arroa is elevated. Gebel Zeghir, five leagues north of the Arroa, and six leagues from the Arabian coast, is high, with three small islands on its north side. The Sabugar islands extend from lat. 15° to 15° 10'; they are high, rocky, and barren: the largest, named Gebel Zebayr, has two conical hills. Gebel Tar is of considerable height, as its name denotes (Gebel, mountain—Tar, high), with a volcanic peak. Dohorab, a small low island in 16° 15', covered with trees.

In their persons the Arabs of this neighbourhood exceed the middle size, but are generally thin; they are excellent horsemen, expert in the use of the lance and matchlock, and generally brave. The wandering tribes, named Bedouins, are robbers by profession, and honestly avow their trade, while the Arab of cities, less candid, is equally a robber by extortion. The Arabs, however, possess the virtue of hospitality to strangers who demand their protection, and the eating together is the seal of safety from the Bedouin to his guest. The towns of the Arabs are built of stone or sun-dried bricks. The houses have two stories, with terraced roofs; the front is occupied by the men and the back by the females, who are strictly guarded from the eyes of strangers, for which purpose the tent of the Bedouin is divided by a screen. The Arabs are abstemious in their diet, the common class making only one meal a day of doura, a species of millet, with milk or oil.

**REDARGUE**, *v. a.* Lat. *redarguo*. To re-fute. Not in use.

The last wittily *redargues* the pretended finding of coin, graven with the image of Augustus Cæsar, in the American mines. *Hakewill on Providence.*

**REDDITIO**, was the third part of the sacrifice of the heathens, and consisted of the solemn act of putting in again the entrails of the victims, after they had been religiously inspected. See **SACRIFICE**.

**REDDITION**, *n. s.* From Lat. *reddo*. Res-titution.

She is reduced to a perfect obedience, partly by voluntary *reddition* and desire of protection, and partly by conquest. *Howell.*

**RED'DLE**, *n. s.* From red. A sort of mineral.

*Reddle* is an earth of the metal kind, of a tolerably close and even texture: its surface is smooth and somewhat glossy, and it is soft and unctuous to the touch, staining the fingers very much: in England we have the finest in the world. *Hill.*

**REDDLE**, a soft, heavy, red marle, of great use in coloring; and being washed and freed from sand, is often sold by our druggists under the name of bole armeniac.

**REDE**, *n. s. & v. a.* Sax. *ræð*. Counsel; advice. Not used.

I *rede* thee hence to remove,  
Lest thou the price of my displeasure prove.

*Spenser.*

Do not as some ungracious pastors do,  
Shew me the steep and thorny way to heaven;  
Whilst he a puffed and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own *rede*. *Shakspeare. Hamlet.*

**REDE** (William), a learned English prelate of the fourteenth century, who became bishop of Chichester in 1369. He was the first mathematician of his age. He erected the first library of Merton College, and built the castle of Amberley.

<b>REDEEM</b> , <i>v. a.</i>	} Lat. <i>redimo</i> . To ransom; buy off from captivity or slavery; pay the penalty of; free by paying any atone-ment or price: hence to compensate; recom-pense; and, in a theological sense, to buy again something that had been devoted to God; del-iver from the bondage of sin; save time by self-denial: redeemable is capable of redemp-tion; the noun substantive that follows corre-sponding: redeemer, he who ransoms or re-deems; the Saviour of the world: redemption, the act of redeeming; price paid; actual delivery of the redeemed: redemptory, adjective, paid for ransom.
<b>REDEEM'ABLE</b> , <i>adj.</i>	
<b>REDEEM'ABLENESS</b> , <i>n. s.</i>	
<b>REDEEM'ER</b> ,	
<b>REDEMPT'ION</b> ,	
<b>REDEMPTORY</b> , <i>adj.</i>	

The firstling of an ass thou shalt *redeem* with a lamb. *Exodus.*

The kinsman said, I cannot *redeem* it for myself, lest I mar mine inheritance. *Ruth iv. 6.*

*Redeem* Israel, O God, out of all his troubles. *Psaln xxv.*

Christ *redeemed* us from the curse. *Gal. iii. 13.*

The time *redeeming*. *Ephes. v. 16.*

The Almighty from the grave

Hath me *redeemed*; he will the humble save. *Sandys.*

She inflamed him so  
That he would alights with Pyrocles fight,  
And his *redeemer* challenged for his foe,  
Because he had not well maintain'd his right. *Spenser.*

How if, when I am laid into the tomb,  
I awake before the time that Romeo  
Come to *redeem* me? there's a fearful point. *Shakspeare.*

This feather stirs, she lives; if it be so,  
It is a chance which does *redeem* all sorrows  
That ever I have felt. *Id. King Lear.*  
I every day expect an embassy  
From my *redeemer* to *redeem* me hence;  
And now in peace my soul shall part to heaven. *Shakspeare.*

I charge you, as you hope to have *redemption*,  
That you depart, and lay no hands on me. *Id.*  
Omega sings the exequies,  
And Hector's *redemptory* price.

*Chapman's Iliad.*

Which of you will be mortal to *redeem*  
Man's mortal crime? *Milton.*  
Man's friend, his Mediator, his designed  
Both ransom and *Redeemer* voluntary. *Id.*  
Utter darkness his place  
Ordnained without *redemption*, without end. *Id.*  
When saw we thee any way distressed, and relieved  
thee? will be the question of those to whom heaven  
itself will be at the last day awarded, as having mi-  
nistered to their *Redeemer*. *Boyle.*  
*Redeem* from this reproach my wandering ghost.  
*Dryden.*

The Saviour son be glorified,  
Who for lost man's *redemption* died. *Id.*  
The salvation of our souls may be advanced, by  
firmly believing the mysteries of our *redemption*, and  
by imitating the example of those primitive patterns  
of piety. *Nelson.*

REDELIVER, *v. a.* Re and deliver. To de-  
liver back.

I have remembrances of yours,  
That I have longed long to *redeliver*. *Shakspeare.*  
Instruments judiciously exhibited are not of the acts  
of courts; and therefore may be *redelivered* on the  
demand of the person that exhibited them.  
*Ayliffe's Parergon.*

REDEMAND', *v. a.* Fr. *redemander*. Re  
and demand. To demand back.

Threescore attacked the place where they were  
kept in custody, and rescued them: the duke *rede-  
mands* his prisoners, but receiving excuses resolves to  
do himself justice. *Addison.*

REDEMPTION, in theology, denotes the reco-  
very of mankind from sin and death, by the obe-  
dience and sacrifice of Christ, who on this  
account is called the Redeemer of the world.  
See THEOLOGY.

REDEMPTION, in law, a right of re-entering  
upon lands, &c., that have been sold and as-  
signed, upon reimbursing the purchase-money,  
with legal costs.

REDENS, REDANS, or REDANT, in fortifica-  
tion, a kind of indented work in form of the  
teeth of a saw, with salient and re-entering an-  
gles; to the end that one part may flank or de-  
fend another. See FORTIFICATION.

REDFORD, EAST. See RETFORD, EAST.

REDI (Francis), an Italian physician and  
naturalist, born at Arezzo in Tuscany in 1626.  
His learning recommended him to the office of  
first physician to Ferdinand II. duke of Tuscany;  
and he contributed towards compiling the Dic-  
tionary of La Crusca. He wrote upon vipers  
and upon the generation of insects. All his  
works are in Italian; and his language is so  
pure that the authors of the Dictionary of La  
Crusca have often cited them as standards of  
perfection. He died in 1697.

REDI (Thomas), an eminent Italian painter,  
born in Florence in 1685. His historical pictures  
adorn the churches in Etruria. He had also an  
excellent style of painting portraits. He died in  
1726.

REDICULUS, a deity of the Romans, whose  
name is derived from redire, to return. The Ro-  
mans erected a temple to this imaginary deity on

the spot where Hannibal retired, when after ap-  
proaching Rome to besiege it, he set out on his  
return.

REDINTEGRATE, *adj.* Lat. *redintegratus*.  
Restored; renewed; made new.

Charles VIII. received the kingdom of France in  
flourishing estate, being *redintegrate* in those princi-  
pal members which anciently had been portions of  
the crown, and were after dissevered; so as they re-  
mained only in homage, and not in sovereignty.

*Bacon.*

He but prescribes a bare chymical purification of  
nitre, what I teach as a philosophical *redintegratum*  
of it. *Boyle.*

REDNITZ, a river of Franconia, formed of  
the Upper and Lower Retzat, which unite five  
miles south of Roth. Joined by the Pegnitz,  
near Furth, it falls into the Maine below Bam-  
berg, being navigable in the lower part of its  
course. It has long been in view to effect a  
communication between this river and the Alt-  
mühl, and by this means to unite the Danube  
with the Rhine. Charlemagne, during his war  
with the Avari, actually ordered this plan to be  
begun upon; but his attention was soon after  
drawn from it by an invasion of the Saxons; but  
the remains of his works are still to be seen at a  
village in Pappenheim.

RED'OLENT, *adj.* Lat. *redolens*. Sweet of  
scent.

Thy love excels the joys of wine;  
Thy odours, O how *redolent*!

*Sandys's Paraphrase.*

We have all the *redolence* of the perfumes we burn  
upon his altars. *Boyle.*

Their flowers attract spiders with their *redolency*.  
*Mortimer.*

REDONES, a nation of ancient Gaul, men-  
tioned by Cæsar (De Bell. Gall.), among the  
Armorici; who inhabited that part of the coun-  
try, now called Rennes and St. Malo, in the ci-  
devant province of Brittany.

REDOUBLE, *v. a. & v. n.* Fr. *redoubler*.  
Re and double. To repeat in return, or often;  
to become twice as much.

So ended she; and all the rest around  
To her *redoubled* that her undersong. *Spenser.*

They were

As cannons overcharged with double cracks,  
So they *redoubled* strokes upon the foe.

*Shakspeare. Macbet*

If we consider that our whole eternity is to take  
its colour from those hours which we here employ in  
virtue or vice, the argument *redoubles* upon us, for  
putting in practice this method of passing away our  
time. *Addison's Spectator.*

REDOUBT', *n. s.* } Fr. *reduit*, *redout*;  
REDOUBT'ABLE, *adj.* } Ital. *ridotta*. The out-  
REDOUBT'ED. } work of a fortification;  
a fortress: redoubtable is formidable: redoubted,  
dreaded; awful.

So far be mine my most *redoubted* lord,  
As my true service shall deserve your love.

*Shakspeare.*

Every great ship is an impregnable fort, and our  
safe and commodious ports are as *redoubts* to secure  
them. *Bacon.*

The enterprising Mr. Linton, the *redoubtable* rival  
of Mr. Tonson, overtook me. *Pope.*

REDOUBT, in fortification. See FORTIFICA-  
TION.



**REDOUND**, *v. n.* Lat. *redundo*. To be sent back by reaction; hence, reaction or accumulated action generally: and hence to conduce to an end.

The evil, soon  
Driven back, *redounded*, as a flood on those  
From whom it sprung. *Milton's Paradise Lost.*

Nor hope to be myself less miserable,  
By those I seek, but others to make such  
As I, though thereby worse to me *redound*. *Milton.*  
As both these monsters will devour great quantities of paper, there will no small use *redound* from them to that manufacture. *Guardian.*

The honour done to our religion ultimately *redounds* to God the author of it. *Rogers's Sermons.*

**REDRESS**, *v. a. & n. s.* } Fr. *redresser*. To  
**REDRES'SIVE**, *adj.* } set right; amend;  
relieve: relief; amendment: the adjective corresponding.

She felt with me, what I felt of my captivity, and straight laboured to *redress* my pain, which was her pain. *Sidney.*

To seek reformation of evil laws is commendable, but for us the more necessary is a speedy *redress* of ourselves. *Hooker.*

No humble suitors press to speak for right;  
No, not a man comes for *redress* to thee. *Shakespeare.*

In yonder spring of roses,  
Find what to *redress* till noon. *Milton.*  
Grief, finding no *redress*, ferment and rage,  
Nor less than wounds immedicable,  
Rangle, and fester, and gangrene  
To black mortification. *Id.*

Lighter affronts and injuries Christ commands us not to *redress* by law, but to bear with patience. *Kettlewell.*

A few may complain without reason; but there is occasion for *redress* when the cry is universal. *Davenant.*

In countries of freedom, princes are bound to protect their subjects in liberty, property, and religion, to receive their petitions, and *redress* their grievances. *Swift.*

The generous band,  
Who, touched with human woe, *redressive* searched  
Into the horrors of the gloomy jail. *Thomson.*

**REDRUTH**, a market town and parish of Cornwall, four miles west of Truro, and 263 W. S. W. of London; being situate in the midst of many productive mines. Besides the church of St. Uny, without the town, it has several meeting-houses, and two good charity schools. Markets are held on Tuesday and Friday.

**RED'SEAR**, *v. n.* Red and sear. A term of workmen.

If iron be too cold, it will not feel the weight of the hammer, when it will not batter under the hammer; and, if it be too hot, it will *redsear*, that is, break or crack under the hammer. *Moxon.*

**RED'SHANK**, *n. s.* Red and shank. A contemptuous appellation for some of the people of Scotland; perhaps, however, soldiers with red hose.

He sent over his brother Edward with a power of Scots and *redshanks* unto Ireland, where they got footing. *Spenser.*

**RED-SHANK**. See **SCOLOPAX**.

**RED-START**. See **MOTACILLA**.

**RED-STREAK**, *n. s.* Red and streak. An apple.

There are several sorts of *redstreak*: some sorts of them have red veins running through the whole fruit, which is esteemed to give the cyder the richest tincture. *Mortimer.*

*Redstreak* he quaffs beneath the Chianti vine,  
Gives Tuscan yearly for thy Scudmore's wine. *Smith.*

**REDUCE**, *v. a.* } Fr. *reduire*; Lat.  
**REDUCEMENT**, *n. s.* } *reduco*. To bring  
**REDUCER**, } back; bring to a  
**REDUCIBLE**, *adj.* } former state; hence  
**REDUCIBLENESS**, *n. s.* } restore to order or  
**REDUCTION**, } dominion; sub-  
**REDUCTIVE**, *n. s. & adj.* } due; bring into a  
**REDUCTIVELY**, *adv.* } lower state; de-  
grade; impair: reduction is the act of reducing; as is reduction: the latter being also the name of a well-known arithmetical rule: a reducer is he who reduces: reducible, possible to be reduced: the noun substantive corresponding: reductive, having the power of reducing; something possessed of this power (see the second extract from Hale): the adverb corresponding.

They could not learn to digest that the man, which they had so long used to mask their own appetites, should now be the *reducer* of them into order. *Sidney.*

Abate the edge of traitors, gracious lord!  
That would *reduce* these bloody days again. *Shakespeare.*

The navy received blessing from Pope Sixtus, and was assigned as an apostolical mission for the *reduction* of this kingdom to the obedience of Rome. *Bacon.*

If they be our superiors, then 'tis modesty and reverence to all such in general, at least *reductively*. *Hammond.*

It were but just  
And equal to *reduce* me to my dust,  
Desirous to resign and render back  
All I received. *Milton.*  
Under thee, as head supreme,  
Thrones, principedoms, powers, dominions, I *reduce*. *Id.*

Left desert utmost hell,  
*Reduced* in careful watch round their metropolis. *Id.*

Some will have these years to be but months; but we have no certain evidence that they used to account a month a year; and, if we had, yet that *reduction* will not serve. *Hale.*

Thus far concerning these *reductives* by inundations and conflagrations. *Id. Origin of Mankind.*

Every thing visibly tended to the *reduction* of his sacred majesty, and all persons in their several stations began to make way and prepare for it. *Fell.*

A diaphanous body, *reduced* to very minute parts, thereby acquires many little surfaces in a narrow compass. *Boyle.*

Spirits of wine, by its pungent taste, and especially by its *reducibility*, according to Helmont, into alkali and water, seems to be as well of a saline as a sulphureous nature. *Id.*

There is nothing so bad but a man may lay hold of something about it that will afford matter of excuse; nor nothing so excellent but a man may fasten upon something belonging to it whereby to *reduce* it. *Tillotson.*

Other niceties, though they are not matter of conscience, singly and apart, are yet so *reductively*; that is, though they are not so in the abstract, they become so by affinity and connection. *L'Estrange.*

The ordinary smallest measure is looked on as an unit in number, when the mind by division would reduce them into less fractions. *Locke.*

Actions that promote society and mutual fellowship, seem reducible to a proneness to do good to others, and a ready sense of any good done by others. *South.*

The most prudent part was his moderation and indulgence, not reducing them to desperation. *Arbutnot on Coins.*

REDUCTION OF EQUATIONS, in algebra, is the clearing them from all superfluous quantities, bringing them to their lowest terms, and separating the known from the unknown, till at length only the unknown quantity is found on one side, and known ones on the other. The reduction of an equation is the last part of the resolution of the problem. See ALGEBRA.

REDUNDANT, *adj.* Lat. *redundans*. Superabundant; exuberant; superfluous.

The cause of generation seemeth to be fulness; for generation is from redundancy: this fulness ariseth from the nature of the creature, if it be hot, and moist and sanguine; or from plenty of food. *Bacon.*

His head,  
With burnished neck of verdant gold, erect  
Amidst his circling spires, that on the grass  
Floated redundant. *Milton's Paradise Lost.*  
I shall show our poet's redundancy of wit, justness of comparisons, and elegance of descriptions. *Garth.*

Labour ferments the humours, casts them into their proper channels, and throws off redundancies. *Addison.*

Where the author is redundant, mark those paragraphs to be retrenched; when he trifles, abandon those passages. *Watts.*

REDUPLICATION, *v. a.* } Re and duplicate.  
REDUPLICATION, *n. s.* } To double: the act  
REDUPLICATION, *adj.* } of doubling: double.

This is evident when the mark of exclusion is put; as when we speak of a white thing, adding the *reduction*, as white; which excludes all other considerations. *Digby.*

Some logicians mention *reducative* propositions; as men, considered as men, are rational creatures; i. e. because they are men. *Watts's Logick.*

RED-WING. See TURDUS.

REE, *v. a.* Belg. *ree*, *rede*. To riddle; sift. After malt is well rubbed and winnowed, you must then *ree* it over in a sieve. *Mortimer's Husbandry.*

REECHO, *v. n.* Re and echo. To echo back.

Around we stand, a melancholy train,  
And a loud groan reechoes from the main. *Pope.*

REECHY, *adj.* Corruptly formed from REEK, which see. Smoky; sooty; tanned by smoke.

Let him, for a pair of reechy kisses,  
Make you to ravel all this matter out. *Shakspeare.*

The kitchen malkin pins

Her richest lockram 'bout her reechy neck. *Id.*

REED, *n. s.* } Sax. *neod*; Belg. *ried*;  
REED'ED, *adj.* } Teut. *riet*. A hollow knotted  
REED'EN, } stalk or cane which grows in  
REED'Y. } wet grounds: hence a small  
pipe or arrow: reeded, reeden, and reedy, mean  
consisting of, or covered with, reeds.

Where houses be reeded,  
Now pare off the moss, and go beat in the reed. *Tusser.*

Youths toomed before their parents wore,  
Whom foul Cocytus' reedless banks enclose. *May.*  
I'll speak between the change of man and boy  
With a reed voice. *Shakspeare.*

Arcadian pipe, the pastoral reed  
Of Hermes. *Milton.*  
The knotty bulrush next in order stood,  
And all within of reeds a trembling wood. *Dryden.*

Honey in the sickly hive infuse  
Through reeden pipes. *Id. Virgil's Georgicks.*  
When the Parthian turned his steed,  
And from the hostile camp withdrew;  
With cruel skill the backward reed

He sent; and as he fled, he flew. *Prior.*  
The' adjoining brook, now fretting o'er a rock,  
Now scarcely moving through a reedy pool. *Thomson.*

REED, in botany. See ARUNDO and BAMBOO. There are two sorts of reeds, says Hasselquist, growing near the Nile. One of them has scarcely any branches; but is furnished with numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant is about eleven feet high. The Egyptians make ropes of the leaves. They lay them in water like hemp, and then make them into good strong cables. These, with the bark of the date trees, form almost the only cable used in the Nile. The other sort is a small reed, about two or three feet high, full-branched, with short, sharp, lancet-shaped leaves. The roots, which are thick at the stem, creep and mat themselves together to a considerable distance.

REED, a term in the west of England for the straw used by thatchers, which is wheat straw finely combed, consisting of stiff, unbruised, and unbroken stalks of great length, carefully separated from the straw used for fodder by the thrasher, and bound in sheaves or nitches, each of which weighs twenty-eight pounds, and are sold from 21s. to 31s. per hundred nitches according to the season.

REED (Isaac), a late ingenious English critic, was a native of London, and born in 1742. He was educated for the law, and in the earlier part of his life practised as a conveyancer, but eventually gave himself up entirely to the cultivation of general literature, and was the author of a History of the English Stage, prefixed to his edition of the Biographia Dramatica; the Repository, a collection of humorous and miscellaneous pieces, 4 vols. 1783; besides superintending the publication of lady Mary Wortley Montagu's poetical effusions, and an improved edition of Dodsley's Old Plays. He is, however, most advantageously known as superintending splendid editions of Shakspeare, in 10 and subsequently in 21 vols. 8vo., of which the latter is considered the most perfect extant. As a book collector, also, he displayed considerable judgment, and had amassed a library of classical and miscellaneous literature inferior to few private ones. It occupied thirty-nine days in its disposal by public auction on his death. In addition to these literary labors, the miscellany known by the name of the European Magazine, of which he was



partly the owner, was for many years carried on by him. His death took place in the commencement of 1807.

REED-GRASS. See ARUNDO.

REEDIFY, *v. a.* Fr. *reedifier*, re and edify. To rebuild; build again.

The Æolians, who re-peopled, reedified Ilium.

*Sandys.*

The ruined walls he did reedify. *Spenser.*

This monument five hundred years hath stood,  
Which I have sumptuously reedified. *Shakspeare.*

REEF, in nautical affairs, a certain portion of a sail, comprehended between the top or bottom, and a row of eyelet holes parallel thereto. The intention of the reef is to reduce the surface of the sail in proportion to the increase of the wind; for which reason there are several reefs parallel to each other in the superior sails, whereby they may be still farther diminished, in order to correspond with the several degrees of the gale. Thus the top-sails of ships are usually furnished with four reefs, and there are always three or four reefs, parallel to the bottom on those main-sails and fore sails, which are extended upon booms. The topsails are always, and the courses generally, reefed with points, which are flat braided pieces of cordage, whose lengths are nearly double the circumference of the yard. These, being inserted in the eyelet-holes, are fixed in the sail by means of two knots in the middle. In order to reef the top-sails with more facility and expedition, they are lowered down and made to shiver in the wind; the extremities of the reef are then drawn up to the yard arms by the reef-tackle, where they are securely fastened by the earings. The space of sail comprehended in the reef is then laid smoothly over the yard, in several folds, and the whole is completed by tying the points about the yard, so as to bind the reef close up to it.

In reefing a course, the after end of the point should be thrust forward between the head of the sail and the yard; and the fore end of the same point should come aft over the head of the sail, and also under the yard; and, thus crossed over the head of the sail, the two ends should be tied on the upper side of the yard as tight as possible. When a sail is reefed at the bottom, it is generally done with knittles in the room of points; or in large sails, such as the mainsails of cutters, pieces of line termed reef hanks are fixed in the eyelet holes.

Captain Malcolm Cowan, R. N. made an improvement both in the construction and the reefing of sails, which renders the operation of reefing the courses more easy and expeditious, with a less number of men than the old method requires.

REEF is also a name given to the perpendicular banks of coral so often met with in the South Seas.

REEK, *n. s.* } Sax. *rec*; Belg. *reuke*; Teut.

REEKY. } *rauch*. Smoke; steam; vapor: reeky is smoky; tanned.

'Tis as hateful to me as the reek of a lime kiln.

*Shakspeare.*

Dying like men, though buried in your dunghills,

They shall be famed, for there the sun shall greet them.

And draw their honours reeking up to heaven. *Id.*

Shut me in a charnel house,

O'ercovered quite with dead men's rattling bones,

With reeky shanks and yellow chapless skulls. *Id.*

I found me laid

In balmy sweat; which with his beams the sun  
Soon dried, and on the reeking moisture fed.

*Milton.*

Nor barns at home, nor reeks are reared abroad.

*Dryden.*

The covered reek, much in use westward, must needs prove of great advantage in wet harvests.

*Mortimer.*

Love one descended from a race of tyrants,

Whose blood yet reeks on my avenging sword.

*Smith.*

REEL, *v. n., v. a., & n. s.* Sax. *neol*; Isl. *rala*; Swed. *rasla*; Scot. *rele*. To roll; stagger; roll in walking: as a verb active, take yarn off the spindle: a turning frame, upon which yarn is wound into skeins from the spindle.

They reel to and fro, and stagger like a drunken man.

*Psalms.*

Grope in the dark, and to no seat confine

Their wandering feet, and reel as drunk with wine.

*Sandys.*

Him when his mistress proud perceived to fall,

While yet his feeble feet for faintness reeled,

She 'gan call, help Orgoglio!

*Spenser.*

What news in this our tottering state?

—It is a reeling world,

And I believe will never stand upright.

I'll Richard wear the garland. *Shakspeare*

It is amiss to sit

And keep the turn of tipling with a slave,

To reel the streets at noon. *Id.*

It may be useful for the reeling of yarn. *Wilkins.*

He with heavy fumes oppress,

Reeled from the palace, and retired to rest. *Pope.*

Should he hide his face,

The' extinguished stars would loosening reel

Wide from their spheres. *Thomson.*

My heart turned sick, my brain grew sore,

And throbb'd awhile, then beat no more:

The skies spun like a mighty wheel;

I saw the trees like drunkards reel. *Byron.*

REELECTION, *n. s.* Re and election. Repeated election.

Several acts have been made, and rendered ineffectual, by leaving the power of reelection open.

*Swift.*

REELING, in the manufactories, the winding of silk cotton, &c. into a skain, or upon a button, to prevent its entangling. It is also used for the charging or discharging of bobbins, or quills, to use them in the manufacture of different stuffs, as thread, silk, cotton, &c.

REENACT, *v. a.* Re and enact. To enact anew.

The construction of ships was forbidden to senators, by a law made by Claudius the tribune, and reenacted by the Julian law of concessions.

*Arbutnot.*

REENFORCE, *v. a.* Re and enforce. To strengthen with new assistance or support.

The French have reinforced their scattered men.

*Shakspeare.*

Alone he entered

The mortal gate o' the city, which he painted



With shunless destiny; aidless came off,  
And with a sudden *reenforcement* struck  
Corioli like a planet. *Id. Coriolanus.*

They used the stones to *reenforce* the pier.  
*Hayward.*  
What *reenforcement* we may gain from hope.  
*Milton.*

The presence of a friend raises fancy, and *reen-*  
*forces* reason. *Collier.*

The words are a reiteration or *reenforcement* of a  
corollary. *Ward.*

REENJOY', *v. a.* Re and enjoy. To enjoy  
anew or a second time.

The calmness of temper Achilles *reenjoyed* is  
only an effect of the revenge which ought to have  
preceded. *Pope.*

REENTER, *v. a.* Re and enter. To enter  
again; to enter anew.

With opportune excursion, we may chance  
*Reenter* heaven. *Milton.*

The fiery sulphureous vapours seek the centre from  
whence they proceed; that is, *reenter* again.  
*Mortimer's Husbandry.*

REENTHrone', *v. a.* To replace in a  
throne.

He disposes in my hands the scheme  
To *reenthron* the king. *Southern.*

REENTRANCE, *n. s.* Re and entrance.  
The act of entering again.

Their repentance, although not their first entrance,  
is notwithstanding the first step of their *reentrance*  
into life. *Hooker.*

The pores of the brain, through the which the spi-  
rits before took their course, are more easily opened  
to the spirits which demand *reentrance*.  
*Glanville's Scepis.*

REEPHAM, a parish and market town of Nor-  
folk seated on the river Eyne, thirteen miles north-  
west from Norwich, and 113 north by east from  
London. It is remarkable for having had an-  
ciently three churches, one in Reepham, another  
in Whitwell, and another in Hacton, two villages  
adjoining, all in one church-yard; the two for-  
mer were long ago demolished, and the latter was  
burnt down, together with the greater part of the  
town, about the year 1500. The chief trade of  
this little town is in malt, and the market is held  
on Saturday.

REES (Abraham), D.D., F.R.S., and F.L.S. a  
late dissenting clergyman of distinguished literary  
and scientific rank, was the son of a nonconformist  
minister of the principality, and was born at, or in  
the neighbourhood of, Montgomery, in 1743. He  
was first placed under Dr. Jenkins of Carmarthen,  
and afterwards at the Hoxton Academy founded  
by Mr. Coward, where his progress was so rapid  
that in his nineteenth year he was appointed  
mathematical tutor to the institution, and soon  
after resident tutor, in which capacity he con-  
tinued upwards of twenty-two years. In 1768  
he became pastor of the presbyterian congrega-  
tion of St. Thomas's Southwark, and continued  
in that situation till 1783, when he accepted an  
invitation to become minister of a congregation  
in the Old Jewry, with which he remained till his  
death. On the establishment of the New Dis-  
senting College at Hackney, in 1786, Dr. Rees,  
who had seceded from Hoxton two years before,  
was elected to the situation of resident tutor in  
the natural sciences, which he held till the dis-

solution of the academy, on the death of Dr.  
Kippis. But Dr. Rees, though esteemed through-  
out his long life, as an able and learned Arian  
divine, was principally and most advantageously  
known in his literary capacity. In 1776 he was  
applied to by the proprietors of Chambers's  
Cyclopædia as the person best qualified to super-  
intend a new and enlarged edition of that compila-  
tion, which, after nine years' labor, he completed  
in four folio volumes. After this the proprietors  
and our author projected a much improved  
edition; and he had the satisfaction to see the  
Cyclopædia, now generally known by his name,  
proceed with credit from the publication of its first  
volume in 1802 to its completion in forty-five  
volumes, 4to. His other works are, Economy  
Illustrated and Recommended, 1800; Antidote  
to the Alarm of Invasion, 1805; Practical Ser-  
mons, 2 vols. 8vo., 1809—1812; The Principles  
of Protestant Dissenters stated and vindicated;  
and a variety of occasional Sermons. Dr. Rees,  
we are told, obtained his diploma from the uni-  
versity of Edinburgh at the express recommen-  
dation of Dr. Robertson the historian. His  
death took place June 9th, 1825.

REESTABLISH, *v. a.* Re and establish.  
To establish anew.

To *reestablish* the right of lineal succession to pa-  
ternal government is to put a man in possession of  
that government which his fathers did enjoy. *Locke.*

Peace, which hath for many years been banished  
the christian world, will be speedily *reestablished*.  
*Smalridge.*

The Jews made such a powerful effort for their  
*reestablishment* under Barhocab, in the reign of  
Adrian, as shook the whole Roman empire.  
*Addison.*

REEVE, *n. s.* Sax. *gerefa*. A steward.  
Obsolete.

The *reeve*, miller, and cook, are distinguished.  
*Dryden.*

REEVE (Clara), an ingenious modern autho-  
ress, was born at Ipswich in 1738. She pos-  
sessed considerable learning, which she displayed  
in a translation of Barclay's Latin Romance of  
Argenis, published under the title of the Phoenix,  
or the History of Polyarchus and Argenis, 4 vols.  
12mo., 1772; and the Progress of Romance.  
Her other works are, The Old English Baron;  
The Two Mentors, a modern Story; The Exile;  
The School for Widows; A Plan of Education,  
and Memoirs of Sir Roger de Clarendon, 4 vols.  
She died at Ipswich in 1806.

REEXAM'INE, *v. a.* Re and examine. To  
examine anew.

Spend the time in *reexamining* more duly your  
cause. *Hooker.*

RE-EXCHANGE, in commerce, a second  
payment of the price of exchange, or rather the  
price of a new exchange due upon a bill of ex-  
change that is protested, and refunded the bearer  
by the drawer or indorser.

REFECT, *v. a.* } Lat. *refectus*. To re-  
REFECTORY, *n. s.* } fresh; to restore after  
hunger or fatigue: an eating-room. Not in use.

A man in the morning is lighter in the scale, be-  
cause in sleep some pounds have perspired; and is  
also lighter unto himself, because he is *refected*.  
*Broune's Vulgar Errors.*

After a draught of wine, a man may seem lighter in himself from sudden *refection*, though he be heavier in the balance, from a ponderous addition.

*Browne.*

He cells and *refectories* did prepare,  
And large provisions laid of winter fare.

*Dryden.*

Fasting is the diet of angels, the food and *refection* of souls, and the richest aliment of grace.

*South.*

For sweet *refection* due,

The genial viands let my train renew.

*Pope.*

*REFECTION*, among ecclesiastics, is a spare meal or repast, for the support of life: hence the hall in convents, and other communities, where the monks, nuns, &c., take their *refections* or meals in common, is called the refectory.

*REFEL'*, *v. a.* Lat. *refello*. To refute; to repress.

Friends, not to *refel* ye

Or any way quell ye,

Ye aim at a mystery,

Worthy a history.

*Ben Jonson's Gypsies.*

It instructs the scholar in the various methods of discovering and *refelling* the subtle tricks of sophisters.

*Watts.*

*REFER'*, *v. a. & v. n.*

Fr. *referer*; Lat.

*REFeree*, *n. s.*

*refero*. To send for

*REF'ERENCE*,

information or deci-

*REFERENDARY*.

sion; reduce to a class

*REFER'IBLE*, *adj.*

or end; as a verb-

neuter, to respect; appeal: a referee is one to whom reference is made: as also is (obsolete) referendary; reference is dismission or deference to another tribunal; relation; respect: referrible, capable of reference.

The knowledge of that which man is in *reference* unto himself, and other things in relation unto man, I may term the mother of all those principles which are decrees in that law of nature, whereby human actions are framed.

*Hooker.*

The heir of his kingdom hath *referred* herself unto a poor but worthy gentleman.

*Shakespeare.*

Jupiter was the son of *Æther* and *Dies*; so called, because the one had *reference* to his celestial conditions, the other discovered his natural virtues.

*Raleigh's History of the World.*

You profess and practise to *refer* all things to yourself.

*Bacon.*

In suits it is good to *refer* to some friend of trust; but let him chuse well his *referendaries*.

*Bacon's Essays.*

Unto God all parts of mine are alike, unto whom none are more *referrible*, and all things present, unto whom nothing is past or to come, but who is the same yesterday, to-day, and to-morrow.

*Browne.*

The salts, predominant in quicklime, we *refer* rather to lixivate, than acid.

*Boyle on Colours.*

Christian religion commands sobriety, temperance, and moderation, in *reference* to our appetites and passions.

*Tillotson.*

*Referees* and arbitrators seldom forget themselves.

*L'Estrange.*

Of those places that *refer* to the shutting and opening the abyss, I take notice of that in Job.

*Burnet.*

It passed in England without the least *reference* hither.

*Swift.*

*REFERMENT*, *v. a.* Re and ferment. To ferment anew.

The admitted nitre agitates the flood,  
Revives its fires, and *ferments* the blood.

*Blackmore.*

*REFINE'*, *v. a. & v. n.*

*REFINEDLY*, *adv.*

*REFINEMENT*, *n. s.*

*REFINER*.

Fr. *raffiner*. To

purify; clear;

make subtle, ele-

gant, or accurate:

as a verb neuter, to improve in accuracy or delicacy; grow pure; affect nicety or scrupulousness: the adverb and noun substantives corresponding.

I will *refine* them as silver is *refined*, and will try them as gold is tried.

*Zechariah xiii. 9.*

The *refiners* of iron observe that that iron stone is hardest to melt which is fullest of metal; and that easiest which has most dross.

*Bacon.*

Queen Elizabeth's time was a golden age for a world of *refined* wits, who honoured poesy with their pens.

*Peacham.*

Love *refines* the thought, and hath his seat

In reason.

*Milton.*

Chaucer *refined* on Boccace, and mended his stories.

*Dryden.*

Will any dog

*Refinedly* leave his bitches and his bones

To turn a wheel?

*Id.*

The red Dutch currant yields a rich juice to be diluted with a quantity of water boiled with *refined* sugar.

*Mortimer.*

The more bodies are of kin to spirit in subtilty and *refinement*, the more diffusive are they.

*Norris.*

The pure limpid stream, when foul with stains, Works itself clear, and as it runs *refines*.

*Addison.*

The flirts about town had a design to leave us in the lurch, by some of their late *refinements*.

*Id.*

No men see less of the truth of things, than these great *refiners* upon incidents, who are so wonderfully subtle, and over-wise in their conceptions.

*Id. Spectator.*

The rules religion prescribes are more successful in public and private affairs than the *refinements* of irregular cunning.

*Rogers.*

He makes another paragraph about our *refining* in controversy, and coming nearer still to the church of Rome.

*Atterbury.*

Let a lord but own the happy lines;  
How the wit brightens, how the sense *refines*!

*Pope.*

The same traditional sloth which renders the bodies of children, born from wealthy parents, weak, may perhaps *refine* their spirits.

*Swift.*

From the civil war to this time, I doubt whether the corruptions in our language have not equalled its *refinements*.

*Id.*

Some *refiners* pretend to argue for the usefulness of parties upon such a government as ours.

*Id.*

The religion of the gospel is only the *refinement* and exaltation of our best faculties.

*Law.*

She judges of *refinement* by the eye,

He by the test of conscience, and a heart

Not soon deceived; aware that what is base

No polish can make sterling.

*Cowper.*

*REFINING*, in metallurgy, is the purifying metals from any accidental alloys with which they may be mixed. Gold, having the property which no other metal has of resisting the action of sulphur, antimony, nitrous acid, and muriatic acid, may be purified by these agents from all other metallic substances. These operations are distinguished by proper names, as purification of gold by antimony, parting, concentrated parting, dry parting. See *ASSAYING* and *PARTING*. As silver has also the property, which the less valuable metals have not, of resisting the action of nitre, it may be refined by this salt: but the term refining is chiefly applied to the purification of

gold and silver by lead in the cupel. This is performed by the destruction, vitrification, and scorification, of all the extraneous and destructible metallic substances with which they are alloyed. As gold and silver alone can resist the combined action of air and fire, there is a possibility of purifying gold and silver from all alloy of the other metals merely by the action of fire and air; only by keeping them fused till all the alloy be destroyed; but this purification would be very tedious and expensive, from the great consumption of fuel. Silver alloyed with copper has been exposed above sixty hours to a glass-house fire without being perfectly refined: the reason is, that, when a small quantity only of other metal remains united with gold or silver, it is protected from the action of the air, which is necessary for its combustion. This refining of gold and silver merely by the action of fire, which was the only method anciently known, was very tedious, difficult, expensive, and imperfect; but a much shorter and more advantageous method has been long practised. This consists in adding to the alloyed gold and silver a certain quantity of lead, and in exposing this mixture to the action of fire. The vessel in which the refining is performed is hollowed, but shallow, that the matter which it contains may present to the air the greatest surface possible. This form resembles that of a cup, and hence it is called a cupel. The surface ought to be vaulted, that the heat may be applied upon the surface of the metal during the whole time of the operation. Upon this surface a crust of dark colored pellicle is continually forming. In the instant when all the other metals are destroyed, the surface of the gold and silver is seen, and appears clean and brilliant. By this mark the metal is known to be refined. If the operation be so conducted that the metal sustains only the precise degree of heat necessary to keep it fused before it be perfectly refined, it fixes or becomes solid all at once in the very instant of the coruscation; because a greater heat is required to keep gold or silver in fusion when they are pure than when alloyed with lead. The operation of refining may be performed in small or in large quantities, upon the same principles, but only with some differences in the management. As the refining of small quantities of gold and silver is performed in the same manner as these metals are assayed, the assay being only a very accurate refining, we refer to the articles ASSAYING and METALLURGY.

REFIT, *v. a.* Fr. *refait*. Re and fit. To repair; to restore after damage.

Permit our ships a shelter on your shores,  
Refitted from your woods with planks and oars.

*Dryden.*

He will not allow that there are any such signs of art in the make of the present globe, or that there was so great care taken in the refitting of it up again at the deluge.

*Woodward.*

REFLECT *v. a. & v. n.* Lat. *reflecto*. To  
REFLECTANT, *adj.* } throw or bend back;  
REFLECTION, *n. s.* } throw back light;  
REFLECTIVE, *adj.* } bend back; throw  
REFLECTOR, *n. s.* } back thought; con- sider; throw reproach or censure: reflectant is

bending or flying back; reproachful: reflection, the act of reflecting in any way; that which is reflected; consideration; censure: reflective, throwing back; applied both to literal images and thought: reflector, he who reflects or considers.

In dead men's skulls, and in those holes,  
Where eyes did once inhabit, there were crept,  
As 'twere in scorn of eyes, reflecting gems.

*Shakespeare.*

The eye sees not itself,  
But by reflection from other things. *Id.*  
She shines not upon fools, lest the reflection should hurt her. *Id.*

We, his gathered beams  
Reflected, may with matter sere foment. *Milton.*  
The imagination casts thoughts in our way, and forces the understanding to reflect upon them.

*Drappe.*

The ray descendant, and the ray reflectant, flying with so great a speed that the air between them cannot take a formal play any way, before the beams of the light be on both sides of it; it follows, that, according to the nature of humid things, it must first only swell.

*Digby on the Soul.*

In every action reflect upon the end; and, in your undertaking it, consider why you do it. *Taylor.*  
Who saith, who could such ill events expect?  
With shame on his own counsels doth reflect.

*Denham.*

The three first parts I dedicate to my old friends, to take off those melancholy reflections which the sense of age, infirmity, and death may give them.

*Id.*

There is scarce any thing that nature has made, or that men do suffer, whence the devout reflector cannot take an occasion of an aspiring meditation.

*Boyle on Colours.*

Bodies close together reflect their own colour.

*Dryden.*

Errors of wives reflect on husbands still. *Id.*  
This dreadful image so possessed her mind,  
She ceased all farther hope; and now began  
To make reflection on the unhappy man. *Id.*

When the weary king gave place to night,  
His beams he to his royal brother lent,  
And so shone still in his reflective light. *Id.*

When men are grown up, and reflect on their own minds, they cannot find any thing more ancient there than those opinions which were taught them before their memory began to keep a register of their actions.

*Locke.*

Reflection is the perception of the operations of our own minds within us, as it is employed about the ideas it has got.

*Id.*

This delight grows and improves under thought and reflection; and, while it exercises, does also endear itself to the mind; at the same time employing and inflaming the meditations. *South's Sermons.*

It is hard that any part of my land should be settled upon one who has used me so ill; and yet I could not see a sprig of any bough of this whole walk of trees, but I should reflect upon her and her severity.

*Addison's Spectator.*

Into myself my reason's eye I turned;  
And, as I much reflected, much I mourned. *Prior.*  
He died; and oh! may no reflection shed  
Its pois'nous venom on the royal dead. *Id.*

In the reflective stream the sighing bride,  
Viewing her charms impaired, abashed shall hide  
Her pensive head. *Id.*

Inanimate matter moves always in a straight line, and never reflects in an angle, nor bends in a circle, which is a continual reflection, unless either by some



external impulse, or by an intrinsic principle of gravity.

*Bentley's Sermons.*

What wounding reproaches of soul must he feel, from the reflections on his own ingratitude. *Rogers.*  
Job's reflections on his once flourishing estate did at the same time afflict and encourage him.

*Atterbury.*

If the sun's light consisted but of one sort of rays, there would be but one colour, and it would be impossible to produce any new by reflections or refractions.

*Cheyne.*

Neither do I reflect in the least upon the memory of his late majesty, whom I entirely acquit of any imputation.

*Swift.*

**REFLECTING TELESCOPES.** See OPTICS and TELESCOPES.

**REFLECTION OF LIGHT.** See OPTICS.

**REFLECTING CIRCLE,** an instrument for measuring angles to a very great degree of accuracy. It was invented by Mayer of Gottingen, principally with a view to do away the errors of the divisions of the limb; and has since been much improved by the Chevalier de Borda, and M. J. H. de Magellan. See NAVIGATION.

**REFLEX,** *adj.* & *n. s.*

**REFLEXIBILITY,** *n. s.*

**REFLEXIBLE,** *adj.*

**REFLEXIVE,** *adj.*

**REFLEXIVELY,** *adv.*

*Lat. reflexus.*  
Backward; backward direction: reflexibility is the quality of being reflexible: reflexible, capable of being thrown back: reflexive, thrown backwards: the adverb corresponding.

There was no other way for angels to sin, but by reflex of their understandings upon themselves.

*Hooker.*

I'll say yon gray is not the morning's eye,  
'Tis but the pale reflex of Cynthia's brow.

*Shakspeare.*

That assurance reflexive cannot be a divine faith, but at the most an human, yet such as perhaps I may have no doubting mixed with.

*Hammond.*

The motions of my mind are as obvious to the reflex act of the soul, or the turning of the intellectual eye inward upon its own actions, as the passions of my sense are obvious to my sense; I see the object, and I perceive that I see it.

*Hale.*

Solomon tells us life and death are in the power of the tongue, and that not only directly in regard of the good or ill we may do to others, but reflexively also in respect of what may rebound to ourselves.

*Government of the Tongue.*

Reflexibility of rays is their disposition to be reflected or turned back into the same medium from any other medium, upon whose surface they fall; and rays are more or less reflexible which are turned back more or less easily.

*Newton.*

The order and beauty of the inanimate parts of the world, the discernible ends of them, do evince by a reflex argument that it is the workmanship, not of blind mechanism or blinder chance, but of an intelligent and benign agent.

*Bentley.*

Sir Isaac Newton has demonstrated, by convincing experiments, that the light of the sun consists of rays differently refrangible and reflexible; and that those rays are differently reflexible that are differently refrangible.

*Cheyne.*

**REFLOAT,** *n. s.* Re and float. Ebb; reflux.

The main float and refloat of the sea is by consent of the universe, as part of the diurnal motion.

*Bacon.*

**REFLOUR'ISH,** *v. a.* Re and flourish. To flourish anew.

Virtue given for lost

Revives, *reflourishes*, then vigorous most,  
When most unactive deemed. *Milton's Agonistes.*

**REFLUENT,** *adj.* *Lat. refluxus.* Running back; flowing back.

Tell, by what paths,

Back to the fountain's head the sea conveys  
The *refluent* rivers, and the land repays. *Blackmore.*

The liver receives the *refluent* blood almost from all parts of the abdomen.

*Arbuthnot.*

**REFLUX,** *n. s.* *Fr. reflux;* *Lat. refluxus.* Backward course.

Besides

Mine own that hide upon me, all from me  
Shall with a fierce *reflux* on me redound. *Milton.*

The variety of the flux and *reflux* of Euripus, or whether the same do ebb and flow seven times a day, is incontrovertible.

*Browne.*

**REFORM,** *v. a. & v. n.* *Fr. reformer;*  
**REFORMATION,** *n. s.* *Lat. reformo.* To  
**REFORMER.** } form on a better

model; change from worse to better: reformation is the act of so changing; applied particularly to the religious change of several European nations from popery in the sixteenth century: a reformer is one who effects a beneficial change of things or persons; one who particularly promoted the Protestant Reformation.

A sect in England, following the very same rule of policy, seeketh to *reform* even the French reformation, and purge out from thence all dregs of popery.

*Hooker.*

Never came reformation in a flood  
With such a heady current, scowering faults;  
Nor ever Hydra-headed wilfulness  
So soon did lose his seat, as in this king.

*Shakspeare.*

Our first reformers were famous confessors and martyrs all over the world.

*Bacon.*

Public reformers had need first practise that on their own hearts which they purpose to try on others.

*King Charles.*

May no such storm

Fall on our times, where ruin must reform.

*Denham.*

Seat worthier of Gods was built  
With second thoughts, reforming what was old.

*Milton.*

Now lowering looks presage approaching storms,  
And now prevailing love her face reforms.

*Dryden.*

Satire lavishes vice into reformation.

*Id.*

One cannot attempt the perfect reforming the languages of the world, without rendering himself ridiculous.

*Locke.*

The complaint is more general than the endeavours to redress it: abroad every man would be a reformer, how very few at home!

*Sprat.*

It was honour enough to behold the English churches reformed; that is, delivered from the reformers.

*South.*

The pagan converts mention this great reformation of those who had been the greatest sinners, with that sudden and surprising change which the Christian religion made in the lives of the most profligate.

*Addison.*

Was his doctrine of the mass struck out in this conflict? or did it give him occasion of reforming in this point?

*Atterbury.*

The burden of the reformation lay on Luther's shoulders.

*Atterbury.*

The example alone of a vicious prince will corrupt an age; but that of a good one will not reform it.

*Swift.*

## REFORMATION.

**REFORMATION.** Amid the corruptions of the Christian church, from its first aberration from the simplicity of the gospel down to the council of Trent, there have ever been those who exhibited 'the faith and patience of the saints:' and to these persons, who amid persecution, and contempt, and neglect, were indeed the salt of the earth, we are indebted, under God, for those efforts which, after many conflicts and trials, terminated in the reformation of the Christian profession in the sixteenth century; and divested it of that gorgeousness, extravagance, and ceremonial formality, by which its purity and spirituality had been long obscured, and well nigh obliterated. The conflicts between truth and error, light and darkness, had endured, with more or less of violence and alternate success, from the time of Paulinus of Apulia to that of Wickliff; and thence down to those of the great Luther. It is true the powers of ignorance and of a corrupt religion held the minds of mankind in the deepest thralldom; and few, comparatively, were those who felt their moral degradation, and sighed after a holier and a more pure faith: yet were these few 'valiant for the truth,' 'not counting their lives dear unto themselves.' Of these many who adhered to the gospel, and remained uncorrupted amidst the growth of superstition; who deplored the miserable state to which Christianity was reduced by the alteration of its divine doctrines, and the vices of its profligate ministers; opposed with vigor the tyrannical ambition both of the lordly pontiff and the aspiring bishops; and in some provinces privately, in others openly, attempted the reformation of a corrupt and idolatrous church, and of a barbarous and superstitious age. This was, indeed, bearing witness to the truth in the noblest manner.

Before, however, we enter on a review of the various attempts which were thus made to correct the abuses of the Roman church, it will be necessary to take a survey of its actual state, at the period to which we refer. That authority, to which the church could lay no claim for the purity of its members, was supported by its arrogant pretensions; availing itself of all notions, accidents, practices, and frauds, from which any advantage could be derived, till the whole monstrous accumulation assumed a coherent form, which well deserves to be called 'the mystery of iniquity.' The scriptures, even in the Latin version, had long become a sealed book to the people: and the Roman see, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language; but in the secret and sure consciousness that what was now taught as Christianity was not to be found in the written word of God. In maintenance of the dominant system, tradition,

or the unwritten word, was set up. This had been the artifice of the earliest heretics, who, when they were charged with holding doctrines not according to scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted. The pharisees before them pleaded the same superstitious authority for the formalities which they superadded to the law, and by which they sometimes superseded it, 'making the word of God of none effect,' as our Saviour himself reproached them; upon this ground the Romish clergy justified all the devices of man's imagination with which they had corrupted the ritual and the faith of the western churches.

At one time relics, or entire bodies, used to be carried about the country and exhibited to the credulous multitude; but this gainful practice gave occasion to such scandalous impostures that it was at length suppressed; but what is still encouraged is sufficiently disgraceful to the Romanists.

*I. State of the Romish church.*—A review of the then existing state of the Romish faith and practice will, at once, justify the efforts of those who sought to reform their abuses and restore the purity of its doctrine and discipline. The bodies of the saints were, at times, exposed in their churches, some dried and shrivelled, others reduced to a skeleton, clothed either in religious habits or in the most gorgeous garments;—a spectacle as ghastly as the superstition itself is degrading! The poor fragments of mortality, a skull, a bone, or the fragment of a bone, or tooth, or a tongue, were either set or mounted, according to the size, in gold or silver; deposited in costliest shrines of the finest workmanship, and enriched with the most precious gems. Churches soon began to vie with each other in the number and variety of these imaginary treasures, which were sources of real wealth to their possessors: the instruments of our Lord's crucifixion were shown (the spear and the cross having, so it was pretended, been miraculously discovered); the clothes wherein he was wrapt in infancy; the manger in which he was laid; the vessels in which he converted water into wine at the marriage feast; the bread which he brake at the last supper; his vesture, for which the soldiers cast lots. Such was the impudence of Romish fraud, that portions were produced of the burning bush, of the manna which fell in the wilderness, of Moses's and Samson's honeycomb, of Tobit's fish, of the blessed Virgin's milk, and of our Saviour's blood! Enormous prices were paid by sovereigns for such relics; it was deemed excusable, not to covet merely, but to steal them; and if the thieves were sometimes miraculously punished they were quite as often enabled by miracle to effect the pious robbery, and bring the prize in triumph to the church for which it was designed. In the rivalry of deceit which the desire of gain occasioned, it often happened that the head of the same saint was



shown in several churches, each church insisting that its own was genuine, and all appealing to miracles as the test. Sometimes the dispute was accomplished in a more satisfactory manner, by asserting a miraculous multiplication, and three whole bodies of one person have been shown; the dead saint having tripled himself to terminate a dispute between three churches at his funeral! The catacombs at Rome were an inexhaustible mine of relics.

With the reverence which was paid to relics, arising thus naturally at first, and converted by crafty priests into a source of lucre, saint worship grew up. If such virtue resided in their earthly and perishable remains, how great must be the power wherewith their beatified spirits were invested in heaven! The Greeks and Romans attributed less to their demigods than the Catholic church has done to those of its members who have received their apotheosis. They were invoked as mediators between God and man; individuals claimed the peculiar protection of those whose names they had received in baptism; and towns, and kingdoms, chose each their tutelary saint. But, though every saint was able to avert all dangers and heal all maladies, each was supposed to exert his influence more particularly in some specific one, which was determined by the circumstances of his life or martyrdom, the accidental analogy of a name, or by chance and custom if these shadows of a cause were wanting. The virtue which they possessed they imparted to their images, in which, indeed, it was affirmed that they were really and potentially present, partaking of ubiquity in their beatitude. Church vied with church, and convent with convent, in the reputation of their wonder-working images, some of which were pretended to have been made without hands, and some to have descended from heaven! But the rivalry of the monastic orders was shown in the fictions wherewith they filled the histories of their respective founders and worthies. While the monastic orders contended with each other in exaggerating the fame of their deceased patriarchs, each claimed the Virgin Mary for its especial patroness. Some peculiar favor she had bestowed upon each; she had appointed their rule of life, or devised the pattern of their habits, or enjoined them some new practice of devotion, or granted them some singular privilege. She had espoused their founder with a ring, or fed him like a babe at her breast. All therefore united in elevating her to the highest rank in the mythology of the Romish church—for so, in strict truth, must this enormous system of fable be designated. They traced her in types throughout the Old Testament: She was the tree of life; the ladder which Jacob had seen leading from heaven to earth; the rod which brought forth buds and blossoms, and produced fruit; the ever burning bush; the ark of the covenant; the fleece upon which alone the dew of heaven descended. And though, indeed, being subject to death, she paid the common tribute of mortality; yet, having been born without sin, she expired without suffering, and her most holy body, too pure a thing to see corruption, was translated immediately to heaven, there to be glorified. Her image was to be found in every church through-

out Christendom; and she was worshipped under innumerable appellations, \* \* \* devotees believing that the one which they particularly affected was that to which the object of their adoration most willingly inclined her ear. By such representations and fables, the belief of the people became so entirely corrupted that Christ, instead of being regarded as our mediator and Redeemer, appeared to them in the character of a jealous God, whom it behoved them to propitiate through the mediation of his virgin mother; for through her alone could mercy and salvation be obtained. The pantheon, which Agrippa had dedicated to Jupiter and all the gods, was by the pope, who converted it into a church, inscribed to the blessed Virgin, and all the saints. The consequence of this persuasion brought into full view the weakness and strength of human nature; in some respects they degraded it below the beasts. The dearest and holiest ties of nature and society were set at naught by those who believed that the way to secure their own salvation was to take upon themselves the obligations of a monastic life. They regarded it as a merit to renounce all intercourse with their nearest friends and kin; and, being by profession dead to the world, rendered themselves, by a moral suicide, dead in reality to its duties and affections. For the sake of saving their own souls, or of attaining a higher seat in the kingdom of heaven, they sacrificed, without compunction, the feelings, and, as far as depended upon them, the welfare and happiness of a wife, parent, or child; yet when the conversion of others was to be promoted, these very persons, it is but justice to add, were ready to encounter any danger and to offer up their lives, not in doing good to others, but in inflicting the greatest possible quantity of discomfort and actual suffering upon themselves. It was deemed meritorious to disfigure the body by neglect and filth, to attenuate it by fasting and watchfulness, to lacerate it with stripes, and to fret the wounds with cilices of horse hair. Linen was proscribed among the monastic orders; and the use of the warm bath, which, being not less conducive to health than to cleanliness, had become general in all the Roman provinces, ceased throughout Christendom; because, according to the morality of the monastic school, cleanliness itself was a luxury, and to procure it by pleasurable means was a positive sin. There were some saints who never washed themselves, and made it a point of conscience never to disturb the vermin who were the proper accompaniments of such sanctity; in as far as they occasioned pain while burrowing; or, at pasture, were increasing the stock of the aspirant's merits. The act of eating they made an exercise of penance, by mingling whatever was most nauseous with their food. They bound chains round the body which ate into the flesh; or fastened graters upon the breast and back; or girded themselves with bandages of bristles intermixed with points of wire. Cases of horrid self-mutilation were sometimes discovered; and many perished by a painful and lingering suicide, believing that, in the torments which they inflicted upon themselves, they were offering an acceptable sacrifice to their Creator. Some became famous for the number of their daily ge-



reflections ; others for immersing themselves to the neck in cold water during winter while they recited the psalter. Thus there was created a large and accumulating fund of good works, which, though supererogatory in the saints, were nevertheless not to be lost. The redemption which had been purchased for fallen man was held to be from external punishment only ; sin was not, therefore, to go unpunished, even in repentant sinners who had confessed and received absolution. The souls of baptised children, it was held, passed immediately to heaven : but for all others, except the few who attained to eminent holiness in their lives, purgatory was prepared ; a place, according to the popular belief, so near the region of everlasting torments, though separated from it, that the same fire pervaded both ; acting indeed to a different end, and in different degrees, but even in its mildest effect inflicting sufferings more intense than heart could think or tongue express, and enduring for a length of time which was left fearfully indefinite. Happily for mankind, the authority of the pope extended over this dreadful place. The works of supererogation were at his disposal, and his treasure was inexhaustible, because it contained an immeasurable and infinite store derived from the atonement. One drop of the Redeemer's blood being sufficient to redeem the whole human race, the rest which had been shed during the passion was given as a legacy to be applied in mitigation of purgatory, as the popes in their wisdom might think fit. So they in their infallibility declared, and so the people believed ! The popes were liberal of this treasure.

If they wished to promote a new practice of devotion, or encourage a particular shrine, they granted to those who should perform the one or visit the other an indulgence, that is a dispensation for so many years of purgatory ; sometimes for shorter terms, but often by centuries, or thousands of years, and in many cases the indulgence was plenary—a toll ticket entitling the soul to pass scot free. All persons, however, could not perform pilgrimages ; and even the accommodating device of the church, which promised large indulgences for saying certain prayers before the engraved portrait of a miraculous image, was liable in numerous instances to be frustrated. The picture might not find its way to remote places, the opportunity of acquiring it might be neglected, or it might remain in the possession of its unthinking owner, a forgotten thing. The Romish church, in its infinite benevolence, considered this, and therefore sold indulgences, making the act of purchasing them, and thus contributing to its wants, a merit of itself sufficient to deserve so inestimable a reward. It was taught, also, that merits were transferable by gift or purchase : under this persuasion large endowments were bestowed upon convents, on condition that the donor should partake in the merits of the community ; and few persons, who had any property at their own disposal, went out of the world without bequeathing some of it to the clergy for saying masses, in number proportioned to the amount of the bequest, for the benefit of their souls. The wealthy founded chantries, in which service was to be performed

for ever, to this end. Thus were men taught to put their trust in riches ; their wealth, being thus invested, became available to them beyond the grave ; and in whatever sins they indulged, provided they went through the proper forms and obtained a discharge, they might purchase a free passage through purgatory, or, at least, an abbreviation of the term and a mitigation of its torments while they lasted. But purgatory was not the only invisible world over which the authority of the church extended ; for to the pope, as to the representative of St. Peter, it was pretended that the keys of heaven and hell were given ; a portion of this power was delegated to every priest, and they inculcated that the soul which departed without confession and absolution, bore with it the weight of its deadly sins to sink it to perdition.

Of all the practices of the Romish church this is the one which has proved most injurious to religion and morals ; and, if it be regarded in connexion with the celibacy of the clergy, the case will be apparent why the state of morals is generally so much more corrupt in Catholic than in Protestant countries. Tables were actually set forth, by authority, in which the rate of absolution for any imaginable crime was fixed, and the most atrocious might be committed with spiritual impunity for a few shillings. The church of Rome appears to have delighted in in-

fling as well as in abusing human credulity, and to have pleased herself with discovering how far it was possible to subdue and degrade the human intellect, as an eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would be found in the prodigious doctrine of transubstantiation. Strange as it may appear, the doctrine had become popular—with the people for its very extravagance—with the clergy because they grounded upon it their loftiest pretensions ; for if there were in the sacrament this actual and entire sole presence, which they denoted by the term transubstantiation, it followed that divine worship was something more than a service of prayer and thanksgiving—an actual sacrifice was performed in it, wherein, they affirmed, the Saviour was again offered up, in the same body which had suffered on the cross, by their hands. The priest, when he performed this stupendous function of his ministry, had before his eyes, and held in his hands, the maker of heaven and earth ; and the inference which they deduced from so blasphemous an assumption was, that the clergy were not to be subject to any secular authority, seeing that they could create God their Creator ! Let it not be supposed that the statement is in the slightest part exaggerated : it is delivered faithfully in their own words. If, then, such were the power of the clergy, even of the meanest priest, what must be attributed to their earthly head, the successor of St. Peter ? They claimed for him a plenitude of power ; and it has been seen that he exercised it over the princes of Christendom in its fullest meaning. According to the canons the pope was as far above all kings as the sun is greater than the moon. He was king of kings and lord of lords, though he subscribed himself the servant of ser-

vants. The immediate and sole rule of the whole world belonged to him, by natural, moral, and divine right; all authority depending upon him. As supreme king, he might impose taxes upon all Christians; and the popes declared it was to be held as a point necessary to salvation, that every human creature is subject to the Roman pontiff. That he might lawfully depose kings was averred to be so certain a doctrine that it could only be denied by madmen, or through the instigation of the devil; it was more pernicious and intolerable to deny it than to err concerning the sacraments. All nations and kingdoms were under the pope's jurisdiction; for to him had God delivered over the power and dominion in heaven and earth. Nay, he might take away kingdoms and empires, with or without cause, and give them to whom he pleased, though the sovereign whom he should depose were, in every respect, not merely blameless but meritorious. It was reason enough for the change that the pope deemed it convenient. The spouse of the church was vice-God: men were commanded to bow at his name, as at the name of Christ; the proudest sovereigns waited upon him like menials, led his horse by the bridle, and held his stirrup while he alighted; and there were ambassadors who prostrated themselves before him, saying, 'O thou that takest away the sins of the world, have mercy upon us!' The advocates of the papal power proclaimed that any secular laws which might be passed, against a decree of the Roman Pontiff, were in themselves null and void: and that all pontifical decrees ought for ever to be observed, by all men, like the word of God; to be received as if they came from the mouth of St. Peter himself, and held like canonical scripture. Neither the Catholic faith, nor the four evangelists, could avail those who rejected them, this being a sin which was never to be remitted. Christ had bestowed upon the pope, when he spake as such, the same infallibility which resided in himself. And were he utterly to neglect his duty, and by his misconduct draw down innumerable souls to hell with him, there to be eternally tormented, no mortal man might presume to reprove him for his faults.

Even this monstrous proposition was advanced, that, although the Catholic faith teaches all virtue to be good and all vice evil, nevertheless if the pope, through error, should enjoin vices to be committed, and prohibit virtues, the church would be bound to believe that vices were good and virtues evil, and would sin in conscience were it to believe otherwise. He could change the nature of things, and make injustice justice. Nor was it possible that he should be amenable to any secular power; for he had been called God by Constantine, and God was not to be judged by man: under God, the salvation of all the faithful depended on him, and commentators even gave him the blasphemous appellation of 'our Lord God the pope!' It was disputed in the schools whether he could not abrogate what the apostles had enjoined; determine an opinion contrary to theirs, and add a new article to the creed; whether he did not, as God, participate both natures with Christ: and whether he were

not more merciful than Christ, inasmuch as he delivered souls from the pains of purgatory, whereas we do not read that this was ever done by our Saviour. Lastly, it was affirmed that he might do things unlawful, and thus could do more than God. All this was certain, because the church was infallible. Where this fallibility resided the Romanists have differed among themselves, some vesting it in the pope, others requiring the concurrence of a general council. Infallible, however, it was determined that the Roman Catholic church must be, and thus the keystone was put to this prodigious structure of imposture and wickedness. No one acquainted with ecclesiastical history will consider this view of the morals and conditions of the Roman church as exaggerated or incorrect. We will therefore turn to a more grateful subject, and briefly trace the various efforts which were made to correct this lamentable state of things, and to bring back the church to its original purity and discipline.

II. *The early efforts at reform.*—As early as the reign of Charlemagne, Paulinus, a royal favorite, and the bishop of Aquila, employed his voice and his pen to arrest the progress of these and similar corruptions. In the year 804 his honorable career was terminated, and in a few years later it devolved on the celebrated Claude of Turin to check the same abuses, to advocate the same truth, and to scatter more widely the seeds of future opposition and reform. The sovereignty of the Redeemer in his church was so maintained by this prelate as virtually to annihilate the ambitious pretensions of the Roman see. The worship of images he denounced as gross idolatry; the childish veneration of relics he exposed to its deserved contempt: and, discarding prayer for the dead as the device of man, his zeal bowed to no authority in religion, opposed to the obvious meaning of the sacred Scriptures. Explaining the doctrine of justification by faith alone, with a force and perspicuity not unworthy of Luther, the papal scheme of merit was greatly broken and impeded by his labors. More than twenty years of his life were devoted to this warfare against the prevailing superstitions, and to the cause of Christian truth, as embraced by its earliest disciples.

The episcopal authority of Turin extended over the valleys of Piedmont, and that the faith defended by Claude was preserved on that locality through the ninth and tenth centuries is the testimony of Catholic writers. Before the close of this period the fires of persecution were kindled in that favored diocese, in the hope of consigning both the name and the doctrine of its distinguished reformer to oblivion. But in the hour of trial the disciple was often found to be worthy of his master; while the zeal of such as were expelled their home increased by a natural process with the increase of suffering, never failing to convert the fact of their dispersion into the means of imparting a more extended influence to their obnoxious creed. It was in the century commencing with the year following that in which the poem of the Troubadours, entitled *Ja Nobla Leyczon*, was completed, that Peter de Brugs, became distinguished in Provence and

Languedoc, as the intrepid advocate of certain reformed opinions; and his zeal, after the labor of twenty years, sustained the trial of martyrdom. On his decease his place was more than supplied by the learning and the invincible ardor of Henry the founder of the sect called Henricians. But, if Henry imbibed the zeal of his predecessor, he had also to share in his reward. The invective in which these preachers indulged on the manners of their age, and especially on the vices of the clergy, was not to be patiently endured. It roused the displeasure of the pontiffs and of their court; and, in the name of Eugenius III., the person of Henry was seized and committed to prison, where, after a brief interval, his life was the sacrifice incurred by his unshaken integrity. Such are the measures which have been long and widely adopted to crush the leaders of reform, and experience has shown how little they are suited to diminish either the number or the ardor of its advocates. But if the Petrobrussians and Henricians were sufficiently numerous to excite the alarm of the church, it is certain they were but few and feeble when compared with their opponents.

It was towards the close of the century, in the former half of which they had flourished, that the ear of Europe became familiar with the name of Arnold of Brescia, as that of a more daring opponent of clerical ambition. This extraordinary man had suddenly risen from the lowest rank in the church, and there are facts included in his history which impart to it an unusual interest. He studied under the famous Abelard, and had probably adopted some of the speculations which exposed the lover of Eloise to the frown of the church. But with the skill of the master the disciple associated an independence and hardihood peculiar to himself. In the garb of a monk, and with a countenance which bespoke his decision and capacity, but which had already become marked with many cares, Arnold commenced his stormy career, as a preacher in the streets of Brescia. Arraigned before the prefect of the city, the reformer was condemned to die; and, deserted (perhaps of necessity) by his more powerful adherents, he perished at the stake, amid the idle gazings of the Roman populace. His ashes were given to the Tiber; but his opinions were not so easily consigned to oblivion. But ten years from that period had scarcely passed, when Peter Waldo, an opulent merchant of Lyons, became known in that city as an opponent of the Romish superstition, and a zealous advocate of what has since been designated the reformed faith. Waldo had witnessed the sudden decease of a friend at his table, and a disposition already favorable to religion was much confirmed by the affecting incident. Often scandalised by the manners of the clergy, his superior education had enabled him to consult the Latin Version of the Scriptures. From that source he derived the instruction which taught him to separate from communion with the papal church. His morals had ever defied the breath of calumny; from this period his wealth ministered largely to the comforts of the poor; and if his opposition to vice and error exposed him to the malice of interested men, his fearless

enforcement of the truths of the Gospel won the applause and the grateful attachment of multitudes. For a season he found his protection in his rank, in the influence of his connexions, and in the number of his followers. But the inroads of his zeal which had thus eluded every hostile purpose of the local authorities were, at length, deemed so serious an innovation as to require the most formal interference of the papacy. In a council convened by Alexander III. Peter Waldo and his numerous disciples were presumed to be convicted of heresy, and until signs should be given of repentance they were cut off from all communion with the faithful. This sentence would probably have been little regarded, had it not, through the ferocity of the times, become no less destructive of civil than of religious communion. The Lyonese, who were not fully prepared to brave the wrath of the church, were constrained to refuse the hated sectaries even the remotest intercourse of social life. That flourishing city was, in consequence, deserted by a large, and by the most valuable, portion of its inhabitants; but like the Hebrew tribes they were not to be lost in their dispersion. Waldo continued to publish his doctrine with great success, through Dauphiny, Picardy, and various of the German states, concluding a labor of twenty years in a province of Bohemia. His disciples, every where harassed by the hand of persecution, are still found associated with almost every continental sect, and by a benevolent arrangement of providence they were preserved as witnesses for the truth until the age of Luther. Aware of the assistance which he had derived from the Scriptures, and of the principles which assert them to be the property of the people no less than of the priest, it had been an object of early solicitude with Waldo to confer upon his followers a vernacular translation of the inspired volume. It was a novelty in modern Europe, and contributed much to his unprecedented success in the work of reformation. The *Noble Lesson*\* had long since supplied the devout with a valuable summary of Scripture history, and of the doctrines and the duties of the Gospel; but such was the impulse given to the mind of multitudes by the possession of the Scriptures, that the numerous sectaries, however poor and despised, were generally capable of vindicating their peculiarities of custom or opinion by an appeal to that authority; it was even their boast that there was scarcely a man or woman among them who was not far better read in the Bible than the doctors of the church. Waldo finished his career in 1179, and it was two years later that the pontiff, Lucian III., issued his memorable decree, condemning all manner of heresy, by whatever name denominated. By the haughty Innocent III. every motive which superstition could supply was employed to arm the princes and the people of Europe against the pacific disciples of the Gospel. To extirpate

\* La Noble Leyczon, or The Noble Lesson, is a poem in the language of the Troubadours; the depository of opinions, and an expression of feelings, not unworthy of the professors of the Gospel in the most favored period of its history.



them by fire and by the sword was the object distinctly proposed; and the indulgences so impiously connected with the crusades into Asia were now as freely bestowed on such as became devoted to this murderous cause. Under the impulse of such motives towns were taken in succession, and their inhabitants slaughtered with an atrocity which spared neither age nor sex.

A volume might be occupied in detailing these atrocities, but it must be sufficient to observe, in the language of Mr. Gibbon, 'that pope Innocent III. surpassed the sanguinary fame of Theodore. It was in cruelty alone her soldiers could equal the heroes of the crusades, and the cruelties of her priests were far excelled by the founders of the inquisition, an office more adapted to confirm than to confute the belief of an evil principle.' The interval between the former half of the thirteenth century, with which these crusades were connected, and the middle of the following, in which Wycliffe appeared, is one of unusual gloom in the history of true religion. The efforts of the Waldenses and Albigensis to restore its purity, and which has not been improperly designated the first reformation, appeared as a total failure, and through nearly 300 succeeding years the good which it was designed to confer on the nations of the western empire was effectually resisted. And not only so, the machinery of despotism appeared to become every day more matured, and every struggle of its victims but to place them more completely beneath it.

III. *Rise and progress of Wickliffe's doctrines in England.*—The manifold and complicated evils of popery, however, reached their highest pitch about the thirteenth or fourteenth century. That astonishing system of spiritual tyranny, for instance, had now drawn within its vortex almost the whole government of England. The pope's haughty legate, spurning at all law and equity, made even the ministers of justice to tremble at its tribunal; parliaments were overawed, and sovereigns obliged to temporise, while the lawless ecclesiastics, entrenched behind the authority of councils and decrees, set at nought the civil power, and opened an asylum to any, even the most profligate, disturbers of society. In the mean time the taxes collected, under various pretexts, by the agents of the see of Rome, amounted to five times as much as the taxes paid to the king. The insatiable avarice and insupportable tyranny of the court of Rome had given such universal disgust, that a bold attack, made about this time, on the authority of that court, and the doctrine of the church, was, at first, more successful than could have been expected in that dark and superstitious age. This attack was made by the famous John Wickliffe, who was one of the best and most learned men of the age in which he flourished. His reputation for learning, piety, and virtue, was so great, that archbishop Islip appointed him the first warden of Canterbury College, Oxford, in 1365. The lectures in divinity which he read in that university were much admired, though in these lectures he treated the clergy, and particularly the mendicant friars, with no little freedom and severity. A discourse which he published against

the pope's demand of homage and tribute from Edward III., for the kingdom of England, recommended him so much to that prince that he bestowed upon him several benefices, and employed him in several embassies. Edward III. had refused that homage to which king John had subjected his successors, and Urban V. threatened that if it were not performed he would cite him to Rome, there to answer for the default. A sovereign of Edward's ability and renown was not thus to be intimidated; the feeling of the country was with him, and the parliament, affirming that what John had done in this matter was a violation of his coronation oath, declared that, if the pope proceeded in any way against the king, he and all his subjects should with all their power resist him. The papal claims were defended by a monk, who ventured to challenge Wickliffe upon the subject, who coming forward with superior ability, and in a better cause, produced a conclusive reply; in reward for which, when an appeal concerning the wardenship was decided against him, he was appointed professor of divinity, and, as a further mark of favor, the living of Lutterworth in Leicestershire was given him. Two years after his appointment to the divinity chair he was named, with other ambassadors, to meet the pope's representative at Bruges, and resist his pretensions to the presentation of benefices in England, an injurious practice, against which several statutes had been passed. The negotiation lasted nearly two years, and it is probable that what he then had opportunities of discovering convinced him that the system of the papal court and its doctrines were equally corrupt. For on his return he attacked it in the boldest manner, maintained that the Scriptures contained all truths necessary to salvation, and that the perfect rule of Christian practice was to be found in them only; denied the authority of the pope in temporal matters; proclaimed that he was that man of sin, the son of perdition, whom St. Paul prophetically describes, 'sitting as God in the temple of God, showing himself that he is God;' and denounced him as anti-christ. These opinions he openly preached and published, appealing to the Scriptures for their truth; and they were propagated by his disciples, who attacked the friars in their own manner, preaching to the people, and going about, as he himself did, barefoot, and in plain fringe gowns. It was not long before he was accused of heresy, and orders came to Sudbury the primate, and Courtney the bishop of London, to have him arrested, and kept in close custody till they should receive further instructions. But the duke of Lancaster, John of Gaunt, who was then governing the kingdom during the latter days of his father, protected him with a high hand; and he was still so popular in Oxford that, when a nuncio was sent thither, requiring the university, under pain of the severest penalties, to deliver him up for justice, the threat was disregarded. The archbishop, finding it impossible to proceed in the summary manner which the pope ordered, summoned him to appear within thirty days before him and the bishop of London, at a synod held in St. Paul's; and Wickliffe, confident in his cause and in his protectors, hesitated not to

obey. It is not, however, likely that any protection could long have upheld him against the ecclesiastical authority, if a schism had not at this juncture occurred to weaken the papal power, and shake its very foundations. Wickliffe seized the advantage which was thus afforded him, and set forth a tract upon the schism, exposing the absurdity of ascribing infallibility to a divided church. While the doctrines of Wickliffe were propagated and opposed with much zeal at Oxford, and at other places, he being in a declining state of health resided, during the two last years of his life, at his living of Lutterworth, in Leicestershire, employed in finishing his translation of the Bible and other works. Being seized with a stroke of the palsy, which deprived him of his speech December 28th, 1384, he expired on the last day of that year.

The invention of printing had, at this time, created facilities for the diffusion of knowledge, unknown before; and the struggle between the elements of darkness and the principles of light resembled, for a while, the smothering vapor which precedes the burst and the radiance of a clear and steady flame. Thousands were prepared by these antecedent causes to receive the truth in all its holy purity, and sacred influence. Already the rays of truth were emanating from the sacred volume in all directions; and men were beginning to start as from the slumbers of a dream, or the reveries of a distempered imagination. It must not, however, be supposed that this change of opinion escaped the notice of the dominant church; or that it was negligent of that strong arm of power which it possessed, in order to suppress the growing heresy. Henry IV., at the instigation of the clergy, passed a statute, forbidding the propagation of the new doctrine by preaching, writing, teaching, or discourse; and demanding of all persons the renunciation of their errors, on pain of being condemned for heresy, and burnt alive.

William Sautre, the parish priest of St. Osithes, in London, and formerly of St. Margaret's, at Lynn, in Norfolk, was the first victim under this new statute, and the first martyr for the reformation in England. The single question with which he was pressed was, whether the sacrament of the altar, after the pronouncing of the sacramental words, remained material bread or not. It was not sufficient for him to declare a firm belief that it was 'the bread of life which came down from heaven;' he was required to acknowledge that it ceased to be bread. Finding it in vain to protest that he attempted not to explain what is inexplicable, his final answer was that the bread, after consecration, remained very bread as it was before. He was then pronounced to be judicially and lawfully convicted as a heretic, and as a heretic to be punished; and being, moreover, a relapsed heretic, to be degraded, deposed, and delivered over to the secular arm.

This being the first condemnation of the kind in England, Arundel was punctual in all its forms, that they might serve for an exact precedent in future. They were, probably, derived from the practice of the accursed inquisitors in Languedoc; and they were well devised for pro-

longing an impression of horror upon the expectant and awed spectators. Sautre was brought before the primate and six other bishops, in the cathedral of St. Paul's; they were in their pontifical attire, and he appeared in priestly vestments with the paten and chalice in his hand. Arundel stood up, and, in the name of the Father, and of the Son, and of the Holy Spirit (thus profaned in this inhuman progress), degraded him, first from his priestly order, and a sign of that degradation, took from him the paten and chalice, and plucked the priestly cloak from his back. The New Testament was then put into his hands, and taken from him; the stole being at the same time pulled off, to degrade him from the office of deacon. By depriving him of the alb and maniple, his deprivation from the order of subdeacon was effected. The candlestick, taper, and urceole, were taken from him as an acolyte; the book of exorcisms, as exorcist; the lectionary, as reader; he then remained in a surplice as sexton, and, with the key of the church door: these also were taken from him; the priest's cap was then to be laid aside, the tunic rased away, so that no outward mark whatever of his orders might remain; the cap of a layman was placed upon his head, and Arundel then delivered him, as a secular person, to the secular court of the high constable and marshal of England, there present, beseeching the court to receive favorably the said William Sautre, unto them thus committed! For with this hypocritical recommendation to mercy the Roman church always delivered over its victims to be burnt alive. Sautre accordingly suffered martyrdom at the stake; leaving a name which is still slandered by the Romanists, but which the church of England will ever hold in deserved respect.

At this time twelve inquisitors of heresy, in this dreadful name had been introduced in England, were appointed at Oxford, to search out heretics and heretical books. They presented as heresies 246 conclusions, deduced, some truly and some falsely, from the writings of Wickliffe's followers, and of the Lollards; and they represented that Christ's vesture without seam could not be made whole again, unless certain persons, who supported the disciples of Wickliffe, were removed; particularising Sir John Oldcastle, who, in right of his wife, was lord Cobham, a man of high birth, and at that time in favor with Henry V. Him they accused to the king of holding heretical opinions concerning the sacrament, penance, pilgrimages, the adoration of images, and the authority of the Roman church, declaring their intention of proceeding against him as a most pernicious heretic.

In better reliance upon a good cause than upon popular favor and his own means of resistance, he wrote a paper, which he entitled the Christian belief of the lord Cobham: and with this he went to the king, trusting, it is said, in full mercy and favor at his hand. The writing began with the Apostle's creed, to which a larger declaration of his faith was added. Like Wickliffe, he expressed an opinion that the church was divided into three parts, the saints in heaven, the souls in purgatory, and the faithful on earth.



but he qualified this admission of a purgatory, by saying if any such place be in the Scriptures: the duty of the priests was that, secluded from all worldliness, they should conform their lives to the examples of Christ and his apostles, evermore occupied in preaching and teaching the Scriptures purely, and in giving wholesome examples of good living to the other degrees; more modest also, more loving, gentle, and lowly in spirit should they be than any other people. The duty of the people was, 'to bear their good minds and true obedience to the foresaid ministers of God, their king, civil governors, and priests; justly to occupy every man his faculty, be it merchandise, handicraft, or the tilth of the ground, and so one to be helper to another. He then professed his full belief that the body and blood of Christ were verily and indeed contained in the sacrament of the altar under the similitudes of bread and wine; that the law of God was most true and perfect, and that they which did not so follow it in their faith and works (at one time or other) could not be saved; 'whereas he that seeketh it in faith, accepteth it, learneth it, delighteth therein, and performeth it in love, shall taste for it the felicity of everlasting innocence. Finally, that God will ask no more of a Christian believer, in this life, than to obey the precepts of this most blessed law. If any prelate require more, or any other kind of obedience than this, he contemneth Christ, exalteth himself above God, and so becometh an open antichrist.' He required that the king would cause this his confession of faith to be justly examined by the wisest and most learned men in the realm; and that, if it were found in all parts agreeing to the truth, it might be so allowed, and he himself thereupon holden for none other than a true Christian; or that it might be utterly condemned if it were found otherwise, provided always that he were taught a better belief by the word of God, which word he would, at all times, most reverently obey.

When the king allowed him in his presence to be personally cited, lord Cobham perceived that his destruction was determined on, and, rejecting the archbishop as his judge, appealed from him to the pope; this appeal being disallowed he was immediately committed to the tower, till the day appointed for his examination. On that day at the Dominican convent within Ludgate, many canonists and friars, the heads and leading persons of their respective orders, were convened to sit in judgment on him; while a number of priests, monks, canons, and friars, with a rabble of underlings, who were collected as spectators, insulted him as he came, for a horrible heretic, and a man accursed before God. These preparations, and the certainty of what was to ensue, could not shake the constancy of his resolved mind. But the taunts and mockery of the brutal audience who came there as to a spectacle, and anticipated with exultation the inhuman catastrophe, disturbed that equanimity which he had hitherto preserved; and moved him, not to an unseemly anger, nor to aught unworthy of himself, but to an emotion than which nothing nobler in its kind hath been imagined in fiction, or recorded in history. For when Arundel began the

tragedy, by offering him absolution and mercy, if he would humbly desire it, in due form and manner, as the church ordained.—'Nay, forsooth, will I not,' he replied, 'for I never trespassed against you, and therefore I will not do it!' Then kneeling on the pavement, and holding up his hands toward heaven, he exclaimed, 'I shrieve me here unto Thee, my eternal, living God, that in my youth I offended thee, O Lord, most grievously in pride, wrath, and gluttony; in covetousness, and in lechery! Many men have I hurt in mine anger, and done many other horrible sins! Good Lord, I ask Thee mercy!' He wept while he uttered this passionate prayer; then, standing up, said with a mighty voice, 'Lo, good people, lo! for the breaking of God's law and his commandments, they never yet cursed me! but for thine own laws and traditions most cruelly do they handle both me and other men. And, therefore, both they and their laws, by the promise of God, shall utterly be destroyed!'

When they had recovered from the surprise which this awful appeal produced, they began to examine him concerning his belief. He replied with the same intrepid spirit, 'I believe fully and faithfully in the universal laws of God. I believe that all is true which is contained in the Holy Scriptures of the Bible. Finally, I believe all that my Lord God would I should believe.' They pressed him with the murderous question concerning material bread. He made answer, 'The Scriptures make no mention of this word material, and therefore my faith hath nothing to do therewith. But this I say, and believe, that it is Christ's body and bread.' They exclaimed against this with one voice; and one of the bishops stood up and said, 'It was a heresy manifest, to say that it is bread after the sacramental words were spoken.' The noble martyr replied, 'St. Paul was, I am sure, as wise as you, and more godly learned, and he called it bread, 'the bread that we break,' saith he, 'is it not the partaking of the body of Christ?' And as for that virtuous man, Wickliffe, I shall say here, both before God and man, that before I knew that despised doctrine of his I never abstained from sin. But, since I learned therein to fear my Lord God, it hath otherwise, I trust, been with me, so much grace could I never find in all your glorious instructions! One pope hath put down another, one hath poisoned another, one hath cursed another, and one hath slain another, and done much more mischief, as all the chronicles tell. Let all men consider well this, that Christ was meek and merciful; the pope is proud and a tyrant—Christ was poor and forgave; the pope is rich, and a malicious manslayer, as his daily acts do prove him. Rome is the very nest of antichrist, and out of that nest cometh all the disciples of him, of whom prelates, priests, and monks are the body, and these piled friars are the tail! Though he judge my body, which is but a wretched thing, yet am I certain and sure that he can do no harm to my soul, no more than could Satan upon the soul of Job. He who created that, will, of his infinite will and promise, save it; I have therein no manner of doubt. And, as concerning these articles before rehearsed, I will stand to them, even to the very death, by the



grace of my eternal God !' Turning to the spectators then, he spread his hands, and spake with a louder voice, 'Good Christian people, for God's love be well ware of these men ! for they will else beguile you, and lead you blinding into hell with themselves. For Christ saith plainly unto you, If one blind man leadeth another, they are like both to fall into the ditch !' Then, kneeling down before them, he prayed for his enemies : 'Lord God eternal ! I beseech thee, of thy great mercy's sake to forgive my pursuers, if it be thy blessed will !' Being committed to the Tower, whence he escaped, a large reward was offered for taking lord Cobham, alive or dead ; so faithfully, however, was he sheltered, notwithstanding all who harboured him incurred the same danger with himself, that he eluded his persecutors for four years, until he was discovered, by means of lord Powis, in Wales. He now stood resolutely upon his defence, and would probably not have been taken alive, if a woman had not broken his legs with a stool. In this condition he was carried to London in a horse litter ; and there, being hung by the middle in chains, was consumed in the flames praising God.

IV. *The Bohemian reformers.*—The historians of the Reformation too generally represent that great revolution to originate exclusively with Luther and his friends ; in Germany, however, as well as in England, the pure sentiments, the holy lives, and the triumphant deaths of the martyrs, from the twelfth to the fifteenth centuries, paved the way for their successors of the sixteenth. Before we enter on the history of the rupture between the German princes and the papacy, we shall briefly notice that of the Bohemian reformers. Bohemia partook of the general corruption, and was immersed in darkness and superstition, when Waldo and his friends sought an asylum in that kingdom, and in the year 1176 formed a colony at Saltz and Laun, on the river Eger. These Waldenses found the Bohemians scarcely less superstitious than the members of the church of Rome ; but subsequently introduced among them the knowledge of the Christian faith in its purity, according to the word of God. On the introduction, however, of popery, through the influence of Charles IV., ignorance, profligacy, and corruption of manners, began to prevail among all orders of the people ; the inquisition was introduced for the purpose of enforcing despotism in the civil government, and uniformity of opinion in matters of religion. The consequence was, that multitudes withdrew themselves from the public places of worship, and followed the dictates of their own consciences, by worshipping God in private houses, woods, and caves. Here they were persecuted, dragooned, drowned and killed ; and thus matters went on until the appearance of John Huss and Jerome of Prague. John Huss, who had been a student in the university of Prague, where he had taken his degrees, and become a zealous disciple of Wickliff, was born in the village of Hussinetz, in 1373, of parents not in affluent circumstances. He was a person of eminent abilities, and of still more eminent zeal ; his talents were popular, his life irreproachable, and his manners the most affable and engaging. He was the idol of the

populace ; but, in proportion as he attracted their esteem and regard, he drew upon himself the execration of the priests. The introduction of Wickliff's writings into the university of Prague gave great offence to the archbishop of Prague, who issued a decree that every person who was in possession of them should bring the books to him, in order that such as contained any thing heretical might be burnt. Huss, and the members of the university, entered a protest against these proceedings, and on the 25th of June, 1410, appealed from the sentence of the archbishop to the court of Rome. The affair was carried before pope John XXIII., who granted a commission to cardinal Colonna to cite Huss to appear personally before him at Rome, there to answer the accusations laid against him of preaching both errors and heresies. Huss desired to be excused a personal appearance, and so greatly was he favored in Bohemia, that king Wenceslaus, his queen, the nobility, and the university at large, joined in a request to the pope that he would dispense with such an appearance ; and, moreover, that he would not suffer the kingdom of Bohemia to be subject to the imputation of heresy, but permit them to preach the gospel with freedom in their places of worship, and that he would send legates to Prague to correct any presumed abuses, the expense of which should be defrayed by the Bohemians. Three proctors were despatched to Rome to tender Huss's apology to his holiness ; but the excuses alleged were deemed insufficient, and Huss, being declared contumacious, was accordingly excommunicated. This excommunication extended also to his disciples and friends ; he himself was declared a promoter of heresy, and an interdict was pronounced against him. Urban VI., who had succeeded to the pontificate on the death of Gregory XI., A. D. 1378, having rendered himself odious in the eyes of his subjects, the cardinals so resented his conduct that they set aside his election, and chose Clement VII. in his room. The adherents of both pontiffs were indefatigable in their exertions to support their respective pretensions, and much human blood was spilt in the contest. To terminate this disgraceful schism, a third pope, Alexander V., was elected, in the hope of inducing the resignation of the others. Neither of them, however, would give up his power ; and the world now saw three popes ruling at one and the same time. With a view to heal the fatal schisms, and repair the disorders that had sprung up during their continuance, as well as to bring about a reformation of the clergy, which was now loudly and generally called for, in the year 1414 the emperor Sigismund convened the council of Constance.

Hither, from all parts, princes and prelates, clergy and laity, regulars and seculars, flocked together (November 16th, 1414), to determine the dispute between the three contending factions for the papacy ; and thither Huss was cited to appear, in order to justify his conduct and writings. The emperor Sigismund, brother of Wenceslaus, encouraged Huss to obey the summons, and, as an inducement to his compliance sent him a passport with assurance of safe conduct, permitting him to come freely to the council, and pledging himself for his safe return.

Huss consented; but no sooner had he arrived within the pope's jurisdiction, than, regardless of the emperor's passport, he was arrested and committed close prisoner to a chamber in the palace. This violation of common law and justice was noticed by the friends of Huss, who had, out of the respect they bore his character, accompanied him to Constance. They urged the imperial safe conduct; but the pope replied that he never granted any safe conduct, nor was he bound by that of the emperor.

Jerome of Prague was the intimate friend and companion of Huss; inferior to him in age, experience, and authority, but his superior in all liberal endowments. He was born at Prague, and educated in that university. Having finished his studies he travelled into many countries of Europe. The universities of Prague, of Paris, of Cologne, and of Heidelberg, conferred upon him the degree of M. A.; and, having made the tour of the continent, he visited England, where he obtained access to the writings of Wickliffe, which he copied out, and returned with them to Prague. As Jerome had distinguished himself by an active co-operation with Huss in all his opposition to the abominations of the times, he was cited before the council of Constance on the 17th April 1415, at the time his friend Huss was confined in a castle near that city. Arriving shortly afterwards in Constance, or the neighbourhood, he learned how his friend had been treated, and what he himself had to expect; on which he prudently returned to Ibergingen, an imperial city, whence he wrote to the emperor and council, requesting a safe conduct; but, not obtaining one to his satisfaction, he was preparing to return into Bohemia, when he was arrested at Kirschaw, and conveyed to Constance. Every one knows the fate of these two eminent men. They were both condemned by the council to be burnt alive, and the sentence was carried into effect. Huss was executed on the 7th July 1415; and Jerome on the 20th of May 1416.

V. *The reformation in Germany.*—If, in the following sketch of the circumstances which preceded and produced the Reformation we seem to look principally to the efforts of the German reformer, it must be remembered that the great work, then generally designated, was begun in Germany, and that, although political and personal circumstances apparently produced the rupture between England and Rome, the minds of men had been previously prepared for a thankful embrace of it, by the writings of Luther; that the political causes were only accidental ones, providentially concurring with those of a moral nature; and that, so far from being considered as independent and isolated events, the Reformation both in England and Germany was one and the same event under different appearances and modifications.

With this caution we now proceed to state what to us appear to have been the more proximate causes of the Reformation, first begun in the early part of the sixteenth century.

In the first instance it was not against the Catholic dogmata, but against the abuses and the corruption of the papal court, as 'in the case of

indulgences,' that Luther and others directed their zeal. Our intrepid reformer does not appear at all to have originally contemplated an attack against transubstantiation, purgatory, praying for the dead, the use of images and pictures, the veneration of relics, tradition as a rule of faith, the invocation of saints, or even against the use and sale of indulgences. It was not against all or any of these Catholic tenets that the reformers, in the first instance, protested. The extreme laxity and even profligacy of the clergy had long been the source of painful regret to the wise and good, and of sarcasm, impious pleasure, and contempt, to the wicked and the vain. Cardinal Bellarmine, a writer, as all the world knows, but seldom disposed to say a syllable in disparagement of the church or the Roman court, confesses that, 'for some years before the Lutheran and Calvinistic heresies,' as he expresses it, 'were published, there was not, as contemporary authors testify, any severity in ecclesiastical judicatories, any knowledge of sacred literature, any reverence for divine things; there was not almost any religion remaining.' Had the moral conduct of the head, and ministers of religion, been such as became their holy office, it is more than probable that no particular outcry would have been raised against the Catholic doctrines at that time. No, it was the base conduct of the clergy that first sounded the tocsin of religious war. This depravity had, naturally enough, become the subject of public ridicule, of reproach, and at last of contempt and open opposition. The universal cry was 'Reform!' and when this cry was rejected another still more powerful and dreadful was raised of 'Destruction!'

The holiness of the church became the first object of general attack; and, unfortunately for herself, that which should have been her strongest hold was the most vulnerable part in the whole fortress. The outcry was not against the host, but against him by whom it was elevated. Holy images, pictures, relics, and shrines, were never despised till they were abused and profaned by those to whose custody they had been previously consigned. The growing pride of the church of Rome, naturally engendered by the union of the spiritual and temporal power, was one of the strong symptoms of approaching revolt. Every prince bore the insolence and ambition of the Roman pontiff with a greater or less degree of impatience. Some of them dared to oppose it openly, and the university of Paris had more than once been made the organ of sovereign power to answer the menaces of Rome, they had the courage to appeal to a future council, which they, without ambiguity, deemed superior to the pope. The eyes of men began to open. The impolitic violence of some popes; the scandalous lives of others; the seventy years captivity at Avignon; the schism of forty other years which followed it, in which two and sometimes three popes appeared, each having a party, abusing and excommunicating each other, loading each other with the most revolting insults, and reproaching each other with the lowest vices—unexpected discoveries which covered both rivals with ignominy at the same time; all these will



surely account for the hatred and contempt which every where lurked secretly against the Romish hierarchy. Complaints and murmurs arose on every hand; thousands of voices united in demanding a reformation of the church in its head and in its members, in its faith and in its manners. Next to the lordly pride of the Roman court we may reckon among the proximate causes of the Reformation the luxury, extravagance, and religious indifference of Leo X.

About the period of Luther's first attack on the religion of the Catholics, Rome was in profound peace; and this interval of repose Leo X. occupied in expensive schemes for aggrandizing the family of the Medici; in expending the splendor of the papal see; and in lavishing presents on authors, artists, profane wits, and buffoons. To support the enormous expenses to which these propensities subjected the supreme pontiff required far greater resources than the now almost exhausted papal treasury supplied. Yet at no time was the Roman court in greater splendor, nor did the vicars of Christ ever exhibit a magnificence so imposing as that displayed during the pontificate of Leo X. Every decoration that art could suggest; every wish that the most voluptuous appetite could engender; and every refinement that an unbounded love of science and literature could devise; found a patron in that luxurious prince. This profusion and magnificence in the supreme pontiff was amply copied by the chiefs and the princes of the Roman court, who vied with each other in the grandeur and sumptuousness of their palaces, and the prodigality and gaiety of their entertainments; nor did it deduct from the pressure to which this extravagance exposed the subjects of the papal dominion, that a considerable portion of the riches which were drained from the labor or the purses of the poor was lavished without discrimination on artists, painters, and sculptors. Divine providence, intending on the one hand to chastise the church for her profligacy of manners, and on the other to free the gospel of Christ from the errors and corruptions which had grown upon it, seems to have lulled the supreme pontiff to a fatal security, and to have struck with blindness those whom it designed to punish.

An admirer of the fine arts, from which he only sought fame and gratification, a crafty but presuming politician, prepossessed with contempt for the German rudeness of manners, under which he was unable to discover that strength and manliness of character, all the energy of which he had to encounter, Leo X. was not qualified to enter the lists with Luther; and the arrogant weakness of the one opened numberless advantages to the intrepid firmness of the other. Whoever considers the characteristic national differences between the Italians and Saxons will perceive that divine providence had been secretly but effectually preparing for that great Reformation in the church. The Italians adhered strongly to a religion which captivated their senses, and permitted indulgence of their vices. A taste for luxury, pomp, and voluptuousness, with that of the fine arts, was all their enjoyment; always oppressed, they were naturally deceitful, cunning, dissimulating, and self-

ish; every thing conducive to the enjoyment of taste, every thing flattering to the sensibility, physical and moral, had become the object of Italian activity. But the calm, equal, persevering activity of the Saxons was directed to the abstract sciences, to philosophy, to historical researches. When the Reformation burst forth, there was not a single theologian of Italy capable of encountering those of Saxony; some of them had the presumption to attempt it,—a presumption always the associate of ignorance; they were defeated and covered with confusion; in revenge Italy boasted loudly of her poets and her painters; they had not produced a Luther, but Saxony had not produced an Ariosto.

The recent invention of the art of printing operated in a very powerful manner to bring into circulation those principles which, at length, produced the Reformation. The revival of literature about this period under the especial patronage of Leo gave a stimulus to every effort of intellect. Hence the reproaches so profusely cast on the conduct of the clergy were carried by means of the press to every cottage, and were read with eagerness by both the pious and the profane; by those who saw the decay of devotion in the people, and the licentiousness of the clergy, with sentiments of sorrow, and a wish to have them reformed; and also by those who saw these evils with a malicious pleasure, and a secret desire for the ruin of the Roman court, and the destruction of the papal hierarchy.

The ill use which Tetzel and others made of the sale of indulgences is a cause of the Reformation which has been repeated by every writer on the subject since the days of Luther. The splendor and magnificence of the papal see have been already stated; but we deferred to notice the enormous expenses to which the Roman government was subjected, in the completion of the astonishing fabric begun during the pontificate of Julius II., the church of St. Peter at Rome. To accomplish this stupendous undertaking large supplies were become indispensably needful; and Leo X., as almost a last resource, resorted to a measure which had been applied to as early as A. D. 1100, when Urban II. granted a plenary indulgence and remission of sins to all such persons as should join in the crusades to liberate the holy sepulchre from the hands of the infidels. In thus reviving an ancient practice Leo X. was not introducing any new mode of taxation; yet he took no pains to secure the church from the disgrace which she subsequently sustained by the improper use of this extraordinary species of traffic. But the mere act of vending remittances of holy discipline was not all. The commissioners in this noble traffic were not chosen from among the ranks of wise, prudent, and honest men. John Tetzel, a Dominican friar, of the most depraved habits and vicious principles, was appointed by Albert, archbishop of Mentz, to dispose of these dishonorable wares to the credulous and deluded people. Being determined to extend the benefit of his commerce as much as possible, he scrupled not to exceed the bounds of his commission, nor to extol his merchandise as abounding with every virtue that the most meritorious

sacrifice or service could confer. To such an impious length did this agent of iniquity extend his blasphemies as to declare that these indulgencies would atone for every vice,—past, present, or to come,—and remit every punishment, both in this life and in the next, to which the most profligate wretch could be exposed!

This blasphemous and most ridiculous fraud was played off upon the people in every possible shape, while the infamous fabricator and vender wallowed in every species of luxury, debauchery and wickedness; an abuse so flagrant could not but cause the honest indignation of every thinking person. Accordingly, when a knowledge of these practices came to the ear of Martin Luther, all the greatness of his soul was called into action, and he inveighed not, at first, against indulgences themselves, but against that torrent of corruption which Tetzel's abuse of them was bringing into Christendom. But it is not to be supposed that an institution of so long standing, ingrafted on so many prejudices and interests, and supported by such an extraordinary weight of power and influence, could be overturned by any of the aforementioned causes, unless those causes had been called into action by some bold and intrepid spirit; some daring soul, impatient of the crown of martyrdom, and indifferent to every consideration that contributed not to advance the glory of his character, the immortality of his memory, and, above all, the interests of that religion to which he was devoted. Inspired by a zeal which could consume the most obdurate prejudice, and a courage that could brave the most potent authority, Luther carried every thing before him that retarded his designs. He knew when to advance, and when to make good a safe retreat; when to trust the energies of his own mind, and when to profit by the advice of others.

The Europeans, who till this time had been confined within the limits of the old world, had just launched beyond it; the road to India and America had been lately discovered. While enterprising navigators were in this manner subduing an ocean that had been unconquerable, every mind seemed also desirous of being liberated from the narrow circle of ideas within which it had been confined for ages. The human race advanced perceptibly towards the point of maturity of a new epoch. A change in the order of things, an approaching commotion, seemed at hand; a rumbling was heard in the bowels of the volcano; ardent vapors burst forth and streamed through the obscurity. Such was the menacing fermentation which appeared in the political state of nations from the commencement of the sixteenth century. The minds of men had undergone a great change; worship had become the business of the senses and religion a mythology; splendid ceremonies had superseded simple prayers; saints and images became the intercessors with an almost forgotten God, and the immediate objects of devotion. The populace and the ignorant adhered very strongly to this system of superstition, which captivated their senses and lulled all their vices. But he who began to think and to examine would perceive, amid all this pomp and ceremonial observance,

only the work of man's hand; he would at once, and entirely, reject a system in which he could no longer discover any trace of true religion.

Advancing to the period of the German reformation we find that the first attack on the church of Rome commenced in 1517 on the part of Martin Luther, who, on the 30th of September, delivered ninety-five propositions, in which he censured, in the boldest manner, the extravagant conduct and extortion of the papal commissioners for the sale of indulgences. These propositions were promulgated at Wittemberg, at the college of which he was doctor. Ignorant of a stipulation made between Leo X. and Albert of Brandenburg, by which the latter should retain one half of the profits arising from the sale of these indulgences, Luther addressed a letter of remonstrance to this elector; but, as might naturally have been supposed, no regard was paid to his complaints. Exasperated by this neglect, he next published to the world the propositions he had read in the church in Wittemberg. They contained many censures on the pope himself, but were rendered as palatable as possible by repeated expressions of obedience to the papal authority and the doctrines and decisions of the church. On the first appearance of these propositions Tetzel, the principal vender of the indulgences by the appointment of the elector of Mentz, endeavoured to defend a traffic in which he had so much personal interest. To effect this purpose, he published a set of counter propositions, and then publicly burned those by Luther. The friends of Luther, in a similar spirit, rejoined, by burning 800 copies of Tetzel's propositions in one of the public squares of Wittemberg. This conduct Luther had the moderation or good sense to lament; and he affirmed that it was adopted without his knowledge.

Leo X., confiding in the professions of Luther, who had declared to him 'that he would regard whatever came from him as delivered by Christ himself,' took no immediate steps to curb the zeal of the reformers, nor to remove the cause of their just complaints. At length, however, the indolent pontiff was roused from his danger; and, in 1518, he summoned Luther to appear before him at Rome, within sixty days, there to answer the questions which should be proposed to him by Prierio, his virulent opponent. It required no extraordinary degree of penetration to perceive what must be the issue of the trial, wherein the judge and the plaintiff were one and the same person. Accordingly Luther made sufficient interest to have his cause heard in Germany. Tomaso de Vio, cardinal of Gaeta, the pope's legate at the diet of Augsburg, was empowered to summon Luther before him; and, if he should persist in his errors, to hold him in custody till farther instructions should be sent from Rome. It was of small consequence to Luther whether his cause should be heard before the prejudiced and interested Prierio at Rome or by the equally interested Dominical cardinal of Gaeta, in Germany. Whatever might have been the lenient principles at first cherished by the pope, this precipitate and rash determination gave great and just cause of offence to Luther and his friends. No alternative, however, re-



mained; and Luther, having obtained with great difficulty and delay a safe conduct from the emperor, repaired to Augsburg. Previously, however, to this, and after the pope had sent his monitory to the cardinal of Gaeta, a power had been delegated to that cardinal to hear his defence, and, in case of penitence and submission, again to receive him to the communion of the faithful. Encouraged by several powerful and determined patrons, Luther contemned the authority of the legate; and refused to make any concessions, or to violate his conscience, as he termed it, by disavowing what he knew to be the truth. He yielded, however, so far as to consent that his opinions should be submitted to such universities as he should name; and promised in future to desist from impugning the discipline of indulgences, provided his adversaries were likewise to be silent concerning them. Luther, after different meetings, was permitted to depart; when his friends judging from the bold or rash manner of his proceeding, and the known authority of his adversaries, that it would not be prudent for him to remain any longer in danger, advised a secret flight from Augsburg. Prior, however, to his departure, he published a solemn appeal from the supreme pontiff prejudiced and misled to the same pontiff when better informed. The abrupt departure of Luther from Augsburg naturally awakened the resentment of the cardinal, and he immediately addressed a letter to the elector of Saxony, to whose protection Luther fled, expressing his surprise and indignation at his conduct, at the same time requesting that, if he should continue to hold and defend his opinions, he might be sent to Rome, or at least banished from the elector's dominions. Frederick, the elector, replied in a respectful manner to the legate's letter, but refused to condemn Luther before his opinions were proved to be erroneous. Every day increased the danger to which Luther was exposed by his intrepid zeal and perseverance; but the power claimed by Leo X., in a bull he had just issued, reduced him to this most difficult alternative—either openly to acknowledge, as he had ever done, his perfect obedience to the holy see, by submitting his judgment to the decisions of the pope; or at once renounce obedience to the vicar of Christ, and declare open war against the whole Christian world. With a boldness unparalleled, he resolved on the latter, and immediately appealed from the pope to a general council. He was then at Wittemberg. To justify himself in this measure, he truly declared that general councils 'are superior in power to the pope, who, being a fallible man, might err, as St. Peter, the most perfect of his predecessors, had erred.' He further remarked that the prophet forbids us to put our trust or confidence in man, even in princes, to whose judgment nothing ought less to be committed than the words of God; protesting, however, at the same time, that he had no intention to speak any thing against the holy catholic and apostolic church, nor against the authority of the holy see. Leo X., still unwilling or afraid to push matters to extremities against this unruly son of the church, addressed a conciliatory message to the elector of Saxony. This was accompanied by

a present which a very short time before would have had the most pleasing effects on the mind of the elector: it was the consecrated rose, which the pontiff had been in the habit of sending annually to those princes for whom he professed a more than usual affection and regard. This sacred and honorable present came too late. The rose had lost its fragrance with the half reformed elector.

VI. *Decisive progress of the Reformation in Germany.*—About this period Andrew Bodenstein, called by himself Carlostadt, from the place of his birth, having embraced the opinions of Luther, published a thesis in their defence. This called forth the learning and powerful abilities of Eckius. To enter into a detail of the disputes at Leipsic between Eckius, Carlostadt, and Luther, would neither edify the reader nor illustrate the history. As usual both sides claimed the victory: before they entered upon the debate, which was conducted in the hall of the castle at Leipsic, in the presence of George, duke of Saxony, and a large concourse of other eminent persons, Eckius proposed to appoint suitable judges. Luther, with his characteristic boldness and impetuosity, replied that all the world might be the judge. If, however, these disputes had but little effect, while they were carried on by both parties in propria persona, when they were renewed in writing they called forth the efforts of many learned and eminent scholars; amongst whom were Melancthon and Erasmus, whose various publications awakened the spirit of enquiry, and forwarded, in a very powerful manner, the cause of the Reformation. After the fruitless disputes at Leipsic, Luther returned to Wittemberg, where Miltitz renewed his efforts to reconcile Luther to the pope and the church; and prevailed upon him, by calling in the assistance of the society of the Augustine monks, to which Luther belonged to write again to the pope, with a further and more explicit account of his conduct. Under the pretext of obedience, respect, and even affection for the pontiff, Luther conveyed the most determined opposition, the most bitter satire, and the most marked contempt; insomuch that it is scarcely possible to conceive a composition more replete with insult and offence than that which Luther affected to allow himself to be prevailed on to write by the representations of his own fraternity. After justifying the asperity with which he had commented on the misconduct of his adversaries, by the example of Christ and of the prophets and apostles, he thus proceeds: 'I must, however, acknowledge my total abhorrence of your see, the Roman court, which neither you nor any man can deny is more corrupt than either Babylon or Sodom, and according to the best of my information is sunk in the most deplorable and notorious impiety. For what has Rome poured out for many years past (as you well know) but the desolation of all things, both of body and soul, and the worst examples of all iniquity. It is indeed as clear as daylight to all mankind that the Roman church, formerly the most holy of all churches, is become the most licentious den of thieves, the most shameless of all brothels, the kingdom of sin, of death, and of

hell: the wickedness of which not antichrist himself could conceive. The fate of the court of Rome is decreed; the wrath of God is upon it; advice it detests; reformation it dreads; the fury of its impiety cannot be mitigated, and it has now fulfilled that which was said of its mother: 'We have medicined Babylon and she is not healed; let us therefore leave her.' It was the office of you and your cardinals to have applied a remedy; but the disorder derides the hand of the physician, 'nec audit curus habenas.'

Had the friends of the Roman court viewed this in the light in which some protestants have considered it, and not in fact completing 'the measure of his offences' against the pope and the holy Catholic church, the bull of excommunication which Leo X. unwillingly issued against the author of it, would never have been put in force. Luther and his adherents are conjured in it to return to their duty, and renounce their errors; assuring them, that if they give manifest proof of their obedience, by destroying and disavowing their writings within six days, they should be graciously received to the bosom and protection of the church; but that, should they persist in their errors and contumacy, after the time specified, they should be proceeded against immediately as obstinate and perverse heretics, and receive the punishment which the law, in such cases, has provided. The bull of Leo X., instead of allaying these tumults, called forth all the zeal and energy of Luther, and his powerful and numerous friends. To such a pitch of exasperation did this measure raise the intrepid and daring innovator, that he threw off, in the most unequivocal manner, all forms of respect, and even decency, towards the pope, the councils and the Catholic church. Refusing to appear to the pope's citation, he boldly exclaimed, 'I defer my appearing there until I am followed by 5000 horse and 20,000 foot; then will I make myself believed.' No epithet of a severe and offensive nature was spared in representing the character and conduct of the pope and his whole court. He once more appealed to a general council, and hesitated not to call the supreme pontiff, the lord, whose authority he had lately declared as inferior only to that of Jesus Christ, a tyrant, a heretic, an apostate, and antichrist, himself. He even summons the pope and his cardinals to repent of their sins and renounce their errors, or he would otherwise deliver over both them and their bull, with all their decretals, to Satan, that by the destruction of the flesh, their souls may be liberated in the coming of our Lord.

Not being in a capacity to carry his threat into execution in any other way, 'on the 10th of December 1520, he caused a kind of funeral pile to be erected without the walls of Wittenberg, surrounded by scaffolds, as for a public spectacle; and, when the places thus prepared were filled by the members of the university and the inhabitants of the city, Luther made his appearance with many attendants, bringing with him several volumes containing the decrees of Gratian, the decretals of the popes, the constitutions called the Extravagants, the writings of Eckius, and of Emser, another of his antagonists, and,

finally, a copy of the bull of Leo X. The pile being then set on fire, he, with his own hands, committed the books to the flames, exclaiming at the same time, 'Because ye have troubled the holy of the Lord, ye shall be burnt with eternal fire.' That there might be no mistake respecting the real sentiments of these zealous reformers, on the following day Luther mounted the pulpit and openly declared that the conflagration they had just seen was a matter of small importance; that it would be more to the purpose if the pope himself, or, in other words, the papal see, were also burnt.

Every one must allow to Luther the merit of uncommon fortitude, zeal, and constancy. This was manifested in a conspicuous manner at the diet of Worms, which was assembled early in the year 1521, by the emperor Charles V. To this assembly Luther was summoned to appear, and he did not hesitate promptly to obey the summons, declaring to his friends, who were alarmed for his safety should he comply, that were he sure to encounter there as many devils as there were tiles on the houses, he would not disobey the call. He arrived at the city of Worms on the 16th of April, attended by a numerous and splendid retinue, and was conducted to the diet on the following day by the marshal count Pappenhem, who informed him that he would not be permitted to address the assembly, but must give unequivocal answers to such questions as should be put to him. Being asked whether the books published in his name, the titles whereof were recited to him, were indeed his own publications; and, also, if they were, whether he was prepared to retract what had been condemned by the pope's bull in them: He replied, that certainly the books were his, and that he should never deny them; but that with respect to retracting any thing he had advanced in those books, it was a matter of such importance, that he requested a little time to consider before he gave his answer. Accordingly he was allowed till the following day to deliver a verbal and decided resolution. Encouraged by the plaudits and the advice of numerous friends, and urged on to constancy by the admiration of the populace, he again appeared before the diet at the time appointed. He delivered a very long and eloquent oration, in which he declared that some of his writings being published purely for the promotion of piety and good morals, he could not be expected to condemn what both friends and enemies allowed to be useful and innocent;—that others being directed principally against the tyranny of the papistical doctrines, which had given such general offence, he could not retract them without betraying the cause of liberty and truth, which he had hitherto resolved to support;—but that with respect to the third portion of his writings, which were those written directly against his various adversaries, he would confess he might have departed from that strict line of mildness and decorum which he ought to have observed; and that as he made no extraordinary pretensions to sanctity, and was rather disposed to defend his doctrines than his manners, he should only reply in the words of the Saviour, 'If I have spoken evil, bear witness of the evil.'



This was the only concession he appeared disposed to make, except that, if any of his doctrines could be proved to be opposed to the holy Scriptures, he himself would be the first to commit them to the flames. Addressing himself immediately to the emperor and the other princes who were present, he said that the true doctrine, when publicly acknowledged, was, at all times, to be regarded as a divine blessing; but that to reject it would infallibly bring upon them many serious calamities. This harangue not being deemed a satisfactory answer, it was demanded of him to say, simply and unequivocally, whether he would or would not retract his opinions and writings. Now it was that all the native greatness and dignity of his soul became manifest, and he boldly replied in the following terms, as translated by Mr. Roscoe:—‘Since your majesty, and the sovereigns now present, require a simple answer, I shall reply thus, without evasion and without vehemence. Unless I be convinced by the testimony of Scripture, or by evident reason (for I cannot rely on the authority of the pope and councils alone, since it appears they have frequently erred and contradicted each other), and unless my conscience be subdued by the word of God, I neither can nor will retract any thing, seeing that to act against my own conscience is neither safe nor honest.’ After which he added, in his native German, for he had previously spoken in Latin, ‘Hier stehe; ich gan nicht anders; Gott helff mir, Amen.’ ‘Here I take my stand; I can do no other; God be my help! Amen.’ Never through his whole life did Luther appear to so much advantage as on this memorable occasion. The answer which Luther had given to the diet seemed to have placed the matter beyond all further dispute, and that nothing remained but to put the law against heretics in force upon him; yet, through much persuasion, the emperor was induced to allow him to remain three days longer at Worms, and in the mean time several persons were permitted to use their best efforts in private to persuade him to obedience. But, every mild and lenient method proving abortive, he was commanded to depart from the city and not to be found within the emperor’s dominions after the expiration of twenty days. Some persons even advised the emperor to disregard the safe conduct which had been granted, and, imitating the council of Constance, to destroy at once so dangerous a heretic; but to the eternal honor of Charles V. he replied, that he would not give himself occasion to blush as the emperor Sigismund had done, in the case of John Huss. In thus nobly refusing to depart from the spirit of his religious profession, he was encouraged by Louis, the elector count Palatine, who declared that such an act would brand the German name with perpetual infamy; and added that it was intolerable that the empire should be for ever disgraced and reproached for not keeping the public faith merely to gratify the resentment of a few priests. Luther left the city of Worms on the 26th of April, accompanied by the imperial herald. He was met at the gate of the city by a numerous body of his friends, from whom he received the warmest congratulations and applauses; he then proceeded on his jour-

ney to Wittenberg. On the 26th of May, one month after his departure, the emperor, after repeated solicitations, issued a decree of the diet against him, in which he is represented ‘as the devil in the semblance of a man, and the dress of a monk:’ and all the subjects of the imperial dominions are required to seize upon him and his adherents, to destroy their property, and burn their books and writings; and all printers are forbid to publish any of their works without the consent of the ordinary. Luther, however, escaped the rage of his enemies, by a very fortunate and unlooked-for circumstance. Passing through a wood on his way to Wittenberg, with but a small band of attendants, he was seized by several persons in masks, employed by the elector of Saxony, and forcibly carried to the castle of Wartburg, where he remained in privacy for the space of nine or ten months, during which Leo X. died, and was succeeded by Adrian VI. This master piece of policy and humanity in Frederick was attended by several beneficial effects. During this retreat Luther employed himself in composing many of those works which have since become, in a manner, the ground-work of the Reformation. Here, also, he translated a great part of the New Testament into the German language, and wrote numerous letters to various parts; so that the work of the Reformation went on with a rapidity equal to his most sanguine wishes, notwithstanding the opposition it met with from the apostolic nuncios and others.

From this period the Reformation may properly be said to have taken effectual root. The subject which now chiefly engaged public attention was the expected call of a general council. The reformed party was solicitous for the measure, in the hope of reducing the prerogative of the pontiff; while the moderate and well-intentioned part of the Catholics looked to it as the means of stopping the farther progress of schism. After many delays the unsteady and irresolute Clement had at last declared his assent to the long expected convocation. Whether he was sincere in this declaration, or as is more probable meant only an apparent concession to the wish of the German diet, the occurrence of his death, in the midst of the negotiation, has left a matter of uncertainty. Alexander Farnese, to whom Clement had, in a manner, bequeathed the pontificate, succeeded him without opposition, and assumed the name of Paul III.

Paul proceeded, or affected to proceed, on the plan of making arrangements for the convocation of a council. But, as the reformed were now too numerous to be refused access to the council, Paul determined, as a preliminary step, to despatch a confidential person to confer with their leading men. His nuncio in Germany, Peter Paul Verger, a native of Istria, and a favorite of Paul’s predecessor, was chosen for this commission. This person proceeded to Wittenberg to meet Luther. The interview was terminated, as might be expected, without any beneficial result. The pope now ordered his legate to declare to the diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had no

objection to that city. Ferdinand and the princes who adhered to the cause of the pope gave their consent to this proposal; but it was vehemently opposed by the protestants, both because the council was summoned by the authority of the pope only, and also because the place was within his jurisdiction, while they desired a free council, which should not be biased by the dictates nor awed by the proximity of the pontiff. But this protestation produced no effect. Paul III. persisted in his purpose, and issued out his circular letters for the convocation of the council with the approbation of the emperor.

The emperor labored to persuade the protestants to consent to the meeting of the council of Trent; but, when he found them fixed in their opposition to this measure, he began to listen to the sanguinary measures of the pope, and resolved to terminate the disputes by force of arms. The elector of Saxony and Landgrave of Hesse, who were the chief supporters of the protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force. But, before the horrors of war commenced, the great reformer Luther died in peace at Eisleben, his native place, February 14th, 1546. He had travelled to Eisleben from Wittenburg in the midst of winter, to endeavour to effect a reconciliation between the counts of Mansfield. Soon after entering Eisleben, he suffered an access of extreme debility, a circumstance not unusual with him in engaging in a matter of deep interest. But this attack was more serious than on former occasions. He recovered, however, and seemed to enjoy the hospitality which his friends were anxious to show him. His time was passed in attention to his customary hours of daily prayer; in the transaction of the business which had called him to Eisleben; and in cheerful and good humored conversation. He partook twice of the Lord's Supper, and preached three or four times before the progressive advance of his malady led to the exhaustion of his frame; after passing nearly three weeks at Eisleben, his illness was productive of a fatal termination, Luther expired, surrounded by friends, and placing the fullest trust in Him to the promotion of whose cause he had zealously and constantly devoted his powers. To the eternal honor of Luther we may add, that after having refused the offers of the court of Rome; after having been so many years the father and almost the founder of a new church; after having been the friend, the adviser, the spiritual father of so many princes, who, through the Reformation, had been enriched with all the possessions of the clergy, of which he might if desirous have obtained a rich share, he lived and died in a state bordering on poverty, and left to his wife and children only the esteem due to his name. In the diet of Augsburg, which was soon after called, the emperor required the protestants to leave the decisions of these religious disputes to the wisdom of the council which now met at Trent. See TRENT.

A plague which broke out, or was said to do so, in the city of Trent, caused the greater part of the bishops to retire to Bologna; by which means the council was in effect dissolved, nor

could all the entreaties and remonstrances of the emperor prevail upon the pope to reassemble it without delay.

In the year 1549 Paul III. died, and was succeeded by Julius III., who, at the repeated solicitations of the emperor, consented to the re-assembling of a council at Trent. A diet was again held at Augsburg under the cannon of an imperial army, and Charles laid the ecclesiastical affairs before the princes of the empire. On the dissolution of this meeting, in 1551, the emperor Charles V., being defeated at Inspruck, concluded a treaty with Maurice, elector of Saxony at Passau, which is considered by the protestants as the basis of their religious liberty. By this treaty it was provided that another diet should be called with a view to an amicable adjustment of all matters in dispute, and that until such adjustment the contending parties should enjoy the free and undisturbed exercise of their religion. Various circumstances delayed the promised meeting of the diet; at length, however, it met at Augsburg, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates the following resolutions were agreed to on the 25th of September 1555; that the protestants who followed the confession of Augsburg should be, for the future, considered as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church whose doctrine and worship they thought the most pure and consonant to the true spirit of Christianity; and that all those who should injure or persecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace. Thus was the Reformation established in several of the states of the German empire, where it continues to this day; nor have the efforts of the papacy been since able to suppress it, or even to prevent its growth.

VII. *Progress of the Reformation in England.*—Turning from Germany the cradle of the Reformation, and from those holy men to whom under God we owe the first revival of truth and science on the continent, the pious and Christian mind will delight to contemplate the various causes which were preparing the way in England for a religious revolution not less remarkable nor less beneficial than that effected by Luther. The growing cruelty, oppression, and ignorance of the clergy had already excited the just hatred of the people to no small extent; but the enemies whom the wealth of the church tempted to assail it were far more dangerous than those who opposed its corrupt doctrines and superstitious practices. When, however, its wealth had once become an object of cupidity to the government, the enemies whom its corruption



had provoked, and its cruelties incensed, were ready to league with any allies against it, and reform and spoliation went hand in hand. The accession of Henry VIII. to the throne of England promised to the world a reign of splendor, popularity, and peace. With every advantage of person, he united a high degree of bodily and mental accomplishment; his understanding was quick and vigorous; and his learning such as might have raised him to distinction, had he been born in humble life. Among the passions of Henry must be reckoned that which he had for the writings of St. Thomas Aquinas. His veneration for this vigorous champion of the Roman orthodoxy was carried so far that, Luther having contradicted St. Thomas with acumen, Henry thought himself bound to enter the lists and defend his master. He, therefore, wrote a Treatise, or Assertion of the Seven Sacraments, against Luther, who admitted with all the reformed churches of no more than two. The latter treated his new adversary as his equal, and ridiculed him; but the pope, who perhaps really laughed at the book as much as Luther did, appeared so much delighted with his literary efforts in his favor, that he bestowed on Henry the title of 'defender of the faith.' Little did the world imagine that Henry was so soon to become one of the most potent enemies of the papacy; and that the Reformation under his auspices would be introduced into England. A speech of the court fool upon that occasion has been preserved: 'O, good Harry, let thou and I defend one another, and let the faith alone to defend itself.' Henry had now been married eighteen years to Catherine of Arragon, who had been brought over from Spain to marry his eldest brother, prince Arthur, who died some months after his cohabitation with her. Henry had three children by this lady, one of whom was still living, while she herself was esteemed for her virtue and the gentleness of her disposition. It happened at length, that among the maids of honor that then waited on the queen, his attention was attracted by Anna Bullen, the daughter of a gentleman of distinction, though not of the nobility. The king, who never restrained one passion which he desired to gratify, saw and loved her; but, after several efforts to induce her to comply with his criminal passion, he found that without marriage he could have no hopes of succeeding. This obstacle, therefore, he undertook to remove; his own queen was now become hateful to him, and, in order to procure a divorce, he pretended his conscience rebuked him for having so long lived in incest with his present queen, formerly his brother's wife. In this perplexity, therefore, he applied to Clement VII., who owed him obligations, and from whom he expected a ready compliance, to dissolve the bull of the former pope, who had given him permission to marry Catherine, and to declare it was contrary to all laws both divine and human. Clement was now in the utmost perplexity. Queen Catherine was aunt to the emperor, who had lately made him a prisoner, and whose resentment he dreaded to rekindle, by thus injuring so near a relation; besides he could not, in honor, declare

the bull of the former pope illicit, for this would be entirely destroying the papal infallibility. On the other hand, Henry was his protector and friend, the dominions of England were the chief source of his finances; and the king of France, some time before, had got a bill of divorce in somewhat similar circumstances. In this exigence he thought the best method was to spin out the affair by negociation; whilst it depended, he was sure of two great friends, but, when it should be decided, of one great foe: and thus he argued, temporised, promised, recanted, and disputed, hoping that the king's passion would never hold out during the tedious course of an ecclesiastical controversy, or that the not improbable death of the queen, or some other of those accidents to which human affairs are subject, might extricate him from his embarrassment. During the negotiations, on which Henry's happiness seemed to depend, he expected, in his favorite Wolsey, a warm defender, and a steady adherent; but Wolsey seemed to be in almost as great a dilemma as the pope himself. On the one hand he was to please his master, the king, from whom he had received a thousand marks of favor; on the other hand he could not disoblige the pope, whose servant he more immediately was, and who had power to punish his disobedience. The king's resentment was consequently excited against the cardinal, who died soon after, in all the pangs of repentance and remorse.

Henry, by the advice of Cranmer, had the legality of his present marriage canvassed in the different universities of Europe. Almost all the colleges of Italy and France declared his present marriage against all law, divine and human; and that, therefore, it was not, at first, in the power of the pope to grant a dispensation. Among the places where it was most warmly opposed were Cambridge and Oxford; but, at last, they also concurred in the same opinion. Thus fortified, the king was resolved to oppose even the pope himself, for his passion could by no means brook the delays and subterfuges of the holy see; being therefore supported by his clergy, and authorised by the universities; having seen the pope formerly degraded by a lay monarch, and Luther's doctrine followed by thousands; and yet still further instigated by the king of France, he, without further dispensation, annulled his marriage with queen Catherine; and Cranmer, now become an archbishop, pronounced the decree.

The pope now thought himself obliged to hold no measures with the king; and, therefore, published a sentence declaring queen Catherine alone to be Henry's lawful wife, and requiring him to take her again, with a denunciation of censures in case of refusal. Henry, enraged that the pope should dare to thwart his passion, declared himself at once head of the church of England, and prohibited all intercourse with Rome; the tribute of Peter-pence, and the interference of the pope in the collation to benefices. The people came into the king's proposal with joy, and took an oath, called the oath of supremacy; all the credit of the pope, that had subsisted for ages, was now at once over-

thrown, and few, except those who held to the religious houses, seemed dissatisfied. In this manner began the Reformation of England, and by such surprising methods providence brought about its designs.

Henry was very sensible that the parliament was, even from motives of interest, entirely devoted to him, and therefore he was resolved to make use of the opportunity, and render himself absolute. Being empowered to act as he thought proper, he went vigorously to work in the suppression of monasteries, colleges, and religious houses. To reconcile the people to these proceedings, Henry took care to have the counterfeit reliques exposed, the scandalous lives of the friars and nuns made public, and all their debaucheries detected. Whatever had served to engage the people in superstition, was publicly burnt; but what grieved the people most to see, were the bones of Thomas Becket, the saint of Canterbury, burnt in public, and his rich shrine, in which there was a diamond of great value, confiscated among the common plunder. But, though the king had entirely separated himself from Rome, yet he was by no means willing to be a follower of Luther. The invocation of saints was not yet abolished by him, but only restrained; he ordered the Bible to be translated into the vulgar tongue, but not put into the hands of the laity. The publication of Tindal's Translation of the Bible was at this time, in its effects upon this nation, the most important volume that ever issued from the press. Under the patronage of Humphrey Monmouth, a wealthy and benevolent citizen, Tindal travelled into Germany, where he conferred with Luther and others of the great protestant divines, and then settling at Antwerp, as the best place for printing his book and securing its transmission to England, completed the New Testament. Tindal had perceived, he said, that it was impossible to establish the people in any truth, except the Scriptures were plainly laid before them in their mother tongue, that they might see the process, order, and meaning of the text. The Romanists understood perfectly well how little the practice of their church was supported by Scripture; and that, if the ark of the covenant was admitted, Dagon must fall. No sooner therefore was it discovered that copies of this translation were industriously dispersed in England than it was prohibited, as being corrupted with articles of heretical pravity, and opinions erroneous, pernicious, pestilent, and scandalous; tending to seduce persons of simple and unwary dispositions; but a spirit had now been roused which no persecution could suppress; the book was therefore eagerly sought for and widely dispersed.

It was a capital crime to believe in the pope's supremacy, and yet equally heinous to be of the reformed religion, as practised in Germany. Henry's opinions in religion were delivered in a law, which, from its horrid consequences, was termed the bloody statute, by which it was ordained that whoever, by word or writing, denied transubstantiation, that whoever maintained that the communion in both kinds was necessary, or that it was lawful for priests to marry,

or that vows of chastity could innocently be broken, or that private masses were unprofitable, or that auricular confession was unnecessary, should be burnt or hanged as the court should determine. The kingdom, at that time, was in some measure divided between the followers of Luther and the adherents to the pope; this statute, with Henry's former decrees, in some measure excluded both, and therefore opened a wide field for persecution. Children were now compelled to accuse their parents and parents their children, wives their husbands and husbands their wives, unless they would share the same fate. The poor wretches, who saved their lives by abjuration, were, under the name of perpetual penance, condemned to perpetual bondage, being distributed to monasteries beyond the precincts of which they were never to pass, and where by their labor they were to indemnify the convent for their share of such food as was regularly bestowed as charity at the gate. The mark of the branding iron they were never to conceal; they were to bear a faggot at stated periods, and once at the burning of a heretic; for which every one who contributed a faggot was rewarded with forty days indulgence.

Among the martyrs of those days, Thomas Bilney is one whose name will ever be held in deserved reverence. He had been brought up from a child at Cambridge, where, laying aside the profession of both laws, he entered upon what was then the dangerous study of divinity; and being troubled in mind repaired to priests, who enjoined him masses, fasting, watching, and the purchase of indulgences, till his scanty purse and feeble constitution were both well nigh exhausted. At this time hearing the New Testament, which Erasmus had just published, praised for its Latinity, he bought it for that inducement only; and opened it upon a text, which finding his heart open, rooted itself there: 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' The comfort which these words conveyed was confirmed by the frequent perusal of a book which now became sweeter than honey, or the honeycomb; and he began to preach, as he had learnt, that men should seek for righteousness by faith. It was not long before he was accused before Cuthbert Tonstal, then bishop of London, a man of integrity and moderation, though compelled to bear a part in proceedings which were utterly abhorrent to his natural disposition. The main accusations against him were, that he asserted Christ was our only mediator, not the Virgin Mary, nor the saints; that pilgrimages were useless; and that offerings to images were idolatry. Of these doctrines he was found guilty; the sheriff, to whose custody he was delivered, happened to be one of his friends, and therefore treated him with every kindness which could be afforded during his imprisonment. The night before he was to suffer some friends who visited him found him at supper eating heartily, and with a cheerful countenance; and one of them saying he was glad to see him refresh himself thus so shortly before he was to undergo so painful a death, he replied, 'I follow



the example of those, who, having a ruinous house to dwell in, hold it up by props as long as they may:' another observed that his pains would be short, and the spirit of God would support him in them, and reward him afterwards with everlasting rest. Bilney, upon this, put his finger into the candle, which was burning before him more than once. 'I feel,' said he, 'by experience, and have long known by philosophy, that fire is naturally hot; yet I am persuaded by God's holy word, and by the experience of some saints of God there n recorded, that in the flames they may feel no heat, and in the fire no consumption. And I constantly believe that, however the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby—a pain for the time,—whereon followeth joy unspeakable;' and then he repeated the words of Scripture: 'Fear not, for I have redeemed thee, and called thee by thy name; thou art mine own; when thou goest through the water, I will be with thee, and the strong floods shall not overflow thee. When thou walkest in the fire, thou shalt not be consumed, and the flame shall not burn thee; for I the Lord thy God, the Holy One of Israel, will be thy Saviour.' This text he applied to himself and those who were present, some of whom, remembering words as a legacy of a blessed martyr, were firmly written on tables, or in their hearts, and derived comfort from them till their execution. On the following morning he was at the execution, one of his friends exhorting him at the prison door, with few and secret words, to take his death patiently and constantly. Bilney answered, 'When the mariner is tossed upon the troubled sea, he beareth his perils better, in hope that he shall yet reach his harbour; so, whatever storms I shall feel, my ship will soon be in its quiet haven; thereof, I doubt not, by the grace of God,—and I entreat you, help me with your prayers, to the same effect.' The place of execution was a low valley, surrounded with rising ground, without the bishop's gate. Having put off the layman's gown, in which after his degradation he had been clad, he knelt upon the sledge, and prayed with deep and quiet devotion, ending with the 143d Psalm, in which he thrice repeated the verse, 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.' He then put off his jacket and doublet, and remained in his hose and shirt, and so was chained to the stake. The dry reeds were kindled; and in a few minutes Bilney, triumphing over death, rendered up his soul, in the fulness of faith, and entered into his reward.

Those who adhered to the pope, or those who followed Luther, were now equally the objects of royal vengeance and ecclesiastical persecution. In the houses of parliament, parties were nearly equally divided; there were on both sides men of great learning, ability, and address. After long consultation and debate certain articles were at length set forth in the king's name as head of the church of England; it being in the preamble stated, 'among the chief cares appertaining to his princely office, diligently to provide that unity and concord in religious opi-

nions should increase and go forward; and all occasion of dissent and discord, touching the same, be repressed and utterly extinguished.' The articles were such as could satisfy neither party, both having struggled to introduce their own opinions, and each with considerable success, though on the whole to the manifest advantage of the reformers. The Bible and the three creeds were made the standards of faith, no mention being made of tradition, nor of the decrees of the church. Three sacraments—those of baptism, penance, and the altar—were said to be necessary to salvation—four being thus pretermitted; but the corporal presence was declared, and the necessity of auricular confession. Images were allowed as useful, but they were not to be worshipped; and saints might laudably be addressed as intercessors, though it was asserted that Christ is our only sufficient mediator. The existing rites and ceremonies were to be retained as good and laudable; not as having power to remit sin, but as useful in stirring and lifting up our minds unto God, by whom only our sins can be forgiven. Lastly, prayers for the dead were advised as good and charitable; though the question of purgatory was said to be uncertain by Scripture, and the abuses which under that belief had arisen were to be put away. Thomas Cromwell, raised by the king's caprice from a blacksmith's son to be a royal favorite, and Cranmer, now become archbishop of Canterbury, with all their might assisted the Reformation. The pope had long threatened to issue a bull of deposition, but had hitherto delayed it because of the displeasure which he knew it would occasion to other sovereign princes. The manner in which Becket had been uncanonised put an end to this suspension; and the bull was now fulminated, requiring the king and his accomplices to appear at Rome, and there give an account of their actions on pain of excommunication and rebellion, otherwise the pope deprived him of his crown, and them of their estates, and both of Christian burial. He interdicted the kingdom; absolved his subjects and their vassals from all oaths and obligations to them; and offered his dominions to the king of Scotland, if he would go and take them. But the throne of England was no longer to be shaken by such thunders. Even the Romish bishops joined in the declaration which Henry set forth, that Christ had forbidden his apostles or their successors to take to themselves the power of the sword, or the authority of kings; and if the bishop of Rome, or any other bishop, assumed any such power, he was a tyrant and usurper of other men's rights, and a subverter of the kingdom of Christ.

At length so many hundred persons were thrown into prison upon the six articles, that Henry himself thought it better to grant a general pardon, than to proceed against them all; and this bloody act slept till his determination to put away Anne of Cleves, and marry Catherine Howard, drew on the fall of Cromwell, whom the duke of Norfolk, uncle to the bride elect, mortally hated. Now the six articles were enforced with extreme severity; and Henry as if to show his impartiality while he executed as

heretics those reformers who went beyond the limits which he had laid down, put to death as traitors those Romanists who refused to acknowledge his supremacy.

The alterations in the reign of Henry were rather separations from the pope than a reformation of religious abuses: in the reign of his successor, Edward VI., the errors of Rome, in reality, began to be reformed. It was left to people's choice to go to confession, which had hitherto been deemed an indispensable duty, or to neglect that practice. It was ordered that all images should be taken out of churches; priests were allowed to marry; the old mass was abolished; and a new liturgy drawn up, which retrenched several abuses in the service of the church, and which is the same with that now used, excepting a few alterations. Gardiner and Bonner, refusing their consent to these momentous changes, were deprived of their sees and imprisoned; but no rigor was used towards them, nor did the protestants in any instance abuse their triumph by retaliating upon the papists for the persecution which they had endured. Immediately upon the death of the young king, two competitors put up for the crown; Mary relying upon the justness of her pretensions, and the lady Jane Grey supported by the duke of Northumberland, her father-in-law. Mary was strongly bigoted to the popish superstitions. Her zeal had rendered her cruel, and she was not only blindly attached to her religious opinions, but even to the popish clergy who maintained them. On the other hand, Jane Grey was attached to the reformers; though yet but sixteen, her judgment had obtained such a degree of perfection as few enjoy in their more advanced age. Queen Mary, however, obtained possession of her rightful throne without the loss of a single life; so completely did the nation acknowledge her claim, whilst an after insurrection rashly planned, and worse conducted, served only to hasten the destruction of the lady Jane and her husband. Mary began by giving orders for the suppression of all married bishops and priests; the mass was directed to be restored; the pope's authority was re-established with some restrictions; the laws against heretics were renewed; and the church and its privileges put on the same foundation in which they were before the alteration of Henry VIII. This was kindling up the fires of persecution anew; at the head of these measures were Gardiner bishop of Winchester, and Bonner bishop of London. Gardiner began this bloody scene with Hooper and Rogers. Hooper had been bishop of Gloucester; Rogers was a clergyman who had shone among the most distinguished of the protestants. He was prebendary of St. Pauls, and refused all submission to the church of Rome, which he looked upon as antichristian. They were both condemned by the commissioners appointed by the queen, with the chancellor at the head of them. Rogers suffered in Smithfield. When he was brought to the stake he had it in his power to save himself, by recanting his opinions; but neither hopes nor fears could prevail on him to desert his religion. When the faggots were placed around him he seemed no

way daunted at the preparation, but cried out, 'I resign my life with joy, in testimony of the doctrine of Jesus;' and washing his hands in the flames, as they blazed around him, took his death with so calm and resolute a patience, that many who were present blessed God for the support which had been vouchsafed him. Hooper had his pardon offered him upon the same terms, but he refused it with equal indignation. This old martyr, who was executed at Gloucester, was three-quarters of an hour in torment; the fire either from malice or neglect had not been sufficiently kindled, so that his legs and thighs were first burnt, and one of his hands dropped off before he expired; yet the voice with which he called upon his Redeemer was not that of one impatient, or overcome with pain; he remained still and calm, we are told, to the last; and at length, in the words of Fox, 'died as quietly as a child in his bed.' No father in his household, no gardener in his garden, no husbandman in his vineyard, was ever more employed than Hooper had been in his diocese among his flock, going about the towns and villages teaching and preaching to the people there.

Saunders and Taylor, two other clergymen, whose zeal had been distinguished in carrying on the Reformation, were the next that suffered. And now Ridley bishop of London, and the venerable Latimer bishop of Worcester, were to receive the martyr's crown. Ridley was one of the ablest champions of the Reformation: his piety, learning, and solidity of judgment, were admired by his friends and dreaded by his enemies. The night before his execution he invited the mayor of Oxford and his wife to see him die; and when he saw them melted into tears he himself appeared quite unmoved. When he came to the stake where he was to be burnt, he found his old friend Latimer there before him, and began to comfort him in his sufferings, while Latimer was as ready to return the kind office. Ridley distributed such trifles as he had about him to those who were near him; and many pressed about him to obtain something as a relic. They then undressed for the stake; and Latimer, when he had put off his prison dress, remained in a shroud which he had put on, instead of a shirt, for that day's office. When the fire was brought Latimer said, 'Be of good comfort, master Ridley, and play the man! we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!' The venerable old man received the flame as if embracing it; and having, as it were, bathed his hands in the fire, and stroked his face with them, died apparently without pain. Ridley endured a long martyrdom, and fell at Latimer's feet. As the bodies were consumed the quantity of blood which gushed from Latimer's heart astonished the beholders.

As soon as Cranmer perceived what course events were likely to take, after king Edward's death, he gave orders that all his debts should be paid to the uttermost farthing, and cancelled the bills which were due to him from persons who were not in a condition to discharge them. This being done, he said he was his own man, and, with God's help, able to answer all the world



and all worldly adversities. Those adversities soon came upon him; he was attainted of treason, and adjudged guilty of it. Accordingly he was arraigned for blasphemy, incontinency, and heresy, before the same commissioners who condemned his fellow-prisoners: but he was dealt with very differently from any of the former sufferers; being removed to the house of the dean of Christ Church, and treated there rather as a guest than a prisoner. We have noticed the success of this treatment on a mind naturally timid. See our article CRANMER. He signed a recantation of his former opinions, and concluded it with a protestation that he had done it freely and only for the discharge of his conscience. The queen, however, was resolved to make him a sacrifice to her resentments. She said it was good for his own soul that he repented; but, since he had been the chief spreader of heresy over the nation, it was necessary to make him a public example: so the writ was sent down to burn him: and, after some stop had been made in the execution of it, new orders came for doing it suddenly. This seems to have been kept from Cranmer's knowledge. He, however, was gradually prepared by a better influence for the worst: and on being carried to St. Mary's where Dr. Cole witnessed the queen's justice in condemning Cranmer while he magnified his conversion and ascribed it to the workings of God's Spirit, the conduct of the archbishop far more surprised his enemies. A Romanist who was present, and who thought that his former life and wretched end deserved a greater misery, if greater had been possible, was yet in spite of his opinions, touched with compassion at beholding him in a bare and ragged gown, exposed to universal contempt. 'I think,' said he, 'that there was none that pitied not his case, and bewailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life.' In this hour of utter humiliation, and severe repentance, he certainly possessed his soul in patience; never had his mind been more clear and collected, never had his heart been so strong. At the stake no cry was heard from him, save the exclamation of the proto-martyr Stephen, 'Lord Jesus, receive my Spirit!' He stood immovable as the tree to which he was bound, his countenance raised, looking to heaven, and accepting that rest into which he was about to enter.

He was now seemed not satisfied with single women, but sent men in whole companies to the stake, even women were not spared; and in *Gloucester*, when a woman condemned for heresy was executed of a child in the midst of the flames, and some of the spectators humanely attempted to cut, the magistrate, who was a papist, ordered her to be thrown in again, and it was considered with the mother! During the four years of the persecution continued, it appears by a summary report, that 280 persons were burnt alive, and a number of those who perished in prison, and in prison. The loss of property in London alone, from the arrest or flight of

substantial citizens, and the general insecurity, was estimated at £300,000. Nor was it in wealth alone that the kingdom suffered; the spirit of the nation sunk; and the character, and with it the prosperity, of the English would have been irrecoverably lost, if God in his mercy had not cut short this abominable tyranny. Mary was supposed to be with child; but those appearances, which had so far deceived the queen herself that the cradle was made ready, proved to be the indications of a mortal disease. Not a week before her death three women and two men were burnt at Canterbury.

Elizabeth, immediately on her accession, made greater approaches to toleration than any prince who had hitherto reigned on any throne in Europe. Indulgence and forbearance, such as that age had never seen, were freely extended to all; neither were there any violations of this unknown and unthought of generosity till repeated acts of treason endangered the safety both of her person and her throne. When the parliament met, the keeper of the great seal, Sir Nicholas Bacon, was directed, with a moderation at that time very unusual, to treat the members to reunite all classes of the people by avoiding the extremes of both parties. In consequence of this advice, and in accordance with the known wishes of the queen, public worship was appointed in the vulgar tongue—the supremacy of the queen was restored—the acts of Edward, concerning religion, were renewed and confirmed. No laws were made to punish the Romanist persecutors of the former reign—no retaliation was attempted—no censure was passed—no disapprobation expressed.

The first act of the new queen was to take Sir William Cecil into her council, and appoint him her principal secretary. When the bill for restoring the supremacy to the crown was debated in parliament, it was opposed by the bishops. Heath said, that, as concerning temporal government, the house could give her highness no further authority than she already had by right and inheritance, not by their gift, but by the appointment of God, she being their sovereign lord and lady, their king and queen, their emperor and empress. But spiritual government they could not grant, neither could she receive.

The bishop of Chester, speaking upon the same subject, asked of whom those men, who in this and other points dissented from the Catholic church, learned their doctrine? 'They must needs answer,' said he, 'that they learned it of the Germans. Of whom did the Germans learn it? Of Luther. Well, then, of whom did Luther learn it? He shall answer himself: he saith, that such things as he teacheth against the mass, and the blessed sacrament of the altar, he learned of Satan, the devil; at whose hands, it is like, he did also receive the rest of his doctrines.' The infamous persecutor, Story, went beyond this in the house of commons. He boasted of the part he had taken; related with exultation how he had thrown a faggot in the face of an earwig, as he called him, who was singing psalms at the stake, and how he had thrust a thornbush under his feet to prick him: wished that he had

done more; and said he only regretted that they should have labored at the 'young and little twigs, when they ought to have struck at the root'; words by which it was understood that he meant the queen. Even this unreasonable insolence did not provoke the government to depart from the temperate course which it had laid down. The measures adopted by the pope were, at this time, not less impolitic than cruel and wicked. It is possible that Elizabeth would have been content to have allowed the people to retain their faith so long as her crown was independent. The measures of the pope, and the dissensions he fomented, however, gradually kindled in Elizabeth's mind the most anxious apprehensions for her individual safety as well as that of her throne. The insurrection of Northumberland and Westmoreland was sanctioned by the pope, who, in his letters, exhorts them 'to persevere in the work, not doubting but that God would grant them assistance; and that if they should die in asserting the Catholic faith, and the authority of the see of Rome, it were better for them, with the advantage of a glorious death, to purchase eternal life, than by ignominiously living, with the loss of their souls, shamefully to obey the will of an ungovernable woman.'—*Pli. V. Epist. p. 290.* Soon after this pious exhortation the pope, in the thirteenth year of the reign of Elizabeth, fulminated the Bull of Excommunication 'out of the fulness of his apostolic power;' declaring the queen to be a heretic, and a favorer of heretics. 'We declare her,' said the pope, 'to be deprived of her pretended title to the kingdom aforesaid, and of all dominions, dignity, and privilege whatsoever: and also the nobility, subjects, and people of the said kingdoms, and all which have in any sort sworn unto her, to be for ever absolved from every such oath, and all manner of duty, of dominion, of allegiance, and obedience. We also command and interdict all and every the noblemen, subjects, and people, aforesaid, that they presume not to obey her, or her monitions, mandates, and laws, and those which shall do to the contrary we do likewise anathemise.' Irritated by this presumptuous and scandalous decree Elizabeth procured an act declaring it to be high treason to affirm that the queen was not a lawful sovereign, or to bring bulls, indulgences, or absolutions from the pope. Matters now threatened so complete a separation of England from Rome that the pope declared it would be of so much benefit to Christendom that Elizabeth should be destroyed, that he was ready to aid in person, to spend the whole revenue of the apostolic see, all the chalices and crosses of the church, and even his very clothes, to procure her destruction, &c. A public disputation was at this time appointed, not, as in Mary's reign, to be concluded by burning those who differed in opinion from the ruling party, but with full liberty of speech, and perfect safety for the Romish disputants. Upon Heath's motion, the queen ordered it should be managed in writing, as the best means to avoid vain altercation; but, when it came to the point, the Romanists, upon some difference concerning the manner of proceeding, refused to dispute at all. For this contempt of the privy council, in whose presence

they had met, they were fined. Without delay Elizabeth then deprived the refractory bishops, Kitchen of Llandaff being the only one who conformed: there were but fourteen living, many having died in the great mortality at the close of the preceding reign. The vacant sees were filled by Parker, Grindal, Cox, Sands, Jewel, Parkhurst, Pilkington, and others; men worthy to be held in lasting remembrance and honor, who had either escaped, during the Marian persecution, by retiring to the continent or secreting themselves at home. Thus was gradually established, never more, we trust, to be subverted, the separation of England and all the members of her hierarchy from the domination of Rome.

VIII. *The Reformation in Denmark, France, &c.*—In Denmark the Reformation was introduced as early as the year 1521, in consequence of the ardent desire of Christiern II. to have his subjects instructed in the doctrines of Luther. His uncle Frederick, duke of Holstein and Sleswick, being appointed his successor, conducted the Reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the church. However, he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the church of Rome, or to the doctrine of Luther; and the papal tyranny was totally destroyed by his successor Christiern III., who began by suppressing the despotic authority of the bishops, and restoring to their lawful owners a great part of the wealth and possessions which the church had acquired. This was followed by a plan of religious doctrine, worship, and discipline, laid down by Bugenhagen, whom the king had sent for from Wittemberg; and, in 1539, an assembly of the states at Odensee gave a solemn sanction to all these transactions, and settled that form of church government which has since been retained.

The first dawn of the Reformation in France appeared, as we have before noticed, in the preaching of Waldo, who, in the twelfth century, brought to light some truths which had been long hidden amidst the ignorance and superstition of the Romish church; and, though persecution soon attended his steps, it served but to scatter his principles, and disperse his followers over the face of Europe. Waldo himself appears to have proclaimed his opinions in various parts of the continent. The Albigenses, so called from the country about Toulouse, where they dwelt, embraced in a body the doctrine of reform. It was carried into Calabria, Bohemia, Germany, Flanders, Poland, Spain, and even the dominions of the grand sultan.

Calvin was born at Noyon, in Picardy, early in the sixteenth century; when twenty years of age, he first preached the doctrines of the Reformation to his countrymen; and, seven years afterwards (in 1536), printed his Institutes, which contain a full, and certainly a very able, statement of his opinions. This work was dedicated, in a preface written with remarkable elegance of style, to Francis I.; but it does not



seem to have produced much effect on the mind of that monarch. In 1553 Calvin edited an edition of Olivitan's translation of the Bible, which proved of great benefit to the church. In 1557, however, an attempt was made to establish an inquisition at Paris, after the plan of that in Spain, to put down heretical opinions; but it did no effectual mischief. The king of Navarre, who was also a prince of the blood, and through whom the title to the crown of France afterwards descended to his son Henry IV., became about this time a convert to the reformed doctrines. In 1562 the ever-memorable Charles IX. succeeded to his brother. As he was only nine years of age at that time, the government remained in the hands of Catherine. Two years after this period Calvin died. It does not appear that this great man, except at an early period of his life, took directly any personal part in prosecuting the Reformation in France; but it grew up under his inspection; and his authority was the acknowledged human standard of faith and duty. In 1571 the Protestant church in France had reached its highest point of prosperity. A synod was held at Rochelle, where the queen of Navarre, Jean D'Albert, her son, afterwards Henry IV., and two princes of the royal family, attended. At that time the protestants had 2150 churches, some of which contained 10,000 members. The deepest aversion, however, to the views of the Protestants had long dwelt in the minds of all connected with the court, except the few members of their own body; and a plot for getting rid of the reformed religion had long been meditated. To the queen-mother, one of the family of Guise, the atrocious contrivance is due, of the means by which it was to be attempted. On the occasion of the marriage of Henry, with the sister of Charles IX., the whole body of Protestants were enticed to Paris. After the admiral De Coligny, the champion of the reformed cause, as he was really the head of the party, was fairly in the toils, the minds of the populace were exasperated against the Protestants by the contrivance of the Duc de Guise; and, by the command of the king, they were all given up to slaughter. The proclamation for their destruction was made on the night of St. Bartholomew; and, at two o'clock in the morning, the work of death began. The king himself is said to have shot from a gallery many of the fugitives; and neither age, rank, nor character, afforded any protection to the unfortunate victims. Henry of Navarre, the brother-in-law of Charles, the prince De Conde his uncle, and the king's physician, were alone exempted from destruction. Henry and De Conde were hurried from their beds, and dragged, not without danger, before the king, who, when they refused to be converted, as the phrase ran, broke out into an excessive rage, declaring that he would be obeyed as the vicegerent of God; that they must teach others to submit by their acquiescence; and that it became them no longer to hold themselves in opposition to the holy mother. They were in consequence obliged to attend mass. The massacre was continued without cessation for three days, till the king became aghast at his own act, and his conscience

was so haunted with images of murder and death that he directed it should cease. Charles IX. survived this event only one year; he lived, however, to repent of his crimes, and to suffer for them. His death was of that kind which it has pleased God often to inflict upon eminent persecutors of his church. He was tormented in mind and body; and sank into his untimely grave unhonored even by his former friends, and unregretted by every lover of his country. During the concluding period of this reign, the reformed church was at a very low ebb. There could be no security that the anniversary of St. Bartholomew would not be celebrated with a recurrence of the same disasters. The heads of the church were gone. Henry of Navarre himself seemed to have been in a sort of imprisonment, and the remainder of the scattered flock could scarcely be collected together. It was not till the year 1578 that another synod was held, and then no formal notice was taken of the late events. Henry III. succeeded his brother in 1574. During his reign the great conflict for independence and religious liberty was being carried on in the Low Countries; and the successful issue of it gave respect and consideration to the Protestant cause wherever its supporters were found.

At length, in 1589, Henry IV. ascended the throne. Never had a prince been nurtured amidst greater dangers, concerned in more critical enterprises, or come to a throne more encompassed with difficulties. He had been well educated by his excellent mother, whose prudence and power he inherited, but not her piety. In the year 1572 he married Margaret, sister of Charles IX., from whom he was divorced. He married a second time Mary of Medicis. This was the first step by which he allied himself to the Catholics; and it was doubted by some whether to it may not be traced another great error of his life, his abjuration of the Protestant faith, which took place in the year 1592. In the year 1598 he granted all his subjects full liberty of conscience by the famous edict of Nantes, and the Reformation seemed to be established throughout his dominions. During the minority of Louis XIV., however, this edict was revoked by cardinal Mazarine; since which time the Protestants have often been cruelly persecuted; nor has the profession of the reformed religion in France been at any time so safe as in most other countries of Europe.

In the other parts of the continent the cause of the Reformation made a considerable, though secret, progress. Some countries threw off the Romish yoke entirely; and in others a prodigious number of families embraced the principles of the reformed religion. It is certain indeed, and some Roman Catholics themselves do not hesitate to acknowledge it, that the papal doctrines and authority would have fallen into ruin in all parts of the world at once, had not the force of the secular arm been employed to support the tottering edifice. In several places the pope put a stop to the progress of the Reformation, by letting loose the inquisitors; who spread dreadful marks of their barbarity through the greatest parts of Europe. These formidable ministers of

superstition put so many to death, and perpetrated such horrid acts of cruelty and oppression, that most of the reformed consulted their safety by a voluntary exile; while others returned to the religion of Rome, at least in external appearance. The political results of the Reformation are thus summarily stated by Villiers:— 'Europe, plunged for several centuries in a stupor and apathy interrupted only by wars, or rather by incursions and robberies, without any beneficial object to humanity, received at once a new life and a new activity; a universal and deep interest agitated the nations, their powers were developed, their minds expanded by new political ideas. Former revolutions had only exercised men's arms; this employed their heads. The people, who before had been only estimated as flocks passively subject to the caprice of their leaders, now began to act for themselves, and to feel their importance and ability. Those who embraced the reform made common cause with their princes for liberty; and hence arose a closer bond, a community of interests and of action, between the sovereign and his subjects. Both were for ever delivered from the excessive and burdensome power of the clergy, as well as from the struggle, so distressing to all Europe, between the popes and the emperors, for supreme power. Social order was now regulated and brought nearer to perfection. In one part of Europe the church ceased to form an extraneous state within the state; from which it was easy to foretell that this change would one day be effected through the whole of it, and that its head would be reduced to the simple spiritual primacy. At length the Catholic clergy reformed

their conduct on the example of the Protestants, and gained in manners, knowledge, and esteem, as much as they lost in power and riches. Nor has science been less a gainer. It is little more than two centuries since Galileo, having discovered and collected incontestable proofs of the true motion of the earth, was condemned, as a heretic, to perpetual imprisonment, by the tribunal of the inquisition. The ancient system of Roman Catholicism was diametrically opposite to the progress of knowledge; the Reformation, which has contributed to free the human mind from such an adversary, must ever be considered as one of the most fortunate epochs in the intellectual culture of modern nations. The opposite system of liberality, of examination, of free criticism, established by the Reformation, has become the ægis under which the Galileos of subsequent ages have been enabled securely to develop their exalted conceptions.'

The moral effects of the Reformation on the opinions and conduct of mankind must not be overlooked. The intention of the Reformers was, in principle, to free themselves from the despotism and infallibility of the popes; to depend only on the Sacred Writings for the grounds of their belief; and, in short, to overthrow the scholastic divinity, which was become the soul of the Roman theology, and the firm support of the hierarchy. Hence it follows that the Reformation, in its essence, must have had an immediate and powerful influence on the liberty of men's opinions, judgment, and actions. It at once stimulated them to think for themselves, and handed to them a perfect standard of faith and morals.

REFRACT, *v. a.* } Lat. *refractus*; Fr. *re-*  
REFRACTION, *n. s.* } *fraction*. To break the  
REFRACTIVE, *adj.* } natural course of rays:  
the noun substantive and adjective corresponding.

*Refraction*, in general, is the incurvation or change of determination in the body moved, which happens to it whilst it enters or penetrates any medium: in dioptricks, it is the variation of a ray of light from that right line, which it would have passed on in, had not the density of the medium turned it aside.

*Harris.*

The image of the sun should be drawn out into an oblong form, either by a dilatation of every ray, or by any other casual inequality of the *refractions*.

*Newton.*

Those superficies of transparent bodies reflect the greatest quantity of light, which have the greatest *refracting* power; that is, which intercede mediums that differ most in their *refractive* densities.

*Id. Optics.*

If its angle of incidence be large, and the *refractive* power of the medium not very strong to throw it far from the perpendicular, it will be *refracted*.

*Cheyne's Philosophical Principles.*

Rays of light are urged by the *refracting* media.

*Cheyne.*

*Refracted* from yon eastern cloud,

The grand æthereal bow shoots up. *Thomson.*

REFRACTION is chiefly used with regard to the rays of light, and is an inflection or deviation of the rays from their rectilinear course on passing

obliquely out of one medium into another of a different density.

That a body may be refracted, it is necessary that it should fall obliquely on the second medium: in perpendicular incidence there is no refraction. Yet Vossius and Snellius imagined they had observed a perpendicular ray of light undergo a refraction; a perpendicular object appearing in the water nearer than it really was: but this was attributing that to a refraction of the perpendicular rays, which was owing to the divergency of the oblique rays after refraction, from a nearer point. Yet there is a manifest refraction even of perpendicular rays found in island crystal. Rohault adds, that though an oblique incidence be necessary in all other mediums we know of, yet the obliquity must not exceed a certain degree; if it do, the body will not penetrate the medium, but will be reflected instead of being refracted. Thus, cannon-balls, in sea engagements, falling very obliquely on the surface of the water, are observed to bound or rise from it, and to sweep the men from off the enemy's decks. And the same thing happens to the little stones with which children make their ducks and drakes along the surface of water.

The ancients confounded refraction with reflection; and it was Newton who first taught the true difference between them. He shows however that there is a good deal of analogy



between them, and particularly in the case of light.

The laws of the refraction of the rays of light in mediums differently terminated, i. e. whose surfaces are plane, concave, and convex, make the subject of dioptrics. By refraction it is that convex glasses, or lenses, collect the rays, magnify objects, burn, &c., and hence the foundation of microscopes, telescopes, &c. And by refraction it is that all remote objects are seen out of their real places; particularly that the heavenly bodies are apparently higher than they are in reality. The refraction of the air has many times so uncertain an influence on the places of celestial objects near the horizon, that, wherever refraction is concerned, the conclusions deduced from observations that are much affected by it will always remain doubtful, and sometimes too precarious to be relied on. See OPTICS.

The true law of refraction, viz. that the ratio of the sines of the angles made by the perpendicular (to the plane bounding the mediums) with the incident and refracted rays, is a constant and fixed ratio, was first discovered by Willebrord Snell, professor of mathematics, at Leyden. From this law it follows that one angle of inclination, and its corresponding refracted angle, being found by observation, the refracted angles corresponding to the several other angles of inclination are thence easily computed. Now Zahnus and Kircher have found that, if the angle of inclination be  $70^\circ$ , the refracted angle out of air into glass will be  $38^\circ 50'$ ; on which principle Zahnus has constructed a table of these refractions for the several degrees of the angle of inclination; a specimen of which here follows:—

Angle of Inclination.	Refracted angle.			Angle of Refraction.		
°	°	'	"	°	'	"
1	0	40	5	0	19	55
2	1	20	6	0	39	54
3	2	0	4	0	59	56
4	2	40	5	1	19	55
5	3	20	3	1	39	57
10	6	39	16	3	20	44
20	13	11	35	6	48	25
30	19	29	29	10	30	31
45	28	9	19	16	50	41
90	41	51	40	48	8	20

Hence it appears that, if the angle of inclination be less than  $20^\circ$ , the angle of refraction out of air into glass is almost one-third of the angle of inclination; and therefore a ray is refracted to the axis of refraction by almost a third part of the quantity of its angle of inclination. And on this principle it is that Kepler, and most other dioptrical writers, demonstrate the refractions in glasses; though, in estimating the law of these refractions, he followed the example of Alhazen and Vitello, and sought to discover it in the proportion of the angles, and not in that of the sines, or cosecants, as discovered by Snell, as mentioned above.

REFRACTION OF ALTITUDE is the arc or portion of a vertical circle, by which the altitude of a star is increased by the refraction of light.

REFRACTION OF ASCENSION AND DESCENSION is an arc of the equator, by which the ascension and descension of a star, whether right or oblique, is increased or diminished by the refraction.

REFRACTION OF DECLINATION is an arc of a circle of declination, by which the declination of a star is increased or diminished by the refraction.

REFRACTION OF LATITUDE is an arc of a circle of latitude, by which the latitude of a star is increased or diminished by the refraction.

REFRACTION OF LONGITUDE is an arc of the ecliptic, by which the longitude of a star is increased or diminished by the refraction.

REFRACTION, TERRESTRIAL OR ATMOSPHERICAL, is that by which terrestrial objects appear to be raised higher than they really are, in observing their altitudes. The quantity of this refraction is estimated by Dr. Maskelyne at one-tenth; by Le Gendre at one-fourteenth; by De Lambre at one-eleventh, and by others at the twelfth of the distance of the object observed, expressed in degrees of a great circle. But there can be no fixed quantity of this refraction, as it depends on the state of the atmosphere, which is very variable. Some very singular effects of this are related in the Philosophical Transactions for 1798, by W. Latham, esq., F. R. S. and A. S.

Many curious effects of atmospherical refraction have been noticed by ingenious men; for which see Dr. Hutton's Dictionary, and the papers of Vince, Huddart, Latham, &c., in the Philosophical Transactions. For more on the theory of atmospherical refraction, the reader may consult the treatises on astronomy by Vince, Gregory, Biot, Woodhouse, and Prony's *Architectural Hydraulique*. See also our article ASTRONOMY.

REFRACTORY, *adj.* } French *réfractaire*;

REFRACTORINESS, *n. s.* } Lat. *refractorius*. It is sometimes accented on the first syllable, but by Shakspeare on the second; sullen; obstinate; perverse: sullenness; obstinacy.

There is a law in each well-ordered nation,

To curb those raging appetites that are

Most disobedient and refractory. *Shakspeare.*

A rough hewn seaman, being brought before a wise justice for some misdemeanor, was by him ordered to be sent away to prison, and was refractory after he heard his doom, insomuch as he would not stir a foot from the place where he stood; saying, it was better to stand where he was, than go to a worse place. *Bacon's Apophthegms.*

I did never allow any man's refractoriness against the privileges and orders of the houses.

*King Charles.*

It maketh them indocile and intractable, avens from better instruction, pertinacious in their opinions, and refractory in their ways. *Barrow.*

Great complaint was made by the presbyterian gang, of refractoriness to obey the parliament's order. *Saunders.*

Refractory mortal! if thou wilt not trust thy friends, take what follows; know assuredly, before next full moon, that thou wilt be hung up in chains. *Arbuthnot's History of John Bull.*

These atoms of theirs may have it in them, but they are refractory and sullen; and therefore, like men of the same tempers, must be hanged and befuddled into reason. *Bentley.*

**REFRAIN'**, *v. a. & v. n.* *Fr. refréner*; *Lat. re* and *frānum*. To hold back; to keep from action: to forbear; abstain.

Hold not thy tongue, O God, keep not still silence; *refrain* not thyself. *Psalm lxxxiii. 1.*

My son, walk not thou in the way with them, *refrain* thy foot from their path. *Proverbs i. 15.*

For my name's sake will I defer mine anger, and *refrain* for thee, that I cut thee not off. *Isaiah.*

In what place, or upon what consideration soever it be, they do it, were it in their own opinion of no force being done, they would undoubtedly *refrain* to do it. *Hooker.*

Nor from the holy one of heaven

*Refrained* his tongue. *Milton.*

That they fed not on flesh, at least the faithful party before the flood, may become more probable, because they *refrained* therefrom some time after. *Browne's Vulgar Errors.*

Neptune atoned, his wrath shall now *refrain*, Or thwart the synod of the gods in vain. *Pope.*

**REFRANGIBLE**, *adj.* } *Lat. re* and *fran-*  
**REFRANGIBIL'ITY**, *n. s.* } *go.* Capable of, or  
tending to, refraction: the noun substantive corresponding.

As some rays are more *refrangible* than others, that is, are more turned out of their course, in passing from one medium to another; it follows that, after such refraction, they will be separated, and their distinct colour observed. *Locke.*

*Refrangibility* of the rays of light is their disposition to be refracted or turned out of their way, in passing out of one transparent body or medium into another. *Newton.*

**REFRANGIBILITY OF LIGHT** is chiefly applied to the disposition of rays to produce different colors. See **OPTICS**.

**REFRESH'**, *v. a.* } *Fr. rafraîchir, refres-*  
**REFRESH'ER**, *n. s.* } *cher*; *Lat. refrigero.* To  
**REFRESHMENT**, *n. s.* } revive; recreate; relieve;  
improve; refrigerate: a refresher is that which refreshes: refreshment, relief, or that which gives relief.

A dew coming after heat *refresheth*. *Ecc. xliii. 22.*

Service shall with steel sinews toil;

And labour shall *refresh* itself with hope. *Shakespeare.*

The rest *refresh* the scaly snakes, that fold  
The shield of Pallas, and renew their gold. *Dryden.*

If you would have trees to thrive, take care that no plants be near them, which may deprive them of nourishment, or hinder *refreshings* and helps that they might receive. *Mortimer.*

Such honest *refreshments* and comforts of life, our christian liberty has made it lawful for us to use. *Sprat.*

His meals are coarse and short, his employment warrantable, his sleep certain and *refreshing*, neither interrupted with the lashes of a guilty mind, nor the aches of a crazy body. *South.*

He was full of agony and horror upon the approach of a dismal death, and so had most need of the *refreshments* of society, and the friendly assistance of his disciples. *South.*

The kind *refresher* of the summer heats. *Thomson.*

**REFRIG'ERATE**, *v. a.* } *Lat. refrigero.*  
**REFRIG'ERANT**, *adj.* } To cool; refrige-  
**REFRIGERA'TION**, *n. s.* } rant and refrige-  
**REFRIG'ERATIVE**, *adj.* } rative, as well as  
**REFRIG'ERATORY**, *adj. & n. s.* } refrigeratory, ad-  
**REFRIGE'RUM**, *n. s.* } jective, mean

cooling, or having the power to cool: refrigeration, the act of cooling, or state of being cooled: refrigeratory, noun substantive, the part of old distilling vessels that was placed about the head of a still, and filled with water to cool the condensing vapors; any thing internally cooling: refrigerium, cool refreshment; refrigeration.

In the cure of gangrenes, you must beware of dry heat, and resort to things that are *refrigerant*, with an inward warmth and virtue of cherishing. *Bacon.*

The great breezes, which the motion of the air in great circles, such as the girdle of the world produceth, do *refrigerate*; and therefore in those parts noon is nothing so hot, when the breezes are great, as about ten of the clock in the forenoon. *Id.*

Divers do stut; the cause may be the *refrigeration* of the tongue, whereby it is less apt to move. *Id.*

If the mere *refrigeration* of the air would fit it for breathing, this might be somewhat helped with bellows. *Wilkins.*

Whether they be *refrigerated* inclinably or somewhat equinoxially, though in a lesser degree, they discover some verticity. *Browne.*

A delicate wine, and a durable *refrigeratory*.

It must be acknowledged, the ancients have talked much of annual *refrigeriums*, respites or intervals of punishment to the damned; as particularly on the festivals. *South.*

If it arise from an external cause, apply *refrigerants*, without any preceding evacuation. *Wise man.*

**REFT**, *part. pret.* of **REAVE**, which see. Deprived; taken away. Obsolete.

Thus we well left, he better *reft*,

In heaven to take his place,

That like by life and death, at last,

We may obtain like grace. *Ascham's Schoolmaster.*

About his shoulders broad he threw

An hairy hide of some wild beast, whom he

In savage forest by adventures slew,

And *reft* the spoil his ornament to be. *Spenser.*

Another ship had seized on us,

And would have *reft* the fishers of their prey. *Shakespeare.*

Our dying hero from the continent  
Ravished whole towns, and forts from Spaniards *reft*,  
As his last legacy to Britain left. *Waller.*

**REFUGE**, *n. s. & v. a.* French *refuge*; Ital. Port. and Span. *refugio*; Lat. *refugium*. Shelter or protection from danger or distress; expedient: to shelter: a refugee is one who seeks a refuge.

They shall be your *refuge* from the avenger of blood. *Joshua.*

The Lord will be a *refuge* for the oppressed, a *refuge* in times of trouble. *Psalm ix. 9.*

This last old man,

Whom with a cracked heart I have sent to Rome,

Loved me above the measure of a father:

Their latest *refuge* was to send him. *Shakespeare.*

Silly beggars,

Who, sitting in the stocks, *refuge* their shame

That many have, and others must, sit there. *Id.*

Light must be supplied, among graceful *refuges* by terracing any story in danger of darkness. *Wotton.*

Rocks, dens, and caves, but I in none of these  
Find place or *refuge*. *Milton's Paradise Lost.*

The young vipers supposed to break through the belly of the dam, will, upon any fright, for protection run into it; for then the old one receives them in at her mouth, which way, the fright being past, they



will return again; which is a peculiar way of *refuge*.  
*Brown.*

Poor *refugees*, at first they purchase here;  
And, soon as denized, they domineer. *Dryden.*  
Dreads the vengeance of her injured lord;  
Even by those gods, who *refuged* her, abhorred. *Id.*  
This is become more necessary in some of their  
governments, since so many *refugees* settled among  
them. *Addison.*

Those, who take *refuge* in a multitude, have an  
Arian council to answer for. *Atterbury.*

REFUGE, CITIES OF, were places provided as  
asyla, for such as against their will should happen  
to kill a man. Of these cities there were three  
on each side Jordan; on this side were Kedesh  
of Nephtali, Hebron, and Schechem; beyond  
Jordan were Bezer, Golan, and Ramoth-Gilead.  
When any of the Hebrews, or strangers that  
dwelt in their country, happened accidentally to  
kill a man, they might retire thither, to be out of  
the reach of the relations of the deceased, and to  
prepare for their defence and justification before  
the judges. The manslayer underwent two trials:  
first before the judges of the city of refuge to  
which he had fled; and secondly before the  
judges of his own city. If found guilty, he was  
put to death. If acquitted, he was not immedi-  
ately set at liberty; but, to inspire a degree of  
horror against even involuntary homicide, he was  
reconducted to the place of refuge, and obliged  
to continue there in a sort of banishment till the  
death of the high priest. If, before this time, he  
ventured out, the avenger of blood might freely  
kill him; but after the high priest's death he was  
at liberty to go where he pleased without molest-  
ation. The cities of refuge were to be well sup-  
plied with water and necessary provisions; to be  
of easy access; to have good roads leading to  
them, with commodious bridges where there was  
occasion. The width of the roads was to be  
thirty-two cubits or forty-eight feet at least. At  
all cross roads direction posts were erected, with  
an inscription pointing out the road to the cities  
of refuge. The 15th of Adar, which answers to  
our February, was appointed for the city magis-  
trates to see that the roads were in good condi-  
tion. No persons in any of these cities were  
allowed to make weapons, lest the relations of  
the deceased should be furnished with the means  
of gratifying their revenge.

REFULGENT, *adj.* } Latin *refulgens*.  
REFULGENTLY, *adv.* } Bright; shining; glit-  
tering: the adverb corresponding.

He neither might, nor wished to know  
A more *refulgent* light. *Waller.*  
So conspicuous and *refulgent* a truth is that of  
God's being the author of man's felicity, that the  
dispute is not so much concerning the thing, as con-  
cerning the manner of it. *Boyle.*

Agamemnon's train,  
When his *refulgent* arms flashed through the shady  
plain,  
Fled from his well-known face. *Dryden's Æneis.*

REFUND, *v. a.* Lat. *refundo*. To pour or  
give back; repay; restore.

A governor that had pillaged the people, was, for  
receiving of bribes, sentenced to *refund* what he had  
wrongfully taken. *L'Estrange.*

Were the humours of the eye tingured with any  
colour, they would *refund* that colour upon the ob-

ject, and so it would not be represented as kind  
it is. *Rep.*

Such wise men as himself account all that is put  
to be also gone; and know that there can be no  
gain in *refunding*, nor any profit in paying debts.  
*Scot.*

How to Icarus, in the bridal hour,  
Shall I, by waste undone, *refund* the dower?  
*Pope.*

REFUSE, *v. a., adj., &* Fr. *refuser*; Lat.  
REFUSAL, *n. s.* [ *n. s.* ] *recusare*; Lat. *recu-*  
REFUSER. } *so.* To deny that

which is requested or demanded; reject; not to  
accept or comply: the adjective, which as well  
as the noun substantive has its accent on the  
first syllable, means refused; left when the rest is  
taken: the noun substantive, something so left:  
refusal is, the act of refusing; denial; preem-  
ption; option: refuser, he who refuses.

Every thing vile and *refuse* they destroyed. *Samuel.*  
We dare not disgrace our worldly superiors with  
offering unto them such *refuse*, as we bring unto  
God himself. *Hester.*

If he should offer to chuse, and chuse the right  
casket, you should *refuse* to perform your father's  
will, if you should *refuse* to accept him. *Shakespeare.*

Many kinds have much *refuse*, which countervails  
that which they have excellent. *Bacon.*

Having most affectionately set life and death be-  
fore them, and conjured them to chuse one, and  
avoid the other, he still leaves unto them, as to  
free and rational agents, a liberty to *refuse* all his  
calls, to let his talents lye by them unprofitable.  
*Hammond.*

Some few others are the only *refusers* and con-  
demners of this catholic practice. *Taylor.*

Wonder not then what God saw for you good  
If I *refuse* not, but convert, as you,  
To proper substance. *Milton.*

He never had vexatious law-disputes about his  
dues, but had his tithes fully paid, and not of the  
most *refuse* parts, but generally the very best. *Fell.*

Down with the falling stream the *refuse* run,  
To raise with joyful news his drooping son.  
*Dryden.*

Common experience has justly a mighty influence  
on the minds of men, to make them give or *refuse*  
credit to any thing proposed. *Locke.*

Please to bestow on him the *refuse* letters; he  
hopes by printing them to get a plentiful provision.  
*Spectator.*

This humourist keeps more than he wants, and  
gives a vast *refuse* of his superfluities to purchase  
heaven. *Addison.*

I know not whether it be more shame or wonder,  
to see that men can so put off ingenuity, as to de-  
scend to so base a vice; yet we daily see it done,  
and that not only by the acum and *refuses* of the  
people. *Government of the Tongue.*

Women are made as they themselves would  
choose;  
Too proud to ask, too humble to *refuse*. *Guth.*

God has borne with all his weak and obstinate *re-*  
*fusals* of grace, and has given him time day after day.  
*Rogers.*

When employments go a begging for want of  
hands, they shall be sure to have the *refusal*. *Swift.*

REFUTE, *v. a.* } Fr. *refuter*; Span. and  
REFUTATION, *n. s.* } Port. *refutar*; Lat. *refuto*.

To prove false or erroneous: the noun substantive  
corresponding.

Self-des ruption sought, *refutes*

That excellence thought in thee. *Milton.*

He knew that there were so many witnesses in these two miracles, that it was impossible to *refute* such multitudes. *Addison.*

'Tis such miserable absurd stuff, that we will not honour it with especial *refutation*. *Bentley.*

REGAIN', *v. a.* *Fr. regagnar*; re and gain. To recover; gain anew.

Hopeful to *regain*  
Thy love, from thee I will not hide  
What thoughts in my unquiet breast are risen. *Milton.*

We've driven back  
These heathen Saxons, and *regained* our earth,  
As earth recovers from an ebbing tide. *Dryden.*

As soon as the mind *regains* the power to stop or continue any of these motions of the body or thoughts, we then consider the man as a free agent. *Locke.*

REG'AL, *adj. & n. s.* } *Fr. Span. and Ital.*  
REGAL'ITY, *n. s.* } *regal*; Latin *regalis*.  
Royal; kingly: a kind of organ: regality is the noun substantive corresponding with regal as an adjective.

Behold the image of mortality,  
nd feeble nature clothed with fleshy 'tire,  
When raging passion with fierce tyranny  
Robs reason of her due *regality*. *Spenser.*

Edward, duke of York,  
Usurps the *regal* title and the seat  
Of England's true anointed lawful heir. *Shakespeare.*

The sounds that produce tones are ever from such bodies as are in their parts and parts equal; and such are in the nightingale pipes of *regals* or organs. *Bacon.*

He neither could nor would yield to any diminution of the crown of France, in territory or *regality*. *Id.*

The majesty of England might hang like Mahomet's tomb by a magnetick charm, between the privileges of the two houses, in airy imagination of *regality*. *King Charles.*

With them comes a third of *regal* port,  
With faded splendour wan, who by his gait  
And fierce demeanour seems the prince of hell. *Milton.*

When was there ever a better prince on the throne than the present queen? I do not talk of her government, her love of the people, or qualities that are purely *regal*; but her piety, charity, temperance, and conjugal love. *Swift.*

REGALE', *v. a.* } *Fr. regaler*; *Ital. re-*  
REGALE'MENT, *n. s.* } *galare*. To refresh; entertain; the entertainment given.

I with warming puff *regaled* chilled fingers. *Philips.*

The muses still require  
Humid *regalement*, nor will aught avail  
Imploring Phœbus with unmoistened lips. *Id.*

REGALIA is also used for the apparatus of a coronation; as the crown, the sceptre with the cross, that with the dove, St. Edward's staff, the globe, and the orb with the cross, &c. See CORONATION.

REGARD', *v. a. & n. s.* } *Fr. regarder*; *Ital. riguardo*. To esteem; value; notice; attend to; observe: observe religiously; as a noun substantive, attention; respect;

REGARD'ABLE, *adj.*

REGARD'ER, *n. s.*

REGARD'FUL, *adj.*

REGARD'FULLY, *adv.*

REGARD'LESS, *adj.*

REGARD'LESSLY, *adv.*

REGARD'LESSNESS, *n. s.*

account; relation; look; aspect: *regardable* is, observable; worthy of notice: *regarder*, he who pays attention or regard: *regardful*, observant; attention: the adverb corresponding: *regardless*, heedless; negligent; devoid of attention or care: the adverb and noun substantive corresponding.

He that observeth the wind shall never sow, and he that *regardeth* the clouds shall never reap.

*Proverbs.*  
To him they had *regard*, because long he had bewitched them. *Acts viii. 11.*

He that *regardeth* the day, *regardeth* it unto the Lord; and he that *regardeth* not the day, to the Lord he doth not *regard* it. *Romans xiv. 6.*

It is peninsula, which *regardeth* the mainland.

*Sandys.*  
Mac Ferlagh was a man of meanest *regard* amongst them, neither having wealth nor power. *Spenser.*

He likeliest is to fall into mischance,  
That is *regardless* of his governance. *Id.*

Change was thought necessary, in *regard* of the great hurt which the church did receive by a number of things then in use. *Hooker.*

This aspect of mine,  
The best *regarded* virgins of our clime  
Have loved. *Shakespeare. Merchant of Venice.*

If much you note him,  
You offend him; feed, and *regard* him not. *Shakespeare.*

Throw out our eyes for brave Othello,  
Even till we make the main and the aerial blue  
An indistinct *regard*. *Id. Othello.*

Is this the Athenian minion, whom the world  
Voiced so *regardfully*? *Id. Timon of Athens.*

Bryan was so *regardful* of his charge, as he never disposed any matter, but first he acquainted the general. *Hayward.*

Tintoger, more famous for his antiquity than *regardable* for his present estate, abutted on the sea. *Carew.*

He denies  
To know their God, or message to *regard*. *Milton.*

How best we may  
Compose our present evils, with *regard*  
Of what we are and where. *Id.*

*Regardless* of the bliss wherein he sat,  
Second to thee, offered himself to die  
For man's offence. *Id. Paradise Lost.*

I cannot discover this difference of the badger's legs, although the *regardable* side be defined, and the brevity by most imputed unto the left. *Browne.*

He, surprised with humble joy, surveyed  
One sweet *regard*, shot by the royal maid. *Dryden.*

Let a man be very tender and *regardful* of every pious motion made by the spirit of God to his heart. *South.*

The nature of the sentence he is to pronounce, the rule of judgment by which he will proceed, requires that a particular *regard* be had to our observation of this precept. *Atterbury.*

Their business is to address all the ranks of mankind, and persuade them to pursue and persevere in virtue, with *regard* to themselves; in justice and goodness with *regard* to their neighbours; and piety towards God. *Watts.*

We must learn to be deaf and *regardless* of other things, besides the present subject of our meditation. *Id.*

REGARDANT, in heraldry, signifies looking behind, and is applied to beasts represented on coats of arms, as in the annexed figure.





**REGARDER**, an ancient officer of the king's forest, sworn to make the regard of the forest every year; that is, to take a view of its limits, to enquire into all offences and defaults committed by the foresters within the forest, and to observe whether all the officers executed their respective duties.

**REGATA**, or **REGATTA**, a kind of boat race, formerly annually held at Venice, when that city was the capital of an independent republic. The race was performed in gondolas by gondoliers. The competitors were chosen from the families of the first rank; and no competitors at the ancient Olympic Games were ever more anxious for success. The course was about four miles. The gondolas, after starting, passed through the great winding canal, which divides the city into two parts, turned round a picket, and returning the same way, seized the prize, which was fixed at the acutest angle of the great canal, where it was visible by the spectators on both sides. On such occasions both the gondolas and the gondoliers were decorated in the most elegant and superb manner. Regattas, in imitation of the Venetian, have been often given on the Thames, and are still continued.

**REGEN**, a river in the interior of Germany, which rises on the southern frontier of Bohemia, unites with the Little Regen, and falls into the Danube, near Ratisbon.

**REGEN**, **CIRCLE OF THE**, is a province of Bavaria, adjacent to Bohemia, having the circle of the Upper Maine on the north-west, and that of the Lower Danube on the south-west. It has an area of 3800 square miles. This province is hilly and woody, including part of the districts called the Fichtelberg and Bohemian forest; yet it has several plains of considerable extent. The sale of timber and working in wood are considerable occupations. The fields also abound in game, and have mines of iron. Ratisbon, in the south of the circle, is the seat of the provincial administration; and Amberg, in the north, that of the high court of justice. Inhabitants, of whom the great majority are Catholics, 358,000.

**REGENERATE**, *v. a. & adj.* } Lat. *re-*  
**REGENERATION**, *n. s.* } *ncro*. Re and  
generate. To reproduce; beget or create anew:  
as an adjective reproduced; born anew to the  
Christian life: regeneration corresponding.

He saved us by the washing of *regeneration*, and  
renewing of the Holy Ghost. *Titus* iii. 5.

Thou! the earthly author of my blood,  
Whose youthful spirit, in me *regenerate*,  
Doth with a twofold vigour lift me up,  
To reach at victory. *Shakespeare. Richard II.*

Albeit the son of this earl of Desmond, who lost  
his head, were restored to the earldom; yet could  
not the king's grace *regenerate* obedience in that  
degenerate house, but it grew rather more wild.

*Davies.*

For from the mercy seat above,  
Prevenient grace descending, had removed  
The stony from their hearts, and made new flesh  
*Regenerate* grow instead. *Milton.*  
No sooner was a convert initiated, but by an  
easy figure he became a new man, and both acted  
and looked upon himself as one *regenerated* and  
born a second time into another state of existence.

*Addison.*

Through all the soil a genial ferment spreads,  
*Regenerates* the plants, and new adorns the meads.  
*Blackman.*

An alkali, poured to that which is mixed with  
acid, raiseth an effervescence, at the cessation of  
which, the salts, of which the acid is composed, will  
be *regenerated*. *Arbutnot.*

If you fulfil this resolution, though you fall some-  
times by infirmity; nay, though you should fall into  
some greater act, even of deliberate sin, which you  
presently retract by confession and amendment, you  
are nevertheless in a *regenerate* estate, you live the  
life of a Christian here, and shall inherit the reward  
that is promised to such in a glorious immortality  
hereafter. *Wals.*

**RE'GENT**, *adj. & n. s.* } *Fr. regent*; *Lat. re-*  
**RE'GENCY**, *n. s.* } *gens*. Governing; rul-

**RE'GENTSHIP**. } ing; governor or r-  
ler: one exercising vicarious royalty: regency  
and regentship, his office or station.

As Christ took manhood, that by it he might be  
capable of death, whereunto he humbled himself: so  
because manhood is the proper subject of compassion  
and feeling pity, which maketh the sceptre of Christ's  
*regency* even in the kingdom of heaven amiable.

*Hooker.*

Lord *regent*, I do greet your excellence  
With letters of commission from the king.

*Shakespeare.*

If York have ill demeaned himself in France,  
Then let him be denied the *regentship*. *Id.*  
Regions they passed, the mighty *regencies*:  
Of seraphim. *Milton.*

He together calls the *regent* powers  
Under him *regent*. *Id. Paradise Lost.*

The operations of human life flow not from the  
corporeal molds, but from some other active *regent*  
principle that resides in the body, or governs it,  
which we call the soul. *Hale.*

This great minister, finding the *regency* shaken by  
the faction of so many great ones within, and awed  
by the terror of the Spanish greatness without, must  
begin a war. *Temple.*

But let a heifer with gilt horns be led  
To Juno, *regent* of the marriage bed. *Dryden.*

Men have knowledge and strength to fit them for  
action: women affection, for their better compli-  
ance; and herewith beauty to compensate their sub-  
jection, by giving them an equivalent *regency* over  
men. *Greene.*

**REGENT**, one who governs a kingdom during  
the minority or absence of the king. In England  
the methods of appointing this guardian or re-  
gent have been so various, and the duration of  
his power so uncertain, that from hence it might  
almost be collected that his office is unknown  
to the common law; and therefore, according  
to Sir Edward Coke, the surest way is to have  
him appointed by authority of the great council  
in parliament. The earl of Pembroke, by his  
own authority, assumed the regency of Henry  
III., who was then only nine years old, but was  
declared of full age by the pope at seventeen,  
confirmed the great charter at eighteen, and took  
upon him the administration of the government  
at twenty. A guardian and councils of regency  
were named for Edward III. by the parliament  
which deposed his father; the young king being  
then fifteen, and not assuming the government  
till three years after. When Richard II. suc-  
ceeded, at the age of eleven, the duke of Lan-

caster took upon him the management of the kingdom till the parliament met, which appointed a nominal council to assist him. Henry V. on his death bed named a regent and a guardian for his infant son Henry VI., then nine months old: but the parliament altered his disposition, and appointed a protector and council, with a special limited authority. Both these princes remained in a state of pupillage till the age of twenty-three. Edward V., at the age of thirteen, was recommended by his father to the care of the duke of Gloucester; who was declared protector by the privy council. The statutes 25 H. VIII. c. 12, and 28 H. VIII. c. 7, provided that the successor, if a male and under eighteen, or if a female and under sixteen, should be till such age in the governance of his or her natural mother (if approved by the king), and such other counsellors as his majesty should by will or otherwise appoint: and he accordingly appointed his sixteen executors to have the government of his son Edward VI., and the kingdom, which executors elected the earl of Hartford protector. And during the illness of George III. in the end of 1788, there were repeated debates in parliament, respecting a regency, the mode of settling it, and the most proper persons to fill it; but his majesty's recovery rendered it totally unnecessary. These debates were renewed in the end of 1810, and a limited regency for a year was committed to the prince of Wales, who, in consequence of the continued indisposition of his royal father, became regent with full power on the 18th of February 1812, till his father's death in 1820.

REGENT also signifies a professor of arts and sciences in a college, having pupils under his care; but it is generally restrained to the lower classes, as to rhetoric, logic, &c.: those of philosophy being called professors. In the English universities it is applied to masters of arts under five years standing, and to doctors under two.

REGERMINATION, *n. s.* Re and germination. The act of sprouting again.

REGGIO, Regium Julii, a large town in the south of Naples, and capital of Calabria Ultra, at the extremity of which it is situated, on the Faro di Messina, or strait which separates Sicily from the main land. It stands on an eminence, and its environs are delightful, abounding in the fruits of a tropical climate. It is the see of an archbishop, and several of the houses are constructed of the remains of ancient buildings. Its public edifices consist of a cathedral, eleven churches, seven convents, and two colleges. Many of the inhabitants are employed in the manufacture of silk, partly raised in the environs, and partly procured from the pinna marina: it is made into gloves, stockings, and other small articles of extreme fineness. Wine, oil, and fruit are likewise objects of export. Reggio was almost destroyed by the dreadful earthquake of February 1783. Population 16,500. Six miles south-east of Messina, in Sicily, and thirty-three north by west of Nicotera.

REGGIO, anciently Regium Lepide, a town in the north of Italy, the capital of a small duchy of the same name, belonging to Modena. It is surrounded with a rampart, and situated in a

delightful track on the Tessino. The streets are bordered with arcades or piazzas, and the houses tolerably built. The public edifices of interest are the cathedral with its paintings, the church of St. Prospero, that of the Augustine friars, the town house, the theatre, the Porta Nuova, the library of 30,000 volumes, and a museum of natural history, formerly belonging to Spallanzani. The trade is trifling, but it has a considerable yearly fair. It was the birth place of Ariosto, and Buonaparte gave the title of duke of Reggio to marshal Oudinot. Population 13,000. Twelve miles W. N. W. of Modena, and fifteen south-east of Parma.

REGICIDE, *n. s.* Lat. *regicida*, *regicidium*. A murderer of his king; the murder of a king.

Were it not for this amulet, how were it possible for any to think they may venture upon perjury, sacrilege, murder, *regicide*, without impeachment to their saintship? *Decay of Piety.*

I through the mazes of the bloody field  
Hunted your sacred life; which that I missed  
Was the propitious error of my fate,  
Not of my soul: my soul's a *regicide*. *Dryden.*

Did fate or we, when great Atreides died,  
Urge the bold traitor to the *regicide*?  
*Pope's Odyssey.*

REGIFUGIUM was a feast celebrated at Rome on the 24th of February in commemoration of the expulsion of Tarquin II., and the abolition of regal power. It was also performed on the 26th of May, when the Rex Sacrorum, king of the sacrifices, offered bean flour and bacon, in the place where the assemblies were held. The sacrifice being over, the people hastened away with all speed, to denote the precipitate flight of Tarquin.

REGILLÆ, or REGILLUM, an ancient town of Italy, in the country of the Sabines, famous for a battle fought near it, A. U. C. 258, between 24,000 Romans and 40,000 Etrurians, headed by the Tarquins. The Romans obtained so complete a victory that hardly 10,000 of the Etrurians escaped.—Livy.

REGILLIANUS (Q. Nonius), a Dacian, who entered into the Roman army, and was promoted to the highest military honors under Valerian. He was elected emperor by the people in opposition to Gallienus, but was soon after murdered by the soldiers, A. D. 262.

REGILLUS, in ancient geography, a lake of Italy, in Latium, which had a communication with the Anio, east of Rome. Posthumius, the dictator, defeated the Latins near it.—Livy.

REGIMEN, *n. s.* Lat. *regimen*. Care in diet and living.

Yet should some neighbour feel a pain,  
Just in the parts where I complain,  
How many a message would he send!  
What hearty prayers, that I should mend!  
Enquire what *regimen* I kept,  
What gave me ease, and how I slept? *Swift.*

REGIMEN, in medicine. See MEDICINE.

REGIMENT, *n. s.* } Old Fr. *regiment*;  
REGIMENTAL, *adj.* } Ital. and Port. *regimento*.  
Established government; polity; a body of soldiers under a colonel: belonging to a regiment.

The corruption of our nature being presupposed,



we may not deny but that the law of nature doth now require of necessity some kind of *regiment*.  
*Hooker.*

Higher to the plain we'll set forth,  
In best appointment, all our *regiments*. *Shakespeare.*

They utterly damn their own consistorian *regiment*,  
for the same can neither be proved by any literal  
texts of holy scriptures, nor yet by necessary infer-  
ence out of scripture. *White.*

The *regiment* of the soul over the body is the *re-*  
*giment* of the more active part over the passive.  
*Hale.*

The elder did whole *regiments* afford,  
The younger brought his conduct and his sword.  
*Waller.*

Now thy aid  
Eugene, with *regiments* unequal prest,  
Awaits. *Philips.*

REGIMENT, in military affairs, a term applied to any body of troops, which, if cavalry, consists of one or more squadrons, commanded by a colonel; and, if infantry, of one or more battalions, each commanded in the same manner. The squadrons in cavalry regiments are divided, sometimes into six, and sometimes into nine troops. The battalions of British infantry are generally divided into ten companies, two of which are called the flanks; one on the right consisting of grenadiers, and another on the left formed of light troops. There is not, however, any established rule on this head; as both cavalry and infantry regiments differ according to the exigencies of service in time of war, or the principles of economy in time of peace.

REGION, *n. s.* French *region*; Latin *regio*.  
Tract of land; country; space; place; rank.

All the *regions*

Do seemingly revolt; and, who resist,

Are mocked for valiant ignorance. *Shakespeare.*

The bow is bent and drawn, make from the shaft.  
—Let it fall rather, though the fork invade  
The *region* of my heart. *Id. King Lear.*

The gentleman kept company with the wild prince  
and Poins; he is of too high a *region*; he knows too  
much. *Shakespeare.*

The upper *regions* of the air perceive the collec-  
tion of the matter of tempests before the air below.  
*Bacon.*

Thus raged the goddess, and with fury fraught,  
The restless *regions* of the storms she sought.  
*Dryden.*

REGISTER, *n. s. & v. a.* } *Fr. registre*; *Lat.*

REGISTRY. } *registrum*. A regu-  
lar account of any thing; he who keeps it: to  
record or enrol in a register: registry is the act  
of doing so; the series of entries; or the place  
where they are kept.

Joy may you have and everlasting fame,  
Of late most hard achievement by you done,  
For which inrolled is your glorious name  
In heavenly *registers* above the sun. *Spenser.*

Sir John, as you have one eye upon my follies,  
as you hear them unfolded, turn another into the *re-*  
*gister* of your own. *Shakespeare.*

This island, as appeareth by faithful *registers* of  
those times, had ships of great content. *Bacon.*

Such follow him, as shall be *registered*;  
Part good; part bad; of bad the longer scrawl.  
*Milton.*

A little fee was to be paid for the *registry*. *Craunt.*  
Of these experiments our friend, pointing at the  
*register* of this dialogue, will perhaps give you more  
particular account. *Boyle.*

I wonder why a *registry* has not been kept in the  
college of physicians of things invented. *Temple.*

For a conspiracy against the emperor Claudius, it  
was ordered that Scribonianus's name and consulate  
should be effaced out of all public *registers* and in-  
scriptions. *Addison.*

The Roman emperors *registered* their most re-  
markable buildings, as well as actions. *Id.*

A REGISTER is a public book, in which are  
entered and recorded memoirs, acts, and mi-  
nutes, to be had recourse to occasionally for  
knowing and proving matters of fact. Of these  
there are several kinds; as, 1. Register of deeds  
in Yorkshire and Middlesex, in which are regis-  
tered all deeds, conveyances, wills, &c., that  
affect any lands or tenements in these counties,  
which are otherwise void against any subsequent  
purchasers or mortgages, &c.: but this does not  
extend to any copyhold estate, nor to leases at a  
rack-rent, or where they do not exceed twenty-  
one years. The registered memorials must be  
engrossed on parchment, under the hand and  
seal of some of the granters or grantees, attested  
by witnesses who are to prove the signing or  
sealing of them and the execution of the deed.  
But these registers, which in England are con-  
fined to two counties, are in Scotland general.  
(Of these there are two kinds; the one general,  
fixed at Edinburgh, under the direction of the  
lord register; and the other is kept in the several  
shires, stewardries, and regalties, the clerks of  
which are obliged to transmit the registers of  
their respective courts to the general register.  
2. Parish registers are books in which are regis-  
tered the baptisms, marriages, and burials of each  
parish.

Among dissenters who admit of infant bap-  
tism, the minister is generally supposed to keep  
a register of the several children baptized by  
him. But as these are frequently lost, by the  
succession of new ministers to the same con-  
gregation; or at best do not give an account of  
the date of the births, which may have hap-  
pened many weeks or months before baptism,  
it is now generally the custom among dissenters  
of all denominations to register the births of  
their children at the library in Redcross Street,  
Cripplegate, for which the charge is 1s. This  
register is admitted in the courts of law.

REGISTERS were kept both at Athens and  
Rome, in which were inserted the names of  
children, as soon as they were born. Marcus  
Aurelius required all free persons to give in ac-  
counts of their children, within thirty days after  
the birth, to the treasurer of the empire, in order  
that they might be deposited in the temple of  
Saturn, where the public acts were kept. Officers  
were also appointed as public registers in the  
provinces, that recourse might be had to their  
list of names, for settling disputes, or proving  
any person's freedom.

REGISTERS, in chemistry, are holes, with stop-  
ples, contrived in the sides of furnaces, to regu-  
late the fire; that is, to make the heat more in-  
tense or remiss, by opening them to let in the  
air, or keeping them close to exclude it.

REGISTRY OF A SHIP is a printed instrument,  
containing the names of the owner and master,  
the name and exact description of the vessel,  
the place to which she belongs, when and where

built or captured, and, if a prize-ship, the date of condemnation, whether British, foreign, or British plantation built, her precise dimensions, tonnage, and the port at which she was registered.

**REGIUM**, **REGIUM LEPIDI**, or **REGIUM LEPIDIUM**, in ancient geography, a town of Cisalpine Gaul, on the Via Æmilia, so called from Æmilius Lepidus, who was consul with Caius Flaminius. It is now called Reggio.

**REGIUS** (Urban), a learned writer of the sixteenth century, born at Langenargen. He studied at Basil, and read lectures at Ingoldstadt. Being afterwards involved by some friends in debt, he was obliged to sell his books and enlist as a soldier. From this situation he was rescued and restored to literature by professor Eccius; and he obtained the poetical and oratorical crown from the emperor Maximilian. He afterwards became a protestant, and took refuge at Zell, where he died in 1541.

**REGIUS PROFESSOR**, in universities, a professor appointed by royal authority.

**REGLEMENT**, *n. s.* *Fr. reglement.* Regulation. Not used.

To speak of the reformation and *reglement* of usury, by the balance of commodities and discommodities thereof, two things are to be reconciled.

*Bacon's Essays.*

**REGNANT**, *adj.* *Fr. regnant.* Reigning; having sovereign authority; predominant.

Princes are shy of their successors, and there may be reasonably supposed of queens *regnant* a little proportion of tenderness that way, more than in kings.

*Wotton.*

The law was *regnant*, and confined his thought, Hell was not conquered when the poet wrote.

*Waller.*

His guilt is clear, his proofs are pregnant, A traitor to the vices *regnant*. *Swift's Miscellanies.*

**REGNARD** (John Francis), a French comic poet, was born at Paris, February 8th, 1655. Having received a good education he went to Italy in 1676, or 1677. Being fond of play, and very fortunate, he was returning home with a considerable sum of money, when he was captured by an Algerine corsair, and being sold for a slave was carried to Constantinople. His skill in cookery here rendered him a favorite; but at length he was ransomed, and returned to France. He did not however remain; for in April 1681 he set off on a journey to Lapland, and returned through Sweden, Poland, and Germany. He then retired to Dourdan, eleven leagues from Paris, where he died in September 1709. He wrote an account of his Northern Tour; a number of dramatic pieces, poems, and other works, which have been often published.

**REGNAULT** (Noël), a learned French Jesuit, born at Arras, in 1683. He wrote, 1. *Entretiens Physiques*, 3 vols. 12mo. 2. *Origine Ancienne de la Physique nouvelle*, 3 vols. 12mo. 3. *Entretiens Mathematiques*, 3 vols. 12mo. 4. *Logique*, 12mo.

**REGNER**, surnamed Lodbrog, a king of Denmark, who flourished in the ninth century. He was also a warrior, a poet, and a painter. His poems are extant, but savour of the wildness and fanaticism of the age in which he lived.

**REGNI**, an ancient people of South Britain, who inhabited the country now called Surrey, Sussex, and the coast of Hampshire, and resided next to the Cantii, the ancient inhabitants of Kent.—Camden.

**REGNIER** (Mathurin), a French poet, was born at Chartres in 1573. He was brought up to the church, for which his debaucheries rendered him very unsuitable. Yet he obtained a canonry in the church of Chartres, with other benefices; and died in 1613. There is a neat Elzevir edition of his works, 12mo. 1652, Leyden; but the most elegant is that with notes by M. Brossette, 4to. 1729, London.

**REGNIER DES MARETS** (Francis Seraphin), a French poet, born at Paris in 1632. He distinguished himself early by his poetical talents, and in 1684 was made perpetual secretary to the French Academy on the death of Mezeray; when he drew up the papers against Furetiere; the king gave him the priory of Grammont, and an abbey. He died in 1713. His works are French, Italian, Spanish, and Latin poems, 2 vols.; a French grammar; and an Italian translation of Anacreon's Odes, with some other translations.

**REGNUM**, in ancient geography, a town of South Britain, the capital of the Regni (Camden), situated by the Itinerary numbers, on the confines of the Belge, in a place now called Ringwood, in Hampshire, on the Avon, about ten miles from the sea.

**REGORGE**, *v. a.* Re and gorge. To vomit up; throw or swallow back; swallow largely.

It was scoffingly said, he had eaten the king's goose; and did then *regorge* the feathers.

*Hayward.*

Drunk with wine,

And fat *regorged* of bulls and goats. *Milton.*

As tides at highest mark *regorge* the flood, So fate, that could no more improve their joy,

Took a malicious pleasure to destroy. *Dryden.*

**REGRAFT**, *v. a.* *Fr. regreffer.* Re and graft. To graft again.

Of *regrafting* the same cions, may make fruit greater. *Bacon.*

**REGRANT**, *v. a.* Re and grant. To grant back.

He, by letters patent, incorporated them by the name of the dean and chapter of Trinity church in Norwich, and *regranted* their lands to them.

*Ayliffe's Parergon.*

**REGRATE**, *v. a.* From **GRATE**, which see. To offend; shock; also, from the French *regrater*, to engross; forestall.

Neither should they buy any corn, unless it were to make malt thereof; for by such engrossing and *regrating*, the dearth, that commonly reigned in England, hath been caused. *Spenser.*

The clothing of the tortoise and viper rather *regrateth* than pleaseth the eye.

*Derham's Physico-Theology.*

**REGREET**, *v. a.* Re and greet. To resalute; greet a second time.

And shall these hands, so newly joined in love,

Unoke this seizure, and this kind *regreet*?

Play fast and loose with faith? *Shakespeare.*

**REGRESS**, *n. s.* & *v. n.* } *Fr. regrés*; *Lat.*

**REGRESSION**, *n. s.* } *regressus.* Passage



back; power of passing back : to go back, or return; act of going back.

All being forced unto fluent consistencies, naturally *regress* into their former solidities. *Browne.*

To desire there were no God, were plainly to un-wish their own being, which must needs be annihilated in the subtraction of that essence which substantially supporteth them, and restrains from *regression* into nothing. *Id.*

'Tis their natural place which they always tend to : and from which there is no progress nor *regress*. *Burnet.*

**REGRET**, *n. s. & v. a.* *Fr. regret, regretter; Ital. regrettare, of low Lat. regravid.* Vexation at some past event or action; bitter reflection; grief; sorrow; aversion : to grieve at; bemoan; be uneasy at. The last senses of both the noun-substantive and verb active are, however, improper.

I never bare any touch of conscience with greater *regret*. *King Charles.*

A passionate *regret* at sin, a grief and sadness at its memory, enters us into God's roll of mourners. *Decay of Piety.*

Is it a virtue to have some ineffective *regrets* to damnation, and such a virtue too as shall balance all our vices? *Id.*

Never any prince expressed a more lively *regret* for the loss of a servant, than his majesty did for this great man; in all offices of grace towards his servants, and in a wonderful solicitous care for the payment of his debts. *Clarendon.*

Those, the impiety of whose lives makes them *regret* a deity, and secretly wish there were none, will greedily listen to atheistical notions. *Glanville.*

I shall not *regret* the trouble my experiments cost me, if they be found serviceable to the purposes of respiration. *Boyle.*

Though sin offers itself in never so pleasing a dress, yet the remorse and inward *regrets* of the soul, upon the commission of it, infinitely overbalance those faint gratifications it affords the senses. *South's Sermons.*

That freedom which all sorrows claim,  
She does for thy content resign;  
Her piety itself would blame,  
If her *regrets* should waken thine. *Prior.*  
Calmly he looked on either life, and here  
Saw nothing to *regret*, or there to fear;  
From nature's temperate feast rose satisfied,  
Thank'd heaven that he had liv'd, and that he died. *Pope.*

**REGUERDON**, *n. s.* *Re and guerdon.* Reward; recompense.

Stoop, and set your knee again my foot;  
And in *reguerdon* of that duty done,  
I gird thee with the valiant sword of York. *Shakespeare.*

Long since we were resolved of your truth,  
Your faithful service, and your toil in war;  
Yet never have you tasted of your reward,  
Or been *reguerdoned* with so much as thanks. *Id.*

**REGULAR**, *adj. & n. s.* } *Fr. regulier; Port. and Spanish regular; Ital. regolare; low Lat. regularis. According to rule;*  
**REGULARITY**, *n. s.* }  
**REGULARLY**, *adv.* }  
**REGULATE**, *v. a.* }  
**REGULATION**, *n. s.* }  
**REGULATOR**, *n. s.* }

or prescribed mode; initiated; orderly : in geometry, a regular body is a solid whose surface is composed of regular and equal figures, and whose solid angles are all equal, and of which there are, and can be, but five sorts : as a noun-

substantive, an order of Romish clergy : regularly and regularity follow the senses of the adjective : to regulate is to adjust or direct by rule or method, the noun-substantives corresponding.

I restrained myself to so *regular* a diet, as to eat flesh but once a day, and little at a time, without salt or vinegar. *Temple.*

So bold, yet so judiciously you dare,  
That your least praise is to be *regular*. *Dryden.*  
Even goddesses are women; and no wife  
Has power to *regulate* her husband's life. *Id.*

Nature, in the production of things, always designs them to partake of certain, *regulated*, established essences, which are to be the models of all things to be produced; this, in that crude sense, would need some better explanation. *Locke.*

Being but stupid matter, they cannot but continue any *regular* and constant motion, without the guidance and *regulation* of some intelligent being. *Rae.*

*Regularity* is certain, where it is not so apparent, as in all fluids; for *regularity* is a similitude continued. *Grew.*

The *regularity* of corporeal principles sheweth them to come at first from a divine *regulator*. *Id.*

The common cant of criticks is, that though the lines are good, it is not a *regular* piece. *Guardian.*

The ways of heaven are dark and intricate;—  
Our understanding traces them in vain,—  
Nor sees with how much art the windings run,  
Nor where the *regular* confusion ends. *Addison.*

In the Romish church, all persons are said to be *regulars*, that do profess and follow a certain rule of life, in Latin styled *regula*. *Ayliffe's Parergon.*

With one judicious stroke  
On the plain ground Apelles drew  
A circle *regularly* true. *Prior.*

He was a mighty lover of *regularity* and order; and managed all his affairs with the utmost exactness. *Atterbury.*

*Regulate* the patient in his manner of living. *Wicman.*

There is no universal reason, not confined to human fancy, that a figure, called *regular*, which hath equal sides and angles, is more beautiful than any irregular one. *Bentley.*

So when we view some well-proportioned dome,  
No monstrous height or breadth or length appear;  
The whole at once is bold and *regular*. *Pope.*

Strains that neither ebb nor flow,  
Correctly cold and *regularly* low. *Id.*

More people are kept from a true sense and taste of religion, by a *regular* kind of sensuality and indulgence, than by gross drunkenness. *Law.*

A **REGULAR FIGURE**, in geometry, is one whose sides, and consequently angles, are equal; and a regular figure with three or four sides is commonly termed an equilateral triangle or square, as all others with more sides are called regular polygons.

**REGULBIUM**, or **REGULVIUM**, an ancient town of the Cantii in Britain, mentioned in the Notitia Imperii, now called Reculver.

**REGULUS** (M. Attilius), a Roman consul during the first Punic war. He reduced Brundisium, and, in his second consulship, took sixty-four and sunk thirty galleys of the Carthaginian fleet, on the coasts of Sicily. Afterwards he landed in Africa; and so rapid was his success, that in a short time he made himself master of about 200 important places on the coast. The Carthaginians sued for peace, but he refused to grant it; and soon after he was de-

feated by Xantippus, and 30,000 of his men were killed, and 15,000 taken prisoners. Regulus himself was also taken, and carried in triumph to Carthage. He was then sent to Rome, to propose an accommodation; and, if his commission was unsuccessful, he was bound by the most solemn oaths to return to Carthage. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed; and, when his opinion had influenced the senate, Regulus returned to Carthage agreeable to his oaths. The Carthaginians, hearing that their offers of peace had been rejected at Rome through the influence of Regulus, prepared to punish him with the greatest severity. His eye-lids were cut off, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were stuck with iron spikes, till he died in the greatest agonies. His sufferings being heard of at Rome, the senate permitted his widow to inflict whatever punishment she pleased on some of the most illustrious captives of Carthage, who were in their hands. She confined them in presses filled with sharp iron points; and was so exquisite in her cruelty that the senate at length interfered, and stopped her barbarity. Regulus died about A. A. C. 251.

REGULUS (Memmius), a Roman, made governor of Greece by Caligula. While Regulus governed this province, the emperor wished to bring the celebrated statue of Jupiter Olympius by Phidias to Rome; but this was supernaturally prevented, according to ancient authors, the ship which was to convey it being destroyed by lightning.

REGULUS, in chemistry, diminutive of rex, a king: so called because the alchemist expected to find gold, the king of metals, collected at the bottom of the crucible after fusion. The name regulus was given by chemists to metallic matters when separated from other substances by fusion. It was afterwards applied to the metal extracted from the ores of the semi-metals, which formerly bore the name that is now given to the semi-metals themselves. To procure the regulus or mercurial parts of metals, &c., flux powders were formerly used, as nitre, tartar, &c., to purge the sulphureous part adhering to the metal, by attracting it to themselves, and absorbing it.

REGURGITATE, *v. a. & v. n.* } Fr. *regor-*  
REGURGITATION, *n. s.* } *ger*: Latin  
*re* and *gurgus*. To throw back; pour back: be poured back: the act of resorption or swallowing back.

The inhabitants of the city remove themselves into the country so long, until for want of receipt and encouragement, it *regurgitates* and sends them back.

Grunt.

Nature was wont to evacuate its vicious blood, out of these veins, which passage being stopt, it *regurgitates* upwards to the lungs.

Harvey on Consumptions.

Regurgitation of matter is the constant symptom.

Sharp.

Arguments of divine wisdom, in the frame of animate bodies, are the artificial position of many valves, all so situate as to give a free passage to the

blood in their due channels, but not permit them to *regurgitate* and disturb the great circulation.

Bentley.

REHEAR', *v. a.* } Re and hear. To hear  
REHEARSE', *v. a.* } again; repeat; recite;  
REHEARSAL, *n. s.* } relate: rehearsal is the act of repetition or recital; recital previous to a public exhibition.

Rehearse not unto another that which is told. *Eccles.*

Twice we appoint that the words which the minister pronounceth the whole congregation shall repeat after him; as first in the public confession of sins, and again in *rehearsal* of our Lord's prayer after the blessed sacrament.

Hooker.

What dream'd my lord? tell me, and I'll requite it With sweet *rehearsal* of my morning's dream.

Shakspeare.

The chief of Rome,

With gaping mouths to these *rehearsals* come.

Dryden.

Great master of the muse! inspired

The pedigree of nature to *rehearse*,

And sound the Maker's work in equal verse. *Id.*

What respected their actions as a rule or admonition, applied to yours, is only a *rehearsal*, whose zeal in asserting the ministerial cause is so generally known.

South.

My design is to give all persons a *rehearing*, who have suffered under my unjust sentence. *Addison.*

Of modest poets be thou just,

To silent shades repeat thy verse,

Till fame and echo almost burst,

Yet hardly dare one line *rehearse*. *Swift.*

But a' your doings to *rehearse*,

Your wily snares an fechtin fierce,

Sin' that day Michael did you pierce

Down to this time,

Wad ding a' Lallan tongue or Erse,

In prose or rhyme.

Burns.

The lover, in melodious verses,

His singular distress *rehearses*,

Still closing with a rueful cry,

Was ever such a wretch as I! *Cowper.*

REHER, a district of Delhi, Hindostan, situated between lat. 28° and 29°. It formerly was the northern limit of Kuttaher or Rohilcund, and was ceded to the British by the nabob of Oude. It is bounded on the west by the Ganges, and watered by several other rivers. The principal towns are Reher, Nijibabad, and Darnagur.

REHER, a town of Hindostan, formerly the capital of the above district, became in 1774 the property of a chief named Nijif Khan, who removed the seat of government to Nijibabad, in consequence of which Reher has declined. The town and district are now included in the British collectorship of Bareilly. Long. 78° 44' E., lat. 29° 23' N.

REHOBAM, the son of Solomon, king of Israel, succeeded his father about A. M. 3029. By his folly, in totally refusing the people any redress of grievances, he occasioned the revolt of the ten tribes. See 1 Kings xii. 1—24. After an unfortunate reign of seventeen years, during which his capital was invaded and the temple plundered of its treasures by Shishak, or Sesacus, king of Egypt, he died A. M. 3046.

REJANG, a country of Sumatra, divided to the north-west from the kingdom of Anak Sungai by the river Uri, near that of Kattaun; which last, with the district of Labun, bounds it on the



north side. The country of Musi is its limit to the eastward. Bencoolen River confines it on the south-east.

**REICHENBACH**, one of the four governments of Prussian Silesia. It is in the west of that province, and comprises the county of Glatz, the principalities of Munsterberg, Brieg, and Schweidnitz, and a considerable part of the Jauer. Its area is 2500 square miles. It is divided into the circles of Frankenstein, Glatz, Hirschberg, Jauer, Nimptsch, Munsterberg, Reichenbach, Schweidnitz, Striegau, and Bolkenhayn-Landshut. Population 470,000.

This province is hilly, particularly in the county of Glatz; but has also many plains, fertile in corn, fruits, hops, and occasionally mulberry-trees. Among the mountains wood forms an article of export. In general this is the most active part of Silesia, and consequently of the Prussian states. The chief manufactures are linen, glass, and hardware. The number of villages is very great. The province being very populous, it is necessary to import corn. In the county of Glatz, and the principality of Munsterberg, the Catholics form the majority; but throughout the rest the Protestants.

**REICHENBACH**, the chief town of the above government, is eleven miles south-east of Schweidnitz, and thirty south-west of Breslau. It has manufactures of cotton, canvas, starch, and a trade in woollens. A convention was concluded here in 1790 between Prussia and Austria. Inhabitants 3300. Long.  $16^{\circ} 36' 37''$  E., lat.  $50^{\circ} 39' 15''$  N.

**REICHENBACH**, a town of Saxony, in the Vogtland. Its inhabitants, about 3000, are employed chiefly in the manufacture of woollens. Their mode of dyeing scarlet is much esteemed. This town suffered much from fire in 1681 and 1720. Thirteen miles N. N. E. of Plauen.

**REICHENBACH**, a river of the canton of Berne, Switzerland, in the district of Oberland. It is small, but, when swelled by the melted snow of the Alps, pours a large mass of water over a tremendous precipice.

**REICHENBERG**, a thriving town of Bohemia, in the northern circle of Buntzlau, on the Neisse; the chief place of a lordship belonging to the count of Clam-Galla. It has three churches, and great manufacturing establishments for woollens, with fulling-mills and dye-houses. The value of the woollen, linen, and stockings, annually made, is estimated at more than half a million; there is also a traffic in wool and yarn. In the neighbourhood are found precious stones of the finer and semi-transparent kinds. On the 21st of April, 1757, the Prussians, under the duke of Brunswick, obtained a victory here over the Austrians. Inhabitants 12,000. Fifty-two miles N. N. E. of Prague, and twenty-five N. N. E. of Jurg Bunzlau.

**REICHENHALL**, a town in the south-east of Bavaria, on the Sala, sixty-five miles E. S. E. of Munich, and eleven S. S. W. of Salzburg. It is of great importance on account of its salt-works, at which 16,000 tons of that mineral are annually produced.

**REID** (Thomas), D. D., a late eminent Scottish writer, was the son of the Rev. Lewis Reid.

He was born at Strachan in April, 1710, and educated first at the parish school of Kincardine O'Neil, whence he was sent to the Marischal college, Aberdeen, in his 12th year; where he took his degree of M. A. and studied theology. After obtaining his license he cultivated mathematics under professor John Stuart, whose place he often supplied in his absence. After this he was preferred to the church of New Machar, and soon overcame the popular prejudice against him, on account of that patronage. On the 22d Nov. 1751, he was appointed professor of philosophy in King's College, Aberdeen; an office for which he was peculiarly qualified. Soon after this he wrote his *Essay on Quantity*, published in the *Philosophical Transactions*, vol. 45; which is esteemed the finest specimen of metaphysical mathematics extant. About this time, too, he was made D. D., and published his celebrated *Enquiry into the Human Mind*, on the principles of Common Sense. On the death of Dr. Adam Smith, he was called to be professor of moral philosophy in the university of Glasgow, on the eleventh of June, 1764. In 1773 appeared in lord Kames's *Sketches of the History of Man*, a brief Account of Aristotle's *Logic*, with Remarks by Dr. Reid; which is esteemed the best analysis yet given of that philosopher's writings. In 1785 he published *Essays on the Intellectual Powers of Man*, dedicated to Dr. Gregory and professor Stewart of Edinburgh; and, in 1788, *Essays on the active Powers of Man*; both in 4to. He died in October 1796, aged eighty-seven. He had been married, and left one daughter. See **METAPHYSICS**.

**REJECT**, *v. a.* } Lat. *rejicio, rejectus*. To  
**REJECTION**, *n. s.* } dismiss without compli-  
ance; refuse; cast off: the act of casting off or  
aside.

Thou hast *rejected* the word of the Lord, and the  
Lord hath *rejected* thee from being king.

1 Samuel xv. 26.

He is despised and *rejected* of men, a man of sor-  
rows.

Isaiah.

Because thou hast *rejected* knowledge, I will *reject*  
thee, that thou shalt be no priest.

Hosea iv. 6.

Barbarossa was *rejected* into Syria, although he  
perceived that it tended to his disgrace.

Knollys.

Medicines urinate do not work by *rejection* and  
indigestion, as solutive do.

Bacon.

Have I *rejected* those that me adored

To be of him, whom I adore, abhorred?

Brown.

Whether it be a divine revelation or no, reason  
must judge, which can never permit the mind to *re-  
ject* a greater evidence, to embrace what is less evi-  
dent.

Locke.

How would such thoughts make him avoid ev'ry  
thing that was sinful and displeasing to God, lest,  
when he prayed for his children, God should *reject*  
his prayer!

Law.

In the philosophy of human nature, as well as in  
physicks and mathematicks, let principles be ex-  
amined according to the standard of common sense,  
and be admitted or *rejected* according as they are  
found to agree or disagree with it.

Bentley.

With abhorrence *reject* immediately all profane  
and blasphemous thoughts; which are sometimes  
suddenly injected into the mind, we know not how,  
though we may give a pretty good guess from whence.

Mason.

**REI'GLE**, *n. s.* Fr. *regle*. A hollow cut to guide any thing.

A flood gate is drawn up and let down through the *regles* in the side posts. *Carew*.

**REIGN**, *v. n. & n. s.* Fr. *regner*; Span. and Port. *reyn*; Ital. and Lat. *regno*. To exercise sovereign authority; obtain power; be predominant: royal authority; sovereignty; power.

And he schal *regne* in the hous of Jacob withouten ende, and of his rewme schal be noon ende. *Wiclif. Luk. 1.*

A king shall *reign* in righteousness, and princes rule in judgment. *Isaiah xxxi. 1.*

That, as sin *reigned* unto death, even so might grace *reign*, through righteousness, unto eternal life by Jesus Christ. *Romans.*

This, done by them, gave them such an authority, that, though he *reigned*, they in effect ruled, most men honouring them, because they only deserved honour. *Sidney.*

Tell me, shall Banquo's issue ever *Reign* in this kingdom? *Shakspeare. Macbeth.*  
More are sick in the summer, and more die in the winter, except in pestilent diseases, which commonly *reign* in summer or autumn. *Bacon.*

The year againe  
Was turning round; and every season's *raigne*  
Renewed upon us. *Chapman.*  
Did he not first seven years, a life-time *reign*? *Cowley.*

Great secrecy *-eigns* in their publick councils. *Addison.*

Saturn's sons received the threefold *reign*  
Of heaven, of ocean, and deep hell beneath. *Prior.*

The following licence of a foreign *reign*,  
Did all the dregs of bold Socinus drain. *Pope.*  
That wrath which hurled to Pluto's gloomy *reign*,  
The souls of mighty chiefs untimely slain. *Id.*

Russel's blood  
Stained the sad annals of a giddy *reign*. *Thomson.*  
This right arm shall fix  
Her seat of empire; and your son shall *reign*. *A. Philips.*

**REIMBODY**, *v. n.* Re and imbody. To embody again.

Quicksilver, broken into little globes, the parts brought to touch immediately *reimbody*. *Boyle.*

**REIMBURSE**, *v. a.* Fr. *re, in, and bourse* a purse. To repay; repair loss or expense.

If any person has been at expence about the funeral of a scholar, he may retain his books for the *reimbursement*. *Ayliffe.*

Hath he saved any kingdom at his own expences to give him a title of *reimbursing* himself by the destruction of ours? *Swift.*

**REIMPREGNATE**, *v. a.* Re and impregnate. To impregnate anew.

The vigour of the loadstone is destroyed by fire, nor will it be *reimpregnated* by any other magnet than the earth. *Browne.*

**REIMPRES'SION**, *n. s.* Re and impression. A second or repeated impression.

Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and *-reimpressed* by external ordinances, by stated calls to worship, and the salutary influence of example. *Johnson.*

**REIN**, *n. s. & v.* Fr. *resnes*; Ital. *redeni*.

**REINS**. [*v. a.*] The part of a bridle which governs the horse's head; used metaphorically

for any instrument of government: 'to give the reins' is to give licence: to rein, to govern; restrain: reins, always in the plural, are from Lat. *renes*, Gr. *ρευ*, the kidneys.

Whom I shall see for myself, though my reins be consumed. *Job.*

Every horse bears his commanding *rein*,  
And may direct his course as please himself. *Shakspeare.*

The hard *rein*, which both of them have borne  
Against the old kind king. *Id. King Lear.*

Being once chafed, he cannot  
Be *reined* again to temperance; then he speaks  
What's in his heart. *Id. Coriolanus.*

He mounts and *reins* his horse. *Chapman.*  
War to disordered rage, let loose the *reins*. *Milton.*  
He, like a proud steed *reined*, went haughty on. *Id.*

Take you the *reins*, while I from cares remove,  
And sleep within the chariot which I drove. *Dryden.*

His son retained  
His father's art, and warrior steeds he *reined*. *Id.*  
With hasty hand the ruling *reins* he drew;  
He lashed the coursers, and the coursers flew. *Pope.*

When to his lust *Ægisthus* gave the *rein*,  
Did fate or we the' adultrous act constrain? *Id.*  
Strip them of those false colours that so often deceive us; correct the sallies of the imagination, and leave the *reins* in the hand of reason. *Mason.*

**REINDEER**. See **CERVUS**.  
**REINECCIUS** (Reinier), a learned German of the sixteenth century, born at Steinheim. He taught the belles lettres in the universities of Frankfort and Helmstadt. He published *Historia Julia*, and *Historia Orientalis*; with some other tracts. He died in 1595.

**REINESIUS** (Thomas), a learned German physician and philosopher, born at Gotha in Thuringia in 1587. He settled as a physician at Altemberg, where he was elected a burgo-master. He was afterwards appointed counsellor to the elector of Saxony, and resided at Leipsic. He wrote some tracts on medicine, but his chief works are on philology and criticism. His most celebrated work is *Variarum Lectionum Libri Tres*; 4to. He died at Leipsic in 1587.

**REINHOLD** (Erasmus), a learned German astronomer and mathematician, born at Salfeldt in Upper Saxony in 1511. He wrote several mathematical and astronomical works; and died in 1535.

**REINSPIRE**, *v. a.* Re and inspire. To inspire anew.

Time will run  
On smoother, till Favonius *reinspires*  
The frozen earth, and cloath in fresh attire  
The lily and rose. *Milton.*  
The mangled dame lay breathless on the ground,  
When on a sudden, *reinspired* with breath,  
Again she rose. *Dryden.*

**REINSTAL**, *v. a.* Re and instal. To seat again.

Thy father  
Levied an army, weening to redeem,  
And *reinstal* me in the diadem. *Shakspeare.*

That alone can truly *reinstall* thee  
In David's royal seat, his true successor. *Milton.*

**REINSTATE**, *v. a.* Re and instate. To put again in possession.



David, after that signal victory which had preserved his life, *reinstated* him in his throne, and restored him to the ark and sanctuary; yet suffered the loss of his rebellious son to overwhelm the sense of his deliverance. *Government of the Tongue.*

Modesty *reinstates* the widow in her virginity.

*Addison.*

The *reinstating* of this hero in the peaceable possession of his kingdom was acknowledged. *Pope.*

**REINTEGRATE**, *v. a.* Fr. *reintegrer*; Lat. *re* and *integer*. To renew with regard to any state or quality; repair; restore.

This league drove all the Spaniards out of Germany, and *reintegrated* that nation in their ancient liberty. *Bacon.*

The falling from a discord to a concord hath an agreement with the affections, which are *reintegrated* to the better after some dislikes.

*Id. Natural History.*

**REJOICE**, *v. n. & v. a.* } Fr. *rejoir*, To  
**REJOICER**, *n. s.* } be glad; exult; receive pleasure from something past; exhilarate; make glad: the noun substantive corresponding.

Let them be brought to confusion that *rejoice* at mine hurt. *Psalms xxxv. 26.*

I will comfort them, and make them *rejoice* from their sorrow. *Jeremiah xxxi. 13.*

This is the *rejoicing* city that dwelt carelessly, that said, there is none beside me. *Zephaniah ii. 15.*

Whatsoever faith entertains, produces love to God; but he that believes God to be cruel, or a *rejoicer* in the unavoidable damnation of the greatest part of mankind, thinks evil thoughts concerning God. *Taylor's Rule of Holy Living.*

They *rejoice* each with their kind. *Milton.*

We should particularly express our *rejoicing* by love and charity to our neighbours. *Nelson.*

Alone to thy renown, 'tis given,

Unbounded through all worlds to go;

While she great saint *rejoices* heaven,

And thou sustains't the orb below. *Prior.*

I should give Cain the honour of the invention; were he alive, it would *rejoice* his soul to see what mischief it had made. *Arbutnot.*

**REJOIN**, *v. a. & v. n.* } Ft. *rejoindre*. To  
**REJOINER**, *n. s.* } join or meet again; to reply to an answer: rejoinder is the reply made.

Injury or chance rudely beguiles our lips  
Of all *rejoindre*. *Shakespeare. Troilus and Cressida.*

The quality of the person makes me judge myself obliged to a *rejoinder*. *Glanville to Albion.*

The grand signior conveyeth his galleys down to Grand Cairo, where they are taken in pieces, carried upon camels' backs, and *rejoined* together at Suez. *Browne's Vulgar Errors.*

It will be replied that he receives advantage by this lopping of his superfluous branches; but I *rejoin*, that a translator has no such right. *Dryden.*

Thoughts, which at Hyde-park-corner I forgot,  
Meet and *rejoin* me in the pensive grot. *Pope.*

**REJOINER**, in law, is the defendant's answer to the plaintiff's replication or reply. Thus, in the court of chancery, the defendant puts in an answer to the plaintiff's bill, which is sometimes also called an exception; the plaintiff's answer to that is called a replication, and the defendant's answer to that a rejoinder.

**REJOLT**, *n. s.* Fr. *rejaillir*. Shock; succussion.

The sinner, at his highest pitch of enjoyment, is not pleased with it so much, but he is afflicted more; and, as long as these inward *rejoils* and recoilings of

the mind continue, the sinner will find his account of pleasure very poor. *South.*

**REISKE** (John James), M. D., a celebrated oriental scholar and critic, born in 1706, at a town in the duchy of Anhalt. After the usual school education he went, in 1733, to Leipsic, where he studied five years, acquired the Arabic language, and translated and published a book in it. He next travelled on foot to Leyden, where he was employed in arranging the Arabian MSS. though but poorly compensated for it. He next translated from the German and French into Latin various Essays sent him by Dorville, whom he had visited in his journey, and who inserted these in the *Miscellanea Critica*. At Dorville's desire he also translated the whole of the *Chariton* from the Greek, and *Abulfeda's Geography* from the Latin. He continued eight years in Leyden, and received his degree in it, but left it on account of calumnies excited against him by Peter Burman, whose translation of *Petronius Arbiter* he had criticised. He then travelled through Germany, and settled at Leipsic, where he was made professor of Arabic, and continued for twelve years, writing for the booksellers. The *Acta Eruditorum* were greatly indebted to him. On the death of *Haltansius*, in 1756, he was made rector of the Academy at Leipsic, which placed him above want. Previously to this he had published his *Animadversiones in Auctores Græcos*, in five vols, a work of deep erudition. In 1764 he married *Ernestina Christina Muller*, a woman of extraordinary abilities, whose learning, particularly in Greek, was hardly inferior to his own. She assisted him in all his literary labors, especially in his immortal work of the *Edition of the Greek Orators*: in 12 vols, 8vo. Thus *Reiske* spent the remainder of his life; and died in 1774, universally respected. The number of his publications is very great. The principal are those above-mentioned and the following: *Dionysius Halicarnassensis*, seven vols; *Plutarch*, nine vols; *Theocritus*, &c.

**REITERATE**, *v. a.* } Fr. *reiterer*; Lat. *re*  
**REITERATION**, *n. s.* } and *itero*. To repeat again and again: repetition.

You never spoke what did become you less  
Than this, which to *reiterate* were sin. *Shakspeare.*

With *reiterated* crimes he might

Heap on himself damnation. *Milton.*

It is useful to have new experiments tried over again; such *reiterations* commonly exhibiting new phenomena. *Boyle.*

Although Christ hath forbid us to use vain repetitions when we pray, yet he hath taught us that to *reiterate* the same requests will not be vain.

*Smalridge.*

The words are a *reiteration* or reinforcement of an application, arising from the consideration of the excellency of Christ above Moses.

*Ward of Infidelity.*

**REJUDGE**, *v. a.* Re and judge. To re-examine; review; re-try.

The muse attends thee to the silent shade;  
'Tis her's the brave man's latest steps to trace,  
*Rejudge* his acts, and dignify disgrace. *Pope.*

**REIZ**, or **REITZ** (Frederic Wolfgang), a German philologist, was born in Franconia, in 1733, and, after having completed his studies at Leip-

sic, became a private tutor, and then a corrector of the press in the printing-office of Breitkopf. He held the professorships of philosophy, Latin and Greek, and poetry, and was director of the library belonging to the university of Leipsic. He died February 2, 1790. Reiz is principally known as the editor of Herodotus; but he published editions of other classics, and two Dissertations on Prosody.

**REKINDLE**, *v. a.* Re and kindle. To set on fire again.

These disappearing, fixed stars, were actually extinguished, and would for ever continue so, if not *rekindled*, and new recruited with heat and light.

*Cheyne's Philosophical Principles.*

*Rekindled* at the royal charms,  
Tumultuous love each beating bosom warms. *Pope.*

**RELAND** (Adrian), an eminent Orientalist, born at Ryp, in North Holland, in 1676; and educated three years under Surenhusius, from whom he acquired the Hebrew, Syriac, Chaldee, and Arabic languages. In 1701 he was, by the recommendation of king William, appointed professor of Oriental languages and ecclesiastical antiquities in the university of Utrecht; and died of the small-pox in 1718. He was distinguished by his modesty, humanity, and learning; and carried on a correspondence with the most eminent scholars of his time. His works are written in Latin; viz. An excellent description of Palestine. Five dissertations on the Medals of the ancient Hebrews, and several other dissertations on different subjects. An Introduction to the Hebrew Grammar. The Antiquities of the Ancient Hebrews. On the Mahometan Religion.

**RELAPSE**, *v. n. & n. s.* *Lat. relapsus.* To slip back; slide or fall back; particularly from good to ill: relapse is regression; falling back into evil; return.

It was even as two physicians should take one sick body in hand; of which, the former would purge and keep under the body, the other pamper and strengthen it suddenly; whereof what is to be looked for, but a most dangerous *relapse*. *Spenser.*

Mark a bounding valour in our English;  
That being dead like to the bullet's grazing,  
Breaks out into a second course of mischief,  
Killing in *relapse* of mortality.

*Shakspeare. Henry V.*

The oftener he hath *relapsed*, the more significations he ought to give of the truth of his repentance.

*Taylor.*

This would but lead me to a worse *relapse*  
And heavier fall. *Milton.*

We see in too frequent instances the *relapses* of those, who under the present smart, or the near apprehension of the divine displeasure, have resolved on a religious reformation.

*Rogers.*

He was not well cured, and would have *relapsed*.  
*Wiseman.*

**RELATE**, *v. a. & v. n.* } *Lat. relatus.* To  
**RELATER**, *n. s.* } tell; recite; utter;  
**RELATION**, *n. s.* } give vent by words  
**RELATIVE**, *adj. & n. s.* } (a sense only used by  
**RELATIVELY**, *adv.* } Bacon); ally by kin-  
**RELATIVENESS**, *n. s.* } dred or marriage: as

a verb neuter, have reference or respect: a *relater* is, a narrator; historian: *relation*, narration; tale; connexion; manner of connexion, or of belonging to a person or thing; respect; reference; alliance; kindred; person related by birth or

marriage: *relative* is, respecting; considered as belonging to, or regarding, something else: as a noun substantive, somewhat respecting something else; the pronoun that answers to an antecedent; a kinsman or kinswoman: the adverb and noun substantive following correspond with *relative* as an adjective.

Learn the right joining of substantives with adjectives, and the *relative* with the antecedent.

*Ascham's Schoolmaster.*

Your wife and babes

Savagely slaughtered; to *relate* the manner,

Were to add the death of you.

*Shakspeare. Macbeth.*

I'll have grounds

More *relative* than this. *Id.*

A man were better *relate* himself to a statue, than suffer his thoughts to pass in smother. *Bacon.*

Though capable it be not of inherent holiness, yet it is often *relative*. *Holyday.*

'Tis an evil dutifulness in friends and *relatives* to suffer one to perish without reproof. *Taylor.*

Here I could frequent

With worship place by place, where he vouchsafed Presence divine; and to my sons *relate*. *Milton.*

Her husband, the *relater*, she preferred

Before the angel. *Milton's Paradise Lost.*

*Relations* dear, and all the charities

Of father, son, and brother, first were known.

*Milton.*

We shall rather perform good offices unto truth, than any disservice unto their *relators*. *Brown.*

Under this stone lies virtue, youth,

Unblemished probity and truth;

Just unto all *relations* known,

*Waller.*

A worthy patriot, pious son.  
All those things that seem so foul and disagreeable in nature are not really so in themselves, but only *relatively*. *More.*

Confining our care either to ourselves and *relatives*.

*Fell.*

The drama presents to view, what the poem only does *relate*. *Dryden.*

I have been importuned to make some observations on this art, in *relation* to its agreement with poetry. *Id.*

Be kindred and *relation* laid aside,  
And honour's cause by laws of honour tried. *Id.*

All negative or privative words *relate* to positive ideas, and signify their absence. *Locke.*

*Relation* consists in the consideration and comparing of one idea with another. *Id.*

Not only simple ideas and substances, but modes are positive beings; though the parts of which they consist are very often *relative* one to another. *Id.*

When the mind so considers one thing that it sets it by another, and carries its own view from one to the other, this is *relation* and respect; and the denominations given to positive things, intimating that respect, are *relatives*. *Id.*

As other courts demanded the execution of persons dead in law; this gave the last orders *relating* to those dead in reason. *Tatler.*

Are we not to pity and supply the poor, though they have no *relation* to us? No *relation*! that cannot be: the gospel stiles them all our brethren; nay, they have a nearer *relation* to us, our fellow-members; and both these from their *relation* to our Saviour himself, who calls them his brethren. *Sprat.*

These being the greatest good or the greatest evil, either absolutely so in themselves, or *relatively* so to us; it is therefore good to be zealously affected for the one against the other. *Id.*



In an historical *relation*, we use terms that are most proper. *Burnet's Theory of the Earth.*

The ecclesiastical, as well as the civil governour, has cause to pursue the same methods of confirming himself; the grounds of government being founded upon the same bottom of nature in both, though the circumstances and *relative* considerations of the persons may differ. *South.*

So far as service imports duty and subjection, all created beings bear the necessary *relation* of servants to God. *Id.*

The author of a just fable must please more than the writer of an historical *relation*. *Dennis.*

Wholesome and unwholesome are *relative*, not real qualities. *Arbutnot on Aliments.*

Avails thee not,

To whom *related*, or by whom begot:

A heap of dust alone remains. *Pope.*

The best English historian, when his style grows antiquated, will be only considered as a tedious *relater* of facts. *Swift.*

A she-cousin, of a good family and small fortune, passed months among all her *relations*. *Id.*

Consider the absolute affections of any being as it is in itself, before you consider it *relatively* or survey the various *relations* in which it stands to other beings. *Watts.*

Our necessary *relations* to a family, oblige all to use their reasoning powers upon a thousand occasions. *Id.*

Dependants, friends, *relations*,

Savaged by woe, forget the tender tie. *Thomson.*

Our intercession is made an exercise of love and care for those amongst whom our lot is fallen, or who belong to us in a nearer *relation*: it then becomes the greatest benefit to ourselves, and produces its best effects on our own hearts. *Law.*

Of the eternal *relations* and fitnesses of things we know nothing; all that we know of truth and falsehood is, that our constitution determines us in some cases to believe, in others to disbelieve. *Beattie.*

RELATIVE PRONOUNS, in grammar, are those which answer to some other word foregoing, called the antecedent; such are the Latin pronouns *qui, quæ, quod, &c.*: in English, *who, which, what, &c.* The word answering to these relatives is often understood, as, I know whom you mean, for I know the person whom you mean.

RELAX, *v. a. & v. n.* } Lat. *relaxo*. To  
RELAXATION, *n. s.* } slacken; to make  
less tense; remit; ease; to be mild; remiss:  
the noun-substantive corresponding.

They childishly granted, by common consent of their whole senate, under their own seal, a *relaxation* to one Bertelier, whom the eldership had excommunicated. *Hooker.*

The sinews, when the southern wind bloweth, are more *relaxed*. *Bacon's Natural History.*

Cold sweats are many times mortal; for that they come by a *relaxation* or forsaking of the spirits. *Bacon.*

Adam, amazed,

Astonished stood, and black, while horror chill  
Ran through his veins, and all his joints *relax'd*. *Milton.*

It served not to *relax* their serried files. *Id.*

The sea is not higher than the land, as some imagined the sea stood upon heap higher than the shore; and at the deluge, a *relaxation* being made, it overflowed the land. *Burnet.*

In the book of games and diversions, the reader's mind may be supposed to be *relaxed*. *Addison's Spectator.*

As God has not so devoted our bodies to toil, but that he allows us some recreation; so doubtless he indulges the same *relaxation* to our minds.

*Government of the Tongue.*

If in some regards she chose

To curb poor Paulo in too close;

In others she *relaxed* again,

And governed with a looser rein. *Prior.*

Many who live healthy in a dry air, fall into all the diseases that depend upon *relaxation* in a moist one. *Arbutnot.*

The statute of mortmain was at several times *relaxed* by the legislature. *Swift.*

The *relaxation* of the statute of mortmain is one of the reasons which gives the bishop terrible apprehensions of popery coming on us. *Id.*

Nor praise *relax*, nor difficulty fright.

*Vanity of Wishes.*

RELAY, *n. s.* Fr. *relais*. Horses on the road to relieve others.

RELEASE, *v. a.* Fr. *relascher, relaxer*, of Lat. *relaxo*. To set free from confinement, servitude, pain, or penalty; free from obligation; quit; let go; relax: the noun-substantive corresponding.

Every creditor that lendeth aught unto his neighbour shall *release* it. *Deuteronomy.*

The king made a great feast, and made a *release* to the provinces, and gave gifts. *Esther ii. 18.*

Pilate said, Whom will ye that I *release* unto you? *Matthew.*

It may not seem hard, if in cases of necessity, certain profitable ordinances sometimes be *released*, rather than all men always strictly bound to the general rigour thereof. *Hooker.*

The king would not have one penny abated, of what had been granted by parliament; because it might encourage other countries to pray the like *release* or mitigation. *Bacon.*

Too secure, because from death *released* some days. *Milton.*

You *released* his courage, and set free

A valour fatal to the enemy. *Dryden.*

Why should a reasonable man put it into the power of fortune to make him miserable, when his ancestors have taken care to *release* him from her? *Id.*

He had been base, had he *released* his right,  
For such an empire none but kings should fight. *Id.*

O fatal search! in which the lab'ring mind,  
Still pressed with weight of woe, still hopes to find  
A shadow of delight, a dream of peace,  
From years of pain, one moment of *release*. *Prior.*

If solitude succeed to grief,

*Release* from pain is slight relief;

The vacant bosom's wilderness

Might thank the pang that made it less. *Byron.*

RELEASE, in law, is a discharge or conveyance of a man's right in lands or tenements, to another that hath some former estate in possession. The words generally used therein are, '*remised, released, and for ever quit-claimed.*' And these releases may enure, either, 1. By way of enlarging an estate, as, if there be tenant for life or years, remainder to another in fee, and he in remainder releases all his right to the particular tenant and his heirs, this gives him the estate in fee. But in this case the releassee must be in possession of some estate for the release to work upon; for, if there be a lessee for years, and, before he enters and is in possession, the lessor releases

to him all his right in the reversion, such release is void for want of possession in the relesee. 2. By way of passing an estate, as, when one of two coparceners releaseth all his right to the other, this passeth the fee-simple of the whole. In both these cases there must be a privity of estate between the releasor and relesee; that is, one of their estates must be so related to the other as to make but one and the same estate in law. 3. By way of passing a right, as if a man be disseised, and releaseth to his disseisor all his right; hereby the disseisor acquires a new right, which changes the quality of his estate, and renders that lawful which before was tortious. 4. By way of extinguishment: as if my tenant for life makes a lease to A for life, remainders to B and his heirs, and I release to A; this extinguishes my right to the reversion, and shall enure to the advantage of B's remainder as well as of A's particular estate. 5. By way of entry and feoffment: as if there be two joint disseisors, and the disseisee releases to one of them, he shall be sole seised, and shall keep out his former companion; which is the same in effect as if the disseisee had entered, and thereby put an end to the disseisin, and afterwards had enfeoffed one of the disseisors in fee. When a man has in himself the possession of lands, he must at the common law convey the freehold by feoffment and livery, which makes a notoriety in the country: but if a man has only a right or a future interest he may convey that right or interest by a mere release to him that is in possession of the land: for the occupancy of the relesee is a matter of sufficient notoriety already.

**RELEGATION**, *n. s.* Fr. *relegation*; Lat. *relegatio*. Exile; judicial banishment.

According to the civil law, the extraordinary punishment of adultery was deportation or *relegation*.  
*Ayliffe.*

**RELENT**, *v. n. & v. a.* } Fr. *ralentir*. To  
**RELENTLESS**, *adj.* } soften; grow less  
rigid or hard; melt; as a verb neuter, to  
slacken; remit; mollify, but rarely used: the  
adjective corresponds with the verb active.

I have marked in you a *relenting* truly, and a  
slackening of the main career, you had so notably be-  
gun, and almost performed.  
*Sidney.*

Apace he shot, and yet he fled apace,  
And oftentimes he would *relent* his pace,  
That him his foe more fiercely should pursue.  
*Spenser.*

Can you behold  
My tears, and not once *relent*?

*Shakspeare. Henry VI.*

In some houses, sweetmeats will *relent* more than  
in others.  
*Bacon.*

Crows seem to call upon rain, which is but the  
comfort they seem to receive in the *relenting* of the  
air.  
*Id.*

The workmen let glass cool by degrees in such *re-*  
*lentings* of fire, as they call their *nealing* heats, lest  
it should shiver in pieces by a violent succeeding of  
air.  
*Digby on Bodies.*

Undoubtedly he will *relent* and turn  
From his displeasure.  
*Milton.*

Only in destroying, I find ease  
To my *relentless* thoughts.  
*Id. Paradise Lost.*

Salt of tartar brought to fusion, and placed in a  
cellar, will in a few minutes begin to *relent*, and  
have its surface softened by the imbibed moisture of

the air, wherein, if it be left long, it will totally be  
dissolved.  
*Boyle.*

Why should the weeping hero now  
*Relentless* to their wishes prove?  
*Prior.*

All nature mourns, the skies *relent* in showers,  
Hush'd are the birds, and closed the drooping flow'rs;  
If Delia smile, the flowers begin to spring.  
The skies to brighten, and the birds to sing.  
*Pope.*

He sung, and hell consented  
To hear the poet's prayer;  
Stern Prosperine *relented*,  
And gave him back the fair.  
*Id.*

**RELHAM** (Richard), F.R.S. and L.S., a re-  
spectable divine and naturalist, was educated at  
Cambridge, and became a fellow of King's Col-  
lege. In 1791 he obtained the rectory of Hun-  
ningsby, in Lincolnshire. His works are, *Flora*  
*Cantabrigensis*, in which he describes his dis-  
covery of a new species of lichen and of the  
*athamanta libanotis*; and *Tacitus de Moribus*  
*Germanorum et de Vita Agricola*, 8vo.

**REL'ANCE**, *n. s.* From **RELY**, which see.  
**REL'IC**, or } Fr. *relique*; Lat. *reliquia*.  
**REL'ICK**, *n. s.* } Strictly that which remains;  
**REL'ICLY**, *adv.* } that which is left after the  
loss or decay of the rest: often applied to the  
body after death, and to any thing kept as a re-  
ligious memento.

Up dreary dame of darkness queen,  
Go gather up the *reliques* of thy race,  
Or else go them avenge.  
*Spenser.*  
The fragments, scraps; the bits, and greasy re-  
*liques*,  
Of her o'createn faith are bound to Diomedes.  
*Shakspeare.*

Thrifty wench scrapes kitchen stuff,  
And barrelling the droppings and the snuff  
Of wasting candles, which in thirty year,  
*Relichly* kept, perhaps buys wedding cheer. *Donne.*  
What needs my Shakspeare for his honoured  
bones,

The labour of an age in piled stones?  
Or that his hallowed *reliques* should be hid  
Under a starrypointed pyramid?  
*Milton.*

Nor death itself can wholly wash their stains,  
But long contracted filth even in the soul remains;  
The *relics* of inveterate vice they wear,  
And spots of sin.  
*Dryden's Æneis.*

This church is very rich in *relics*; among the rest,  
they show a fragment of Thomas à Becket, as indeed  
there are very few treasures of *relics* in Italy that  
have not a tooth or a bone of this saint.

*Addison on Italy.*

Shall our *relics* second birth receive?  
Sleep we to wake, and only die to live?  
*Prior.*  
Thy *relics*, Rowe, to this fair shrine we trust,  
And sacred place by Dryden's awful dust;  
Beneath a rude and nameless stone he lies,  
To which thy tomb shall guide enquiring eyes.  
*Pope.*

**RELICS**, in the Romish church, the remains  
of the bodies or clothes of saints or martyrs,  
and the instruments by which they were put to  
death, devoutly preserved, in honor of their me-  
mory: revered, and carried in procession. The  
respect which was due to the martyrs and teachers  
of the Christian faith in a few ages increased  
almost to adoration. Relics, therefore, were, and  
still are preserved on the altars of the Romanists  
whereon mass is celebrated. The city of Co-  
logne was famous for its relics. Many precious  
relics were also discovered and exposed to ridi-



cule in England, upon abolition of the monasteries; such as the parings of St. Edmund's toes, the girdle of the Virgin Mary, &c. The honoring the relics of saints, on which the church of Rome afterwards founded the superstitious and lucrative use of them, as objects of devotion, as a kind of charms or amulets, principally appears to have originated in the very ancient custom of assembling at the cemeteries or burying-places of the Christian martyrs, for the purpose of commemorating them, and of performing divine worship. The practice of depositing relics of saints and martyrs under the altars in churches, was at last thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople in Trullo ordained, that those altars should be demolished under which there were found no relics. The rage for procuring relics for this and similar purposes became so excessive that, in A. D. 300, Theodosius the Great was obliged to pass a law, forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics. Such was the origin of that respect for sacred relics which was afterwards perverted, and became the occasion of innumerable processions, pilgrimages, &c. In the end of the ninth century, it was not sufficient to reverence departed saints, and to confide in their intercessions and succours, to believe them endowed with a power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their carcases were laid, were treated with veneration, and supposed to retain the virtue of healing disorders both of body and mind, and of defending such as possessed them against the assaults and devices of the devil. In consequence of this, a new and lucrative trade was opened both in Europe and in the east. Public credulity was imposed upon, and relics of saints were multiplied without number; while the Greeks found a rich prey in the superstition of the Latin relic-hunters. The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they profess to honor God, who, they say, has often wrought very extraordinary miracles by them. Relics are forbidden to be used or brought into England by several statutes; and justices of peace are empowered to search houses for popish relics, which, when found, are to be defaced and burnt, &c.

**RELICT**, *n. s.* Old Fr. *relicte*; Lat. *relicta*. A widow; a wife desolate by the death of her husband.

If the fathers and husbands were of the household of faith, then certainly their *relicts* and children cannot be strangers in this household.

*Sprat's Sermons.*

Chaste *relict*!

Honoured on earth, and worthy of the love  
Of such a spouse as now resides above. *Garth.*

**RELIEF** (Relevamen; in Domesday, Relevatio, Relevium), signifies a certain sum of money,

which the tenant holding by knight's service, grand serjeantry, or other tenure (for which homage or legal service is due), and being a full age at the death of his ancestor, paid at his entrance.

**RELIEF, CHURCH OF, OR RELIEF, PRESBYTERIAN**, a set of Presbyterians, in Scotland, who differ from the established church only as to the submission to the law of patronage. See **AVOWSON**, **PATRONAGE**, and **PRESENTATION**. Many violent settlements, as they are called, of unpopular clergymen in various parishes in Scotland, had repeatedly taken place, in consequence of the rigorous exercise of the law of patronage, which was always a very unpopular measure among strict Presbyterians; and some of these presentees had been so exceedingly unpopular that they were obliged to be settled in their churches and benefices by the force of military power. Grievances of this kind had repeatedly taken place, and been often complained of, before any attempt was made for relief from them, till 1752; when the Rev. Mr. Thomas Gillespie, minister of Gamock, in Fifeshire, was deposed by the General Assembly of the Church of Scotland, and for no other fault, but merely, from a scruple of conscience, refusing to have any hand in a violent settlement of this kind, where the presentee was to be settled in opposition to the inclination of the parishioners. This disobedience to the supreme ecclesiastical court was punished with a formal and solemn deposition. Mr. Gillespie was soon after joined in communion by Mr. Thomas Boston of Jedburgh, and several other clergymen of the Church of Scotland, particularly the Rev. James Baine, minister of Paisley, who was settled in a relief church of Edinburgh; all of whom differed from the established church in nothing but the rigorous exercise of the law of patronage, which the church holds to be lawful and expedient, and their opponents to be highly criminal. On this principle these dissenting clergymen constituted themselves into a society, with Presbyterian powers, under the name of the Presbytery of Relief; and being soon followed by great numbers of people, who considered patronage as a piece of unjustifiable ecclesiastical, or rather civil tyranny, imposed on the church of Scotland by a tory party in the reign of queen Anne, merely to be avenged of the Presbyterian Whigs for their zeal against the house of Stuart; they, in a few years, erected churches of Relief (meaning thereby relief from the oppression of patronage) in a great number of parishes throughout Scotland. For farther particulars respecting this sect, we refer the reader to a treatise entitled *Historical Sketches of the Church*, published in 1774, by the Rev. James Smith, who succeeded Mr. Gillespie in the Relief Church at Dunfermline, but who afterwards returned to the established church, and died minister of a chapel in connexion with the establishment in Dundee.

**RELIEVE**, *v. a.*

**RELIEVABLE**, *adj.*

**RELIEF**, *n. s.*

**RELIEVER**, *n. s.*

**RELIEVO**.

Fr. *relief*, *reliever*; Span.

*relievar*; Ital. *relievo*; Lat.

*relevo*. To raise up; re-

vive; support; succor;

ease; free from pain, or

painful duty; hence change a military guard; to

right legally; recommend or set off by interposition: the adjective and noun substantives corresponding: *relievo* is (from the Italian) the prominence of a figure or picture.

For this *relief*, much thanks; 'tis bitter cold,  
And I am sick at heart. *Shakespeare. Hamlet.*  
Honest soldier, who hath *relieved* you?  
—Bernardo has my place. Give you good night.

*Shakespeare.*  
Thoughts in my unquiet breast are risen,  
Tending to some *relief* of our extremes. *Milton.*  
Neither can they, as to reparation, hold plea of  
things, wherein the party is *relievable* by common  
law. *Hale.*

Parallels, or like relations, alternately *relieve* each  
other; when neither will pass asunder, yet are they  
plausible together. *Browne.*

He found his designed present would be a *relief*,  
and then he thought it an impertinence to consider  
what it could be called besides. *Fell.*

So should we make our death a glad *relief*  
From future shame. *Dryden's Knight's Tale.*  
A convex mirror makes the objects in the middle  
come out from the superficies: the painter must do  
so in respect of the lights and shadows of his figures,  
to give them more *relievo* and more strength.

*Dryden.*  
From thy growing store  
Now lend assistance, and *relieve* the poor;  
A pittance of thy land will set him free. *Id.*  
*Relieve* the sentries that have watched all night.  
*Id.*

As the great lamp of day,  
Through different regions does his course pursue,  
And leaves one world but to revive a new;  
While, by a pleasing change, the queen of night  
*Relieves* his lustre with a milder light. *Stepney.*

The figures of many ancient coins rise up in a  
much more beautiful *relief* than those on the modern;  
the face sinking by degrees in the several declensions  
of the empire, till about Constantine's time, it lies  
almost even with the surface of the medal.

*Addison.*  
Since the inculcating precept upon precept will  
prove tiresome, the poet must not encumber his  
poem with too much business; but sometimes *relieve*  
the subject with a moral reflection. *Id.*

He is the protector of his weakness, and the *re-*  
*liever* of his wants. *Rogers's Sermon.*

Not with such majesty, such bold *relief*,  
The forms august of kings, or conquering chief,  
E'er swelled on marble, as in verse have shined,  
In polished verse, the manners, and the mind.

*Pope.*  
To *RELIEVE* THE SENTRIES is to put fresh  
men upon that duty from the guard, which is  
generally done every two hours, by a corporal  
who attends the relief; to see that the proper  
orders are delivered to the soldier who *relieves*.

To *RELIEVE* THE TRENCHES is to relieve the  
guard of the trenches, by appointing those for  
that duty who have been there before.

*RELIEVO*, or *RELIEF*, in sculpture, &c., is the  
projecture of a figure from the ground or plane  
on which it is formed; whether that figure be  
cut with the chisel, moulded, or cast. There  
are three kinds or degrees of *relievo*, viz. alto,  
basso, and demi-*relievo*. The alto *relievo*, called  
also *haut-relief*, or high *relievo*, is when the  
figure is formed after nature, and projects as  
much as the life. Basso *relievo*, bass-*relief*, or  
low *relievo*, is when the work is raised a little  
from the ground, as in medals, and the frontis-

pieces of buildings; and particularly in the his-  
tories, festoons, foliages, and other ornaments of  
friezes. Demi *relievo* is when one half of the  
figure rises from the plane. When, in a basso-  
*relievo*, there are parts that stand clear out, de-  
tached from the rest, the work is called a demi-  
basso. In architecture, the *relievo* of the  
ornaments ought always to be proportioned to  
the magnitude of the building it adorns, and to  
the distance at which it is to be viewed.

*RELIEVO*, or *RELIEF*, in painting, is the de-  
gree of boldness with which the figures seem, at  
a due distance, to stand out from the ground of  
the painting. The *relievo* depends much upon  
the depth of the shadow, and the strength of the  
light; or on the height of the different colors,  
bordering upon one another; and particularly  
on the difference of the color of the figure from  
that of the ground; thus, when the light is so  
disposed as to make the nearest part of the  
figure advance, and is well diffused on the  
masses, yet insensibly diminishing, and termin-  
ating in a large spacious shadow, brought off  
insensibly, the *relievo* is said to be bold, and  
the clear obscure well understood.

*RELIGHT*, *v. a.* Re and light. To light  
anew.

His power can heal me, and *relight* my eye. *Pope.*

*RELIG'ION*, *n. s.* } Fr. *religion*; Lat.

*RELIG'IOUS*, *adj. & n. s.* } *religio*. See below.

*RELIG'IOUSLY*, *adv.* } Virtue, as founded  
upon piety and the expectation of future rewards  
and punishments; a system of revealed faith and  
worship: religionist, a bigot; a religious per-  
son: the adjective and adverb corresponding in  
sense with religion: religious is also used for  
exact; strict: and, as a noun substantive, for a  
man professedly devoted to religion.

It is a matter of sound consequence, that all  
duties are by so much the better performed, by how  
much the men are more *religious*, from whose abili-  
ties the same proceed. *Hooker.*

When holy and devout *religious* christians  
Are at their beads, 'tis hard to draw them from  
thence;

So sweet is zealous contemplation! *Shakespeare.*  
These are their brethren whom you Goths behold  
Alive and dead, and for their brethren slain  
*Religiously* they ask a sacrifice. *Id.*

The privileges, justly due to the members of the  
two houses and their attendants, are *religiously* to be  
maintained. *Bacon.*

For, who will have his work his wished end to  
win,

Let him with hearty prayer *religiously* begin. *Drayton.*

He that is void of fear, may soon be just,  
And no *religion* binds men to be traitors.

*Ben Jonson.*

He God doth late and early pray,  
More of his grace than gifts to lend;

And entertains the harmless day  
With a *religious* book or friend. *Wotton.*

Certain fryars and *religious* men were moved with  
some zeal, to draw the people to the christian faith.

*Abbot.*  
Equity in law is the same that spirit is in *religion*,  
what every one pleases to make it: sometimes they  
go according to conscience, sometimes according to  
law, sometimes according to the rule of court.

*Sel en.*



By *religion*, I mean that general habit of reverence towards the divine nature, whereby we are enabled and inclined to worship and serve God after such a manner as we conceive most agreeable to his will, so as to procure his favour and blessing.

*Wilkins.*

One spake much of right and wrong.  
Of justice, of *religion*, truth, and peace  
And judgment from above.

*Milton.*

Their lives

*Religious* titled them the sons of God.

*Id.*

The christian *religion*, rightly understood, is the deepest and choicest piece of philosophy that is.

*More.*

If we consider it as directed against God, it is a breach of *religion*; if as to men, it is an offence against morality.

*Smith.*

France has vast numbers of ecclesiasticks, secular and *religious*.

*Addison's State of the War.*

What the protestants would call a fanatick is in the Roman church a *religious* of such an order: as an English merchant in Lisbon, after some great disappointments in the world, resolved to turn capuchin.

*Addison.*

By her informed, we best *religion* learn,  
Its glorious object by her aid discern.

*Blackmore.*

The lawfulness of taking oaths may be revealed to the quakers, who then will stand upon as good a foot for preferment as any other subject; under such a motley administration, what pullings and hawlings, what a zeal and bias there will be in each *religionist* to advance his own tribe, and depress the others.

*Swift.*

*Religion* or virtue, in a large sense, includes duty to God and our neighbour; but, in a proper sense, virtue signifies duty towards men, and *religion* duty to God.

*Watts.*

Her family has the same regulation as a *religious* house, and all its orders tend to the support of a constant regular devotion.

*Law.*

But I am staggered when I consider that a case may happen in which the established *religion* may be the *religion* of a minority of the people, that minority, at the same time, possessing a majority of the property, out of which the ministers of the establishment are to be paid.

*Bp. Watson.*

**RELIGION.** Religion is, according to Cicero, derived from relegere, to reconsider; but according to Servius, and most modern grammarians, from religare, to bind fast. The reason assigned by the Roman orator for deducing the term from relego is given in these words, 'qui autem omnia, quæ ad cultum deorum pertinerent, diligenter retractarent, et tanquam relegerent, sunt dicti religiosi ex relegendo.' The reason given by Servius for his derivation of the word is 'quod mentem religio religet.' If Cicero's etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of the gods; but according to the other derivation, which we prefer, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. Religion is sometimes distinguished from theology, in that the former chiefly regards a number of practical duties, and the latter a system of doctrinal truths. But theology, fully considered, embraces both doctrine and practice. Mankind are distinguished from the brutal tribes, and elevated to a higher rank, by the rational and moral faculties with which they are endowed; but they are still more widely distin-

guished from the inferior creation, and are highly exalted above them, by being made capable of religious notions and sentiments. The slightest knowledge of history is sufficient to inform us that religion has ever had a powerful influence in moulding the sentiments and manners of men. It has sometimes dignified, and sometimes degraded, the human character. In one region or age it has been favorable to civilisation and refinement; in another it has occasionally cramped the genius, depraved the minds, and deformed the morals of men. The varieties of religion in this general view of the term are almost innumerable; and the members of every distinct sect must view all who differ from them as more or less mistaken with respect to the most important concerns of man; wherever, however, human society consists, we are certain of finding religious opinions and sentiments. The great variety of religions that have been established among mankind may be reduced to four classes, viz. the Jewish, the Christian, the Pagan, and the Mahometan.

The first two claim our attention as the two divisions of Revealed Theology. See THEOLOGY. The last two are treated of in this work under the articles POLYTHEISM and MAHOMETANISM.

RELIN'QUISH, *v. a.* & *Lat. relinquere.*

RELIN'QUISHMENT, *n. s.* } forsake; abandon; leave; desert: the noun substantive corresponding.

Government or ceremonies, or whatsoever it is which is popish, away with it: this is the thing they require in us, the utter *relinquishment* of all that is popish.

*Hobbs.*

The English colonies grew poor and weak, though the English lords grew rich and mighty; for they placed Irish tenants upon the lands *relinquished* by the English.

*Dorin.*

The habitation there was utterly *relinquished*.

*Albat.*

The ground of God's sole property in any thing is, the return of it made by man to God; by which act he *relinquishes* and delivers back to God all he is right to the use of that thing, which before had been freely granted him by God.

*South's Sermon.*

That natural tenderness of conscience which must first create in the soul a sense of sin, and thence produce a sorrow for it, and at length come a *relinquishment* of it, is took away by a customary repeated course of sinning.

*South.*

REL'ISH, *n. s., v. a., & Lat. relerecher*, to like. REL'ISHABLE. [*v. n.*] again. Minsheu and Skinner. Taste; the effect of any thing on the palate; used particularly of a pleasing taste; liking; delight; sense: to relish is, to give a taste; to taste; have a liking; have a pleasing taste or flavor; give pleasure.

'The king-becoming graces'

As justice, verity, temperance, stableness,

Devotion, patience, courage, fortitude;

I have no *relish* of them. *Shakespeare. Macbeth.*

I love the people;

Though it do well, I do not *relish* well

Their loud applause. *Shakespeare.*

Had I been the finder-out of this secret, it would not have *relished* among my other discredits. *Id.*

The ivory feet of tables were carved into the shape of lions, without which, their greatest dainties would not *relish* to their palates.

*Hakewill on Providence.*

Much pleasure we have lost, while we abstained  
From this delightful fruit, nor known till now  
True *relish*, tasting. *Milton.*

How will dissenting brethren *relish* it?

What will malignants say? *Hudibras.*

Under sharp, sweet, and sour, are abundance of  
immediate peculiar *relishes* or tastes, which expe-  
rienced palates can easily discern. *Boyle on Colours.*

On smoaking lard they dine;

A sav'ry bit that served to *relish* wine. *Dryden.*

Could we suppose their *relishes* as different there as  
here, yet the manna in heaven suits every palate.

*Locke.*

We have such a *relish* for faction, as to have lost  
that of wit. *Addison's Freeholder.*

Some hidden seeds of goodness and knowledge  
give him a *relish* of such reflections as improve the  
mind, and make the heart better. *Addison.*

When liberty is gone,

Life grows insipid, and has lost its *relish*. *Id.*

A theory which, how much soever it may *relish* of  
wit and invention, hath no foundation in nature.

*Woodward.*

He knows how to prize his advantages, and *relish*  
the honours which he enjoys. *Atterbury.*

It preserves some *relish* of old writing. *Pope.*

The pleasure of the proprietor, to whom things be-  
come familiar, depends, in a great measure, upon  
the *relish* of the spectator. *Seed.*

You are to nourish your spirit with pious readings,  
and holy meditations, with watching, fastings, and  
prayers, that you may taste, and *relish*, and desire  
that eternal state which is to begin when this life  
ends. *Law.*

Men of nice palates would not *relish* Aristotle, as  
drest up by the schoolmen. *Baker.*

RELIVE', *v. n.* Re and live. To revive; to  
live anew. Not used.

The thing on earth, which is of most avail,  
Any virtue's branch and beauty's bud,  
*Reliven* not from any good. *Spenser.*

RELOVE', *v. a.* Re and love. To love in  
return. Not used.

To own for him so familiar and levelling an af-  
fection as love, much more to expect to be *reloved* by  
him, were not the least saucy presumption man could  
be guilty of, did not his own commandments make it  
a duty. *Boyle.*

RELUCENT, *adj.* Lat. *relucens*. Shining;  
transparent; pellucid.

In brighter mazes, the *relucens* stream  
Plays o'er the mead. *Thomson's Summer.*

RELUCT', *v. a.* Latin *reluctor*. To

RELUCT'ANCE, or

RELUCT'ANCY, *n. s.* struggle again or hard-

RELUCT'ANT, *adj.* ly: the noun-substan-

RELUCT'ATE, *v. n.* tive means repugnance;

RELUCT'ATION, *n. s.* resistance; unwilling-

ness: reluctant; unwill-  
ing: reluctate, to resist; struggle against.

The king prevailed with the prince, though not  
without some *reluctation*. *Bacon's Henry VII.*

Adam's sin, or the curse upon it, did not deprive  
him of his rule, but left the reatures to a rebellion  
or *reluctation*. *Bacon.*

We, with studied mixtures, force our *relucting*  
appetites, and, with all the spells of epicurism, con-  
jure them up, that we may lay them again.

*Decay of Piety.*

In violation of God's patrimony, the first sacrilege  
is looked upon with some horror, and men devise  
colours to delude their *reluctating* consciences; but,  
when they have once made the breach, their scrupu-  
losity soon retires. *Id.*

It savours

*Reluctance* against God, and his just yoke  
Laid on our necks. *Milton.*

*Reluctant*; but in vain! a greater power  
Now ruled him. *Id. Paradise Lost.*

A little more weight added to the lower of the  
marbles, is able to surmount their *reluctancy* to sepa-  
ration, notwithstanding the supposed danger of  
thereby introducing a vacuum. *Boyle.*

Bear witness, heaven, with what *reluctancy*  
Her helpless innocence I doom to die. *Dryden.*

Many hard stages of discipline must he pass  
through, before he can subdue the *reluctances* of his  
corruption. *Rogers.*

How few would be at the pains of acquiring such  
an habit, and of conquering all the *reluctancies* and  
difficulties that lay in the way towards virtue.

*Atterbury.*

Some refuge in the muse's art I found;

*Reluctant* now I touched the trembling string.

Bereft of him who taught me how to sing. *Tickel.*

If therefore you find in yourself a secret disincli-  
nation to any particular action or duty, and the mind  
begins to cast about for excuses and reasons to jus-  
tify the neglect of it,—consider the matter well: go  
to the bottom of that *reluctance*; and search out  
what it is that gives the mind this aversion to it.

*Mason.*

RELUME', *v. a.* } To light anew; rekin-  
RELUMINE. } dle.

Once put out thy light;

I know not where is that Promethean heat,

That can thy light *relumine*. *Shakspeare. Othello.*

*Relumine* her ancient light, nor kindle new. *Pope.*

RELY', *v. n.* } Re and lie. To lean

REL'ANCE, *n. s.* } upon with confidence; put  
trust in; depend upon; with *on*; the noun-sub-  
stantive corresponding.

His days and times are past,

And my *reliance* on his fracted dates

Has smit my credit. *Shakspeare. Timon.*

Thus Solon to Pisistratus replied,

Demanded, on what succour he *relied*,

When with so few he boldly did engage?

He said he took his courage from his age.

*Denham.*

Go in thy native innocence! *rely*

On what thou hast of virtue; summon all!

For God towards thee has done his part, do thine.

*Milton.*

Egypt does not on the clouds *rely*,

But to the Nile owes more than to the sky. *Waller.*

Fear *relies* upon a natural love of ourselves, and is  
complicated with a necessary desire of our own pre-  
servation. *Tillotson.*

Such variety of arguments only distract the under-  
standing that *relies* on them. *Locke.*

Though reason is not to be *relied upon* as univer-  
sally sufficient to direct us what to do; yet it is ge-  
nerally to be *relied upon* and obeyed, where it tells  
us what we are not to do. *South.*

That pellucid gelatinous substance, which he  
pitches upon with so great *reliance* and positiveness,  
is chiefly of animal constitution. *Woodward.*

They afforded a sufficient conviction of this truth,  
and a firm *reliance* on the promises contained in it.

*Rogers.*

No prince can ever *rely* on the fidelity of that man  
who is a rebel to his Creator. *Id.*

The pope was become a party in the cause, and  
could not be *relied upon* for a decision. *Atterbury.*

Resignation in death, and *reliance* on the divine  
mercies, give comfort to the friends of the dying.

*Clarissa.*



REMAIN', *v. n., v. a. & n. s.* } Lat. *remaneo*.  
 REMAIN'DER, *adj. & n. s.* } To be left out  
 of a larger quantity or number; continue; not  
 to be comprised: to await; be left to: as a noun-  
 substantive, relic; memento; the body as left  
 by the soul (generally used in the plural): re-  
 mainder, refuse left; that which is left; rem-  
 nant: in law, the last chance of inheritance.

Bake that which ye will bake to-day; and that  
 which remaineth over lay up until the morning.

*Exodus xvi. 23.*

That that remains shall be buried in death.

*Job xxvii. 15.*

If what you have heard shall remain in you, ye  
 shall continue in the Son.

*1 John ii. 24.*

Such end had the kid; for he would weaned be  
 Of craft, coloured with simplicity;  
 And such end, pardie, does all them remain  
 That of such falsers friendship shall be fain.

*Spenser.*

Now somewhat sing, whose endless souvenance  
 Among the shepherds may for aye remain.

*Id.*

A most miraculous work in this good king,  
 Which often since my here remain in England,  
 I've seen him do.

*Shakespeare. Macbeth.*

His brain

Is as dry as the remainder bisket

After a voyage.

*Id. As You Like It.*

The gods protect you,

And bless the good remainders of the court!

*Shakespeare.*

Shew us

The poor remainder of Andronicus.

*Id.*

A fine is levied to grant a reversion or remainder,  
 expectant upon a lease that yieldeth no rent.

*Bacon.*

I: may well employ the remainder of their lives to  
 perform it to purpose, I mean the work of evangeli-  
 cal obedience.

*Hammond.*

Mahomet's crescent by our feuds encreast,  
 Blasted the learned remainders of the East.

*Denham.*

The easier conquest now

Remains thee, aided by this host of friends,

Back on thy foes more glorious to return.

*Milton.*

He for the time remained stupidly good.

*Id.*

Childless thou art, childless remain.

*Id.*

There are two restraints which God hath put upon  
 human nature, shame and fear; shame is the weaker,  
 and hath place only in those in whom there are some  
 remainders of virtue.

*Tillotson.*

What madness moves you, matrons, to destroy

The last remainders of unhappy Troy!

*Dryden.*

That a father may have some power over his chil-  
 dren is easily granted; but that an elder brother has  
 so over his brethren remains to be proved.

*Locke.*

Could bare ingratitude have made any one so  
 diabolical, had not cruelty come in as a second to  
 its assistance, and cleared the villain's breast of all  
 remainders of humanity!

*South.*

If he, to whom ten talents were committed, has  
 squandered away five, he is concerned to make a  
 double improvement of the remainder.

*Rogers.*

If these decoctions be repeated till the water comes  
 off clear, the remainder yields no salt.

*Arbutnot.*

I grieve with the old, for so many additional in-  
 conveniences, more than their small remain of life  
 seemed destined to undergo.

*Pope.*

But fowls obscene dismembered his remains,

And dogs had torn him.

*Id. Odyssey.*

Of six millions raised every year, for the service of  
 the publick, one third is intercepted through the  
 several subordinations of artful men in office, before  
 the remainder is applied to the proper use.

*Swift.*

REMAINDER, in law, is an estate limited in  
 lands, tenements, or rents, to be enjoyed after  
 the expiration of another particular estate. As  
 if a man seised in fee simple grants lands  
 to A for twenty years, and, after the determina-  
 tion of the said term, then to B and his heirs for  
 ever: here the former is tenant for years, re-  
 mainder to the latter in fee. In the first place,  
 an estate for years is created out of the fee, and  
 given to A, and the residue and the remainder  
 of it is given to B. Both their interests are in  
 fact only one estate; the present term of years,  
 and the remainder afterwards, when added to-  
 gether, being equal only to one estate in fee.  
 Blackstone.

The word remainder is no term of art, nor is it  
 necessary in passing a remainder. Any words  
 sufficient to show the intent of the party, will  
 create a remainder; because such estates take  
 their denomination of remainder from the man-  
 ner of their existence after they are limited. See  
 Fearne on Remainders.

There is this difference between a remainder  
 and a reversion: in case of a reversion the estate  
 granted, after the limited time, reverts to the  
 grantor or his heirs; but by a remainder it goes  
 to some third person, or a stranger.

## REMAINS (ORGANIC).

REMAINS, ORGANIC. One of the first observa-  
 tions which were made after the distinction of  
 rocky masses, in reference to their component  
 parts, was the almost invariable order of relative  
 position which the different species maintain with  
 respect to each other. Different rocks are seen  
 piled upon one another in mountain ranges; and,  
 in digging into the depths of the earth, a perpetual  
 and varying succession of strata is discovered.  
 But no change of place has been found between  
 the upper and lower orders of the series. The  
 lines of junction of the different species, and the  
 strata into which they are individually divided,  
 are parallel to one another. From hence the  
 conclusion seems striking; first, that their com-

ponent parts must formerly have been in a state  
 of fluidity; and, secondly, that the lower rocks  
 in position must have been the first in formation.  
 Their division, therefore, into two grand classes,  
 distinguished no less by their relative position  
 than by the obvious characters of their composi-  
 tion, is scientific. A crystalline texture, and the  
 absence of extraneous fossils, mark the series  
 which is lowest in position, and justify the name  
 of primordial; while the earthy composition of  
 the higher series, and the different bodies which  
 they envelope, from fragments of the preceding  
 class to remains of organised bodies, authorise  
 no less for these the appellation of secondary.  
 Both these divisions of rocks are traversed by

fissures which are filled with matters wholly foreign to their constitution. These veins are allowed by all to be of posterior formation to the masses between which they are interposed. Sometimes veins of different substances cut through each other, and in this case it is obvious that the one which is cut must have been of older formation than the one which traverses it. The disorder and various degrees of inclination of the planes of the strata point to some great revolution which must have broken their surfaces by the elevation of the upper or the depression of the lower ridge. Geologists all agree in this unavoidable inference, though they differ from each other as to the nature of the cause.

In the science of geology, of late, observation has certainly greatly superseded useless speculation, and the classification of the different formations of the earth's surface, the distinction and description of different individuals of a series, the analysis of minerals, and the investigation of their properties, have taken the place of useless cavils about remoter causes. It is by such gradual means that we may hope to penetrate the secrets of time; step by step to unravel the long series of past events; to harmonise philosophy with history.

There is not a more interesting or important department of this science than that which involves the consideration of organic remains; varying as much in regard to the state in which they are found as in their respective species. Sometimes the most delicate bodies are little changed by the processes which they have undergone; sometimes they are completely impregnated with stony matter; and often exhibit mere casts of the original substance. Uniting perhaps in himself more extensive knowledge of every department of nature than any other existing individual, it has been the arduous undertaking of M. Cuvier not only to class the different species, and compare them with their existing analogues, but carefully to ascertain the superpositions of the strata in which their remains occur, and their connexion with the different animals and plants which they enclose.

He has particularly illustrated the fossil remains of quadrupeds; and the highest degree of importance attaches to this class of fossils. They indicate more clearly than others the nature of the revolutions they have undergone. The important fact of the repeated irruptions of the sea upon the land is by them placed beyond a doubt. The remains of shells and of other bodies of marine origin might merely indicate that the sea had once existed where these collections are found. Thousands of aquatic animals may have been left dry by a recess of the waves, while their races may have been preserved in more peaceful parts of the ocean. But a change in the bed of the sea, and a general irruption of its waters, must have destroyed all the quadrupeds within the reach of its influence. Thus entire classes of animals, or at least many species, must have been utterly destroyed. Whether this actually has been the case we are more easily able to determine from the greater precision of our knowledge with respect to the quadrupeds, and the smaller limits of their number. It may be decided at

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once whether fossil bones belong to any species which still exists, or to one that is lost; but it is impossible to say whether fossil testaceous animals, although unknown to the zoologist, may not belong to genera yet undiscovered in the fathomless depths of the sea.

This indefatigable observer of nature, from a mature consideration of the subject, after a display of the most complete knowledge of the osteology of comparative anatomy, and after a learned comparison of the description of the rare animals of the ancients, and the fabulous products of their imaginations, draws the following instructive conclusion:—'None of the larger species of quadrupeds, whose remains are now found imbedded in regular rocky strata, are at all similar to any of the known living species. This circumstance is by no means the mere effect of chance, or because the species to which these fossil bones have belonged are still concealed in the desert and uninhabited parts of the world, and have hitherto escaped the observation of travellers, but this astonishing phenomenon has proceeded from general causes, and the careful investigation of it affords one of the best means for discovering and investigating the nature of those causes.'

The method of observation adopted is susceptible, he contends, of the utmost accuracy. 'Every organised individual forms an entire system of its own, all the parts of which mutually correspond and concur to produce a certain definite purpose by reciprocal re-action, or by combining towards the same end. Hence none of these separate parts can change their forms without a corresponding change on the other parts of the same animal, and consequently each of these parts taken separately indicates all the other parts to which it has belonged. Thus, if the viscera of an animal are so organised as only to be fitted for the digestion of recent flesh, it is also requisite that the jaws should be so constructed as to fit them for devouring their prey; the claws must be constructed for seizing and tearing it to pieces; the teeth for cutting and dividing its flesh; the entire system of the limbs, or organs of motion, for pursuing and overtaking it; and the organs of sense for discovering it at a distance. Hence any one who observes merely the print of a cloven foot, may conclude that it has been left by a ruminant animal; and regard the conclusion as equally certain with any other in physics or in morals. Consequently, this single foot-mark clearly indicates to the observer the forms of the teeth, of the jaws, of the vertebræ, of all the leg bones, thighs, shoulders, and of the trunk of the body of the animal that left the mark.'

It is from this connexion of all the different parts of an animal that the smallest piece of bone may become the sure index of the class and species of the animal to which it has belonged; and it is from an indefatigable and ingenious application of this rule that our author has been enabled to class the fossil remains of seventy-eight different quadrupeds, of which forty-nine are distinct species, hitherto unknown to naturalists. The bones are generally dispersed, seldom occurring in complete skeletons, and

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still more rarely is the fleshy part of the animal preserved.

But one of the most important and interesting of the observations for which we are indebted to the precision of the French naturalist is the distinction of two different formations amongst secondary strata. These consist of alternate deposits from salt and fresh water; and are characterised by the nature of the shells which are found imbedded in them. The country about Paris is founded upon chalk. This is covered with clay and a coarse limestone, containing marine petrifications. Over this lies an alternating series of gypsum and clay, in which occur the remains of quadrupeds, birds, fish, and shells, all of land or fresh water species. Above this interesting stratum lie marl and sandstone, containing marine shells, which are covered with beds of limestone and flint, which again contain petrifications of fresh water remains. The upper bed of all is of an alluvial nature, in which trunks of trees, bones of elephants, oxen, and rein-deer, intermingled with salt water productions, seem to suggest that both salt and fresh water have contributed to its accumulation. This alternate flux and reflux of the two fluids is a most extraordinary phenomenon, and promises to lead to an important conclusion respecting the general theory of the earth. We are inclined to think that something analogous to the process which produced these changes may be perceived in operations which are going on in our own time, and in gradual alterations which have been effected within the memory of one generation.

The following extract from the accurate descriptions of the indefatigable De Luc will better explain our ideas. We have selected one from among many instances which are afforded by an attentive examination of our own coasts. 'Slapton Lee occupies the lower part of acombe, which at first formed a recess in the bay, but, the sea before it being shallow, the waves brought up the gravel from the bottom along the coast, and the beach thus produced passed at length quite across this recess, which it closed: since then, the fresh water proceeding from the combe has almost entirely displaced the salt water within this space, because the former arriving there freely, and passing through the gravel of the beach, repels the small quantity of the sea water which filtrates into it. Slapton Lee, which is about two miles in length and a quarter of a mile in its greatest breadth, is a little brackish, on account of its communications with the sea water, as well through the gravel in common seasons, as when there is any opening in the beach; however, it contains fresh water fish, carp, tench, and pike. The sediments of the land waters are tending to fill up this basis, and wherever the bottom is sufficiently raised the reeds are beginning to grow.'

Such may have been the process which formed a fresh water deposit upon a marine basis. By extending the analogy further, we can have little difficulty in conceiving that the barrier thus raised by the action of the waves may have been easily destroyed again, even by an extraordinary exertion of the same power which raised it, or by some other of those violent revolutions whose

effects are marked upon the face of the whole earth. Thus a way was opened for the return of the waters of the ocean, which again deposited their sediments and the remains of their living tribes, and thus gave rise to the upper salt water strata. The same causes again acting excluded once more the waves of the sea, and gave time for the deposit of the upper fresh water formation. Such an explanation appears to us simple and satisfactory. It accounts for the phenomena of nature by nature's laws. But, however this may be, the sagacity which first pointed out the distinction cannot be too much praised. The discovery has already stimulated the exertions of others, and there is reason to suppose that the phenomenon is not only not confined to the environs of Paris, but is of pretty general occurrence in secondary countries. A similar formation has been observed in the Isle of Wight; and has been most scientifically described and compared with the French strata by a member of the Geological Society.

It is remarkable that those coarse limestone strata which are chiefly employed at Paris for building, are the last formed series which indicate a long and quiet continuance of the water of the sea above the surface of the continent. About them indeed there are found formations containing abundance of shells and other productions of the sea, but these consist of alluvial materials, sand, marl, sand-stone, or clay, which rather indicate transportations that have taken place with some degree of violence than strata formed by quiet depositions; and, where some regular rocky strata of inconsiderable extent and thickness appear above or below these alluvial formations, they generally bear the marks of having been deposited from fresh water. All the known specimens of the bones of viviparous land quadrupeds have either been found in these formations from fresh water, or in the alluvial formations; whence there is every reason to conclude that these animals have only begun to exist, or at least to leave their remains in the strata of our earth since that retreat of the sea which was next before its last irruption. It has also been clearly ascertained, from an attentive consideration of the relation of the different remains with the strata in which they have been discovered, that oviparous quadrupeds are found in much older strata than those of the viviparous class. Some of the former have been observed in and even beneath the chalk. Dry land and fresh waters must therefore have existed before the foundation of the chalk strata. No bones of mammiferous quadrupeds are to be found till we come to the newer formations, which lie over the coarse limestone strata incumbent on the chalk. Determinate order may also be observed in the succession of these. The genera which are now unknown are the lowest in position: unknown species of known genera are next in succession: and lastly, the bones of species, apparently the same with those which are now in existence, are never found but in the latest alluvial depositions.

The more we learn respecting the secondary strata of the globe, the more interesting becomes the investigation. The bold outline of the pri-

primitive ranges, their cloud-capt summits and majestic forms, are calculated to rivet the attention; but they rather force the fancy to speculate upon their formation than lead the judgment by internal evidences to their origin. It is in the curious observations above recited that we seem to approach the history of our own state. The study of secondary formations is as yet scarcely commenced. The labors of Cuvier have thrown a new light upon their high importance; already by his exertions has the history of the most recent changes been ascertained, in one particular spot, as far as the chalk formation. This, which has hitherto been conceived to be of very modern origin, is shown to have owed its deposition to causes connected with the revolution and catastrophe before the last general irruption of the waters over our present habitable world. Our author well observes that these posterior geological facts, which have hitherto been neglected by geologists, furnish the only clue by which we may hope, in some measure, to dispel the darkness of the preceding times. 'It would certainly be exceedingly satisfactory to have the fossil organic productions arranged in chronological order, in the same manner as we now have the principal mineral substances. By this the science of organization itself would be improved; the development of animal life; the succession of its forms; the precise determinations of those which have been first called into existence, the simultaneous production of certain species and their gradual extinction;—all these would perhaps instruct us fully as much in the essence of organisation as all the experiments that we shall ever be able to make upon living animals: and man, to whom only a short space of time is allotted upon the earth, would have the glory of restoring the history of thousands of ages which preceded the existence of the race, and of thousands of animals which never were contemporaneous with his species.'

In the present state of science respecting them we cannot, we conceive, assist the geological student better than by presenting to him an ample classification of existing organic remains. We depend in the first instance largely on the abstract of Cuvier's researches furnished in the notes of Mr. Jameson to M. Kerr's translation of the Essay on the Earth.

#### CLASS I.—MAMMALIA.

##### Order I.—DIGITATA.

##### Family.—*Glires*.

*Cavia*.—The slaty limestone of Oeningen, near Schaffhausen, affords remains of a species of this genus. Cuvier conjectures it to belong to the *cavia porcellus* or Guinea pig, or more likely to an unknown species of this tribe, or of that entitled *arvicola*.

*Mus*, mouse.—In the slaty limestone rocks at Walsch, in the circle of Saatz, Bohemia, there are fossil remains of a species of this tribe nearly allied to the *mus terrestris*; smaller remains occur in alluvial strata at Kostritz, in Germany, and in the limestone of Corsica.

*Lagomys*.—Occurs in fissures of the third se-

condary limestone in the rock of Gibraltar and Corsica. It nearly resembles the *L. alpinus* of Siberia.

*Lepus*, hare.—Two species occur in fissures of the limestone rocks of Clette; one of them bears a strong resemblance to the common rabbit, the other is one-third less.

##### Family.—*Fera*.

*Ursus*, bear.—2. *U. Spelæus*.—The size of a horse, and different from any of the present existing species. 2. *U. Arctoides*.—A smaller species, also extinct. Both species are fossil, and remains of them are found in great abundance in limestone caves in Germany and Hungary. The caves vary much in magnitude and form, and are more or less deeply incrustated with calcareous sinter, which assumes a great variety of singular and often beautiful forms. The bones occur nearly in the same state in all these caves: detached, broken, but never rolled; they are somewhat lighter and less compact than recent bones, but slightly decomposed, contain much gelatine, and are never mineralised. They are generally enveloped in an indurated earth, which contains animal matter; sometimes in a kind of alabaster or calcareous sinter, and by means of this mineral are sometimes attached to the walls of the caves. It is worthy of remark that these bones occur in an extent of upwards of 200 leagues.

Cuvier thinks that rather more than three-fourths of the bones in the caves of Gaylenreuth, Bavaria, belong to species of bears now extinct; one-half, or two-thirds of the remaining fourth belong to a species of hyæna, which occurs in a fossil state in other situations. A very small number of these remains belong to a species of the genus lion or tiger; and another to animals of the dog or wolf kinds; and, lastly, the smallest portion belongs to different species of smaller carnivorous animals, as the fox and pole-cat. Cuvier is inclined to conjecture that the animals to which they belonged must have lived and died peaceably on the spot where we now find them. This opinion is rendered highly probable from the nature of the earthy matter in which they are enveloped, and which, according to Laugier, contains an intermixture of animal matter with phosphate of lime, and probably also phosphate of iron. Remains of the fossil bear also occur in limestone caves in England.

*Canis*, hyæna, and wolf.—Several species occur in the caves already mentioned; one very closely resembles the Cape hyæna, and is about the size of a small brown bear; another species is allied to the dog or wolf; and a third species is almost identical with the common fox. A fossil species also resembling the common fox has been found in the gypsum quarries near Paris; and in the same formation there are fossil remains of a genus intermediate between *canis* and *viverra*. Remains of the wolf were found at Cannstadt in Germany, along with those of the elephant, rhinoceros, hyæna, horse, deer, and hare. In the alluvial deposits there are remains of the hyæna. Blumenbach has described the remains of a fossil hyæna, nearly resembling



2. *Fossil deer of Scania*.—Found in a peat-

moss in Scania. It appears from the description of the horns to be an extinct, or at least, an unknown species.

3. *Fossil deer of Somme*.—The horns, the only parts hitherto discovered, show that this animal, although nearly allied to the fallow-deer, must have been much larger than the fallow-deer. The horns occur in loose sand in the valley of Somme in France, and in Germany.

4. *Fossil deer of Etampes*.—Allied to the reindeer, but much smaller, not exceeding the roe in size. The bones were found in abundance near Etampes in France, imbedded in sand.

5. *Fossil roe of Orleans*.—Found in the vicinity of Orleans. It occurs in limestone, along with bones of the palæotherium. It is the only instance known of the remains of a living species having been found along with those of extinct species. But Cuvier enquires, May not the bones belong to a species of roe, of which the distinctive characters lie in parts hitherto undiscovered?

6. *Fossil roe of Somme*.—Very nearly allied to the roe. Found in the peat of Somme.

7. *Fossil red deer or stag*.—Resembling the red deer or stag. Its horns are found in peat-bogs, or sand pits in Scotland, England, France, Germany, and Italy.

8. *Fossil fallow deer*.—Found in peat-bogs and marl pits in Scotland and France.

*Bos, ox*.—1. *Aurochs*.—Cuvier considers this as distinct from the common ox, and it differs from the present varieties in being larger. Skulls and horns of this species have been found in alluvial soil in England, Scotland, France, Germany, and America.

2. *Common ox*.—The skulls of this species also differ from those of the present existing races, in being larger, and the direction of the horns being different. They occur in alluvial soil in many different parts of Europe, and are considered by Cuvier as belonging to the original race of the present domestic ox.

3. *Large buffalo of Siberia*.—The skull of this animal is of great size, and appears to belong to a species not at present known. It is not the common buffalo, nor can it be identified with the large buffalo of India, named arnee. Cuvier conjectures that it must have lived at the same time with the fossil elephant and rhinoceros, in the frozen regions of Siberia.

4. *Fossil ox, resembling the musk ox of America*.—More nearly resembling the American musk ox than any other species, and have hitherto been found only in Siberia.

These fossil remains of deer and oxen may be distinguished into two classes, the unknown and the known ruminants. In the first class Cuvier places the Irish elk, the small deer of Etampes, the stag of Scania, and the great buffalo of Siberia; in the second class he places the common stag, the common roe-buck, the fallow deer, the aurochs, the ox which seems to have been the original of the domestic ox, the buffalo with approximated horns, which appears to be analogous to the musk ox of Canada; and there remains a dubious species, the great deer of Somme, which much resembles the common fallow-deer.

'From what has been ascertained in regard to the strata,' says Mr. Jameson, in which these remains have been found, it would appear that the known species are contained in newer beds than the unknown. Further, that the fossil remains of the known species are those of animals of the climate where they are now found: thus the stag, ox, aurochs, roe-deer, fallow deer, now dwell, and have always dwelt, in cold countries; whereas the species which are regarded as unknown appear to be analogous to those of warm countries: thus the great buffalo of Siberia can only be compared with the buffalo of India, the arnee. M. Cuvier concludes that the facts hitherto collected seem to announce, at least as plainly as such imperfect documents can, that the two sorts of fossil ruminants belong to two orders of alluvial deposits, and consequently to two different geological epochs; that the one have been, and are now, daily becoming enveloped in alluvial matter; whereas, the others have been the victims of the same revolution which destroyed the other species of the alluvial strata; such as mammoths, mastodons, and all the multungula, the genera of which now exist only in the torrid zone.

#### Order V.—MULTUNGULA.

*Rhinoceros antiquitatis*.—Only one fossil species has hitherto been discovered, which differs from the five living species, not only in structure, but in geographical distribution. It was first noticed in the time of Grew, in alluvial soil near Canterbury. Sir E. Hone describes, in the Philosophical Transactions for 1817, a nearly perfect head of this species, which was found in a cave in limestone, near Plymouth. Similar remains have been found in many places of Germany, France, and Italy. In Siberia, not only single bones and skulls, but the whole animal, with the flesh and skin, have been discovered.

*Hippopotamus*.—Two fossil species have been ascertained by Cuvier. The one, which is the largest, is so very nearly allied to the species at present living on the surface of the earth, that it is difficult to determine whether or no it is not the same. Its fossil remains have been found in alluvial soil in France and Italy. The second fossil species, and the smallest, not being larger than a hog, is well characterised, and is entirely different from any of the existing species of quadrupeds.

*Tapir*.—The tapir, until lately, was considered as an animal peculiar to the new world, and confined to South America; but the recent discovery of a new species in Sumatra proves that it also occurs in the old world. Two fossil species of this genus have been discovered in Europe. The one is named the small, the other the gigantic tapir, and both have been found in different parts of France, Germany, and Italy.

*Elephas jubatus, or primigenus, elephant or mammoth*.—Of this genus two species are at present known as inhabitants of the earth. The one, which is confined to Africa, is named the African elephant; the other, which is a native of Asia, is named the Asiatic elephant. Only one fossil species has hitherto been discovered. It is the mammoth of the Russians. It differs from



both the existing species, but agrees more nearly with the Asiatic than the African species. It appears to have been clothed in fur, and provided with a mane. Its bones have been found in many different parts of this island; as in the alluvial soil around London, in the county of Northampton, at Gloucester, at Trenton, near Stafford, near Harwich, at Norwich, in the island of Sheppy, in the river Medway, in Salisbury Plain, and in Flintshire in Wales; and similar remains have been dug up in the north of Ireland. Bones of this animal have been dug up in Sweden, and Cuvier conjectures that the bones of supposed giants, mentioned by the celebrated bishop Pontoppidan as having been found in Norway, are remains of the fossil elephant. Torfæus mentions a head and tooth of this animal dug up in the island of Iceland. In Russia, in Europe, Poland, Germany, France, Holland, and Hungary, teeth and bones of this species of elephant have been found in abundance. Humboldt found teeth of this animal in North and South America. But it is in Asiatic Russia that they occur in greatest abundance. Pallas says, that from the Don or the Tanais to Tichutskoinoss, there is scarcely a river the bank of which does not afford remains of the mammoth; and these are frequently imbedded in, or covered with alluvial soil containing marine productions. The bones are generally dispersed, seldom occurring in complete skeletons, and still more rarely do we find the fleshy part of the animal preserved. One of the most interesting instances on record of the preservation of the carcass of this animal is thus given by M. Cuvier:—

‘In the year 1799, a Tungusian fisherman observed a strange shapeless mass projecting from an ice-bank, near the mouth of a river in the north of Siberia, the nature of which he did not understand, and which was so high in the bank as to be beyond his reach. He next year observed the same object, which was then rather more disengaged from among the ice, but was still unable to conceive what it was. Towards the end of the following summer, 1801, he could distinctly see that it was the frozen carcass of an enormous animal, the entire flank of which, and one of its tusks, had become disengaged from the ice. In consequence of the ice beginning to melt earlier, and to a greater degree than usual in 1803, the fifth year of this discovery, the enormous carcass became entirely disengaged, and fell down from the ice-craig on a sand-bank forming part of the coast of the Arctic Ocean. In the month of March of that year the Tungusian carried away the two tusks, which he sold for the value of fifty rubles; and at this time a drawing was made of the animal of which I possess a copy.

‘Two years afterwards, or in 1806, Mr. Adams went to examine this animal, which still remained on the sand-bank where it had fallen from the ice, but its body was then greatly mutilated. The Jukuts of the neighbourhood had taken away considerable quantities of its flesh to feed their dogs; and the wild animals, particularly the white bears, had also feasted on the carcass; yet the skeleton remained quite entire,

except that one of the fore legs was gone. The entire spine, the pelvis, one shoulder-blade, and three legs, were still held together by their ligaments, and by some remains of the skin; and the other shoulder-blade was found at a short distance. The head remained, covered by the dried skin, and the pupil of the eye was still distinguishable. The brain also remained within the skull, but a good deal shrunk and dried up; and one of the ears was in excellent preservation, still retaining a tuft of strong bristly hair. The upper lip was a good deal eaten away, and the under lip was entirely gone, so that the teeth were distinctly seen. The animal was a male, and had a long mane on its neck.

‘The skin was extremely thick and heavy, and as much of it remained as required the exertions of ten men to carry away, which they did with considerable difficulty. More than thirty pounds weight of the hair and bristles of this animal were gathered from the wet sand-bank, having been trampled into the mud by the white bears while devouring the carcass. Some of the hair was presented to our Museum of Natural History by M. Targe, censor in the Lyceum of Charlemagne. It consists of three distinct kinds. One of these is stiff black bristles, a foot or more in length; another is thinner bristles, or coarse flexible hair, of a reddish-brown color; and the third is a coarse reddish-brown wool, which grew among the roots of the long hair. These afford an undeniable proof that this animal had belonged to a race of elephants inhabiting a cold region, with which we are now unacquainted, and by no means fitted to dwell in the torrid zone. It is also evident that this enormous animal must have been frozen up by the ice at the moment of its death. Mr. Adams, who bestowed the utmost care in collecting all the parts of this animal, proposes to publish an exact account of its osteology, which must be an exceedingly valuable present to the philosophical world. In the mean time, from the drawing I have now before me, I have every reason to believe that the sockets of the teeth of this northern elephant have the same proportional lengths with those of other fossil elephants, of which the entire skulls have been found in other places.’

*Sus proavitus, hog.*—Only single bones and teeth of this tribe have been hitherto met with; some of these appear to belong to the *sus scrofa*, or common hog; while others are of a dubious nature. They are found in loam, along with the remains of the elephant and rhinoceros, and even imbedded in peat mosses.

*MASTODON. Mammoth of Blumenbach.*—This is entirely a fossil genus, no living species having hitherto been discovered in any part of the world. It is more nearly allied to the elephant than to any other animal of the present creation; it appears to have been an herbivorous animal; and the largest species, the great mastodon of Cuvier, was equal in size to the elephant.

Five species are described by Cuvier. 1. Great mastodon, mammoth ohioicum of Blumenbach.—This species has been hitherto found in greatest abundance in North America, near the river Ohio, and remains of it have been dug up

in Siberia. It has been frequently confounded with the mammoth or fossil elephant, and in North America it is named mammoth. In plate II. we have given an engraving of one of the grinding teeth of this animal. 2. Mastodon with narrow grinders.—The fossil remains of this species have been dug up at Simorre and many other places in Europe, and also in America. 3. Little mastodon with small grinders.—This species is much less than the preceding, and was found in Saxony and Montabussard. 4. Mastodon of the cordilleras.—This species was discovered in South America by Humboldt. Its grinders are square, and it appears to have equalled in size the great mastodon. 5. Humboldtian mastodon.—This, which is the smallest species of the genus, was found in America by Humboldt.

All the fossil species of quadrupeds we have just enumerated have been found in the alluvial soil which covers the bottoms of valleys, or is spread over the surface of plains. All of them are strangers to the climate where these bones now rest.

*Palæotherium*, i. e. ancient large animal or beast. A new and entirely fossil genus found by Cuvier in the rocks around Paris. The following are the characters of the genus and the species:—

- Dentes 44. Primores utrinque 6.  
Laniarii 4, acuminati paulo longiores, tecti.  
Molares 28, utrinque 7. Superiores quadrati; inferiores bilunati.  
Nasus productior, flexilis.  
Palmae et plantae tradactylae.  
1. P. Magnum. Statura Equi.  
2. P. Medium. Statura Suis; pedibus strictis, subelongatis.  
3. P. Crassum. Statura Suis; pedibus latis, brevioribus.  
4. P. Curtum. Pedibus ecurtatis patulis.  
5. P. Minus. Statura Ovis; pedibus strictis, digitis lateralibus minoribus.

Besides these five species found in the gypsum quarries around Paris, remains of others have been discovered in other parts of France, either imbedded in the fresh-water limestone, or in alluvial soil. Cuvier enumerates and describes the following species:—

6. P. Giganteum. Statura rhinocerotis.  
7. P. Tapiroides. Statura bovis; molarium inferiorum colliculis fore rectis, transversis.  
8. P. Buxovillanum. Statura suis; molaribus inferioribus extus sub gibbosis.  
9. P. Aurelianensi. Statura suis; molarium inferiorum angulo intermedio bicorni.  
10. P. Occitanum. Statura ovis; molarium inferiorum angulo intermedio bicorni.

*Anoplotherium*, i. e. beast without weapons, referring to its distinguishing character, the want of canine teeth. This also is another fossil genus first discovered by Cuvier. The following are its characters:—

- Dentes 44, serie continua.  
Primores utrinque 6.  
Laniarii primoribus similes, ceteris non longiores.

Molares 28, utrinque 7. Anteriores compressi. Posteriores superiores quadrati. Inferiores bilunati.

Palmae et plantae didactylae, ossibus metacarpi et metatarsi discretis; digitis accessoriis in quibusdam.

1. A. Commune. Digito accessorio duplo breviori, in palmis tantum; cauda corporis longitudine crassissima.  
Magnitudo asini aut equi minoris.  
Habitus elongatus et depressus lutrae.  
Versimiliter natatorius.
2. A. Secundarium. Similis praecedenti, sed statura suis. E tibia et molaribus aliquot cognitum.
3. A. Medium. Pedibus elongatis, digitis, accessoriis nullis.  
Magnitudo et habitus elegans Gazellae.
4. A. Minus. Dinito accessorio utrinque, in palmis et plantis, intermedios fere aequante.  
Magnitudo et habitus leporis.
5. A. Minimum. Statura caviae cobayae, e maxilla tantum cognitum.  
Habitatio omnium, olim in regione ubi nunc Latetia Parisiorum.

#### Order VI.—PALMATA.

##### Family. Glires.

*Castor, beaver*.—Two species are found in alluvial soil of different kinds:—the one, which is the castor fiber, or common beaver, has been found in marl pits and peat bog, in Perthshire and Berwickshire, in Scotland, and also in France; the other (on the shores of the sea of Azof by M. Fischer) differs from the former, and is named *castor trogontherium*.

##### Family. Fera.

*Phoca, seal*.—A species of seal nearly three times the size of the common seal, or *phoca vitulina*, has been found in the coarse marine limestone of the department of the Maine and Loire. Another species of this genus, but somewhat less than the common, is also described by Cuvier.

##### Family. Bruta.

*Lamantin*.—Two species have been found imbedded in the coarse marine limestone of the department of the Maine and Loire.

#### CLASS II.—AVES.

*Sturnus, starling*.—Occurring in the formations around Paris.

*Coturnix, quail*.—Bones of this tribe have been also found in the strata near Paris.

*Sterna, tern*.—Bones of terns are occasionally found along with those of the quail.

*Grallae, waders*.—Bones of birds resembling those of the order *grallae* have been found near Paris in the solid rocks.

*Pelicanus, pelican*.—Bones resembling those of the pelican tribe occur in the Paris formations. Fossil remains of birds are also said to have occurred in the limestone of Solenhoff and Pappenheim.



## CLASS III.—AMPHIBIA.

## Order.—REPTILIA.

*Testudo, tortoise*.—Remains of this genus are met with in different parts of Europe; and tortoises, of unknown species, are found imbedded in coarse marine limestone in the environs of Brussels: also in the coarse chalk or limestone of the hill of Saint Peter, near Maestricht. They are irregularly distributed throughout the masses of the rock, along with different marine productions, and bones of the gigantic monitor. All of them are remains of sea-tortoises, named *chelonii* by French zoologists; but of different species from those at present known. An unknown species of tortoise has been found in the limestone slate of Glaris; and remains of unknown species have been dug out of the rocks of the vicinity of Aix. Fossil fresh-water species have also been found in the gypsum quarries near Paris.

*Crocodylus, crocodile*.—Two extinct species of fossil crocodiles, nearly allied to the gavia (Lat. gangeticus), or gangetic crocodile, occur in a pyritical bluish-gray compact limestone, at the bottom of the cliffs of Honfleur and Havre: one of these species at least is found in other parts of France. It would also appear that the skeleton of a crocodile, discovered at the bottom of a cliff of pyritical slate, about half a mile from Whitby, by captain William Chapman, belongs to one of these species. Fragments of heads of crocodiles found in the Vicentine may be referred to the same species. The remains of an unknown species of fossil crocodile was found near Newark, in Nottinghamshire, by Dr. Stukely. The supposed crocodiles found along with fish in the copper slate, or bituminous marl slate, of Thuringia, are reptiles of the genus monitor. All these fossil remains of oviparous quadrupeds belong to old flötz strata, far older than the flötz rocks that contain unknown genera of true quadrupeds, such as the palæotheriums and anoplotheriums; which opinion, however, does not oppose the finding of the remains of crocodiles with those of these genera, as has been done in the gypsum quarries.

*Monitor*.—In the quarries of Maestricht there occur remains of a large fossil monitor. This, which is one of the most celebrated of all the fossil species of oviparous quadrupeds, occurs in a soft limestone which contains flint, and the same kinds of petrifications as are observed in the chalk near Paris. It had engaged the attention of enquirers in 1766, and up to the present day has not ceased to be an object of discussion and investigation. Some have described it as a crocodile, others as a whale; and it has even been arranged along with fishes. Cuvier, after a careful study of its osteology, ascertained that it must have formed an intermediate genus between those animals of the lizard tribe which have a long and forked tongue, and those which have a short tongue and the palate armed with teeth. The length of the skeleton appears to have been nearly twenty-four feet. The head is a sixth of the whole length of the animal; a proportion approaching very near to that of the crocodile, but differing much from that of the monitor, the

head of which animal forms hardly a twelfth part of the whole length. The tail must have been very strong, and its width at its extremity must have rendered it a most powerful oar, and have enabled the animal to have opposed the most agitated waters. From this circumstance, and from the other remains which accompany those of this animal, Cuvier is of opinion that it must have been an inhabitant of the ocean.

*Salamandra, salamander*.—In the valley of Altmühl, near Aichsted and Pappenheim, and at Aeningen, there is a formation of calcareous slate, belonging to the Paris formation, rich in petrifications. One of the most remarkable of these is that described by Scheuchzer, under the name *homme fossile*, and which some naturalists, as Gesner, maintained to be the silurian glanis of Linnæus, but which is, in reality, nothing more than an unknown and probably extinct species of salamander or proteus. It was found imbedded in the limestone of Aeningen.

*Bufo, toad*.—Remains of an animal of this tribe occur in the slaty limestone of Aeningen. Dr. Karg, who has published a long description of the Aeningen quarries, is of opinion, that this petrification is that of a common toad; whereas Cuvier is inclined to refer it to some species nearly allied to the *bufo calamita*.

*Fossil saurus of Cuvier*.—Only one specimen of this remarkable fossil animal has hitherto been found, and is now in the cabinet of the king of Bavaria. In regard to this specimen, it may be remarked, that some naturalists have taken it for a bird, others for a bat, but Cuvier is of opinion that it belongs to the class amphibia. Its true nature is still unascertained, although it appears more nearly allied to the class mammalia than to any of the others in the system.

## CLASS IV.—PISCES.

'The accuracy of La Cépède's list of the fossil fishes of Bolca, Aeningen, and Hessia, has been much questioned by naturalists, says Mr. Jameson, 'and Cuvier has hitherto paid but little attention to this branch of geology. He only enumerates in a very general way the few met with in the gypsum quarries around Paris. Five species are mentioned. The first described belongs to a new genus allied to that named *amia*, and is conjectured to be a fresh-water species. The second is nearly allied to two fresh-water genera, viz. the *mormyrus* of La Cépède, natives of the river Nile, and the *pæcilia* of Bloch, natives of the fresh waters of Carolina. The third appears to be a species of *sparus*, different from any of the present species. The fourth and fifth are very dubious. The bituminous marl slate of Germany abounds in fossil fishes. Schlottheim mentions a fossil fish found in this rock, as being five feet in length, and six inches broad, which he conjectures to belong to the genera *cyprinus* or *Salmo*. Petrified specimens, supposed of the *salmo arcticus*, are found in a bluish-gray clay in West Greenland. Single bones, as vertebrae, teeth, also scales of fishes, are found in the shell limestone, chalk, and in the rocks of the Paris formation.

Thus far we have travelled with the able translation of Cuvier's Essay edited by Mr. Jameson, and have only to regret that he did not complete the catalogue of existing remains in that work. Two or three important classes must be gleaned from other sources.

#### CLASS V.—AVES.

The remains of birds are rarely found in a fossil state. Bones, which may be considered as referrible to this class, are, however, imbedded in the calcareous schist of Oeningen, and in the oolitic schist of Stonesfield. The foot of a bird has been found incrustated in gypsum, near Montmartre; Blumenbach describes the bones of a water-fowl in the Pappenheim stone; and Faujas St. Fond has figured two feathers found in the calcareous stone of Vestena Nuova.

Cuvier, however, has not only ascertained the existence of fossil remains of this class, but has furnished the student with information to aid him in his investigations with respect to these fossils. The foot, he observes, in birds, has a single bone in the place of the tarsal and metatarsal bones. Birds, too, form the only class in which the toes all differ as to the number of joints, and in which this number, and the order of the toes which have them, is nevertheless fixed. The great toe has two; the first toe, reckoning on the inside, three; the middle, five; and the outermost five. The crocodile has the same number of phalanges; but, as these have a tarsal and metatarsal bone, they cannot be mistaken. Some birds have no great toes, but, in these, the other toes preserve the usual order: the ostriches and cassowars have three toes. Although the crocodile has the same number of phalanges, yet, as every one of the toes is supported by a particular metatarsal bone, the distinction is easily made. From an attention to the specific characters, Cuvier ascertained the existence of the remains of five or six different species of birds in the plaster quarries near Paris. Among these are the bones of a pelican, less than *pelicanus onocratulus*, and larger than *P. carbo*; of one of the larger curlews, with a naked neck (*Tantalus*, Gmelin); of a woodcock, a starling, and a sealark (*Alouette de Mer*). He also describes and figures a bird, found in the quarries of Montmartre, which appears to have fallen on its belly on the newly-formed gypsum, without having been quite involved in it; and having, probably whilst in this state, been deprived of its head and the whole of the right leg. The result of a careful examination of this fossil is, that it belongs to some exotic quail, rather larger than the one known in France.

And here perhaps we may best introduce the *ornithocephalus*, although naturalists are not agreed as to its correct place. It is entirely a fossil genus. Cuvier refers it to the amphibia; others, as Blumenbach, to birds; Collini describes it as a fish; while Sömmering arranges it, as a bat, with the mammalia. The skull is enormous in proportion to the skeleton, the jaws themselves being longer than the body, and furnished with sharp incurvated teeth. The head of the *O. longirostris* resembles that of the curlew tribe, while the *brevirostris* more nearly resembles the bat, particularly the *vespertilio*

*murinus*. The orbits of the eyes are disproportionately large, and hence it is thought probable that, like the bat, it was a nocturnal animal, while, from the size of its jaws, it is likely that it fed on small flying insects. There are four legs (the hinder ones being of considerable length), and a distinct tail. There are no tarsal bones, only metatarsal bones and claws. Two species are described by Sömmering, the largest about a foot long, named *O. longirostris*; the other, which is less, *O. brevisrostris*. See plate II. figs. 1 & 2.

#### CLASS VI.—INSECTA.

Insects also are of rare occurrence as fossils. Scheweigg mentions a perfect scorpion, different from the common genus, found in a piece of amber; ants of the present species have also been found in amber: supposed larvæ of the *libellula* and *ephemera* genera have likewise been mentioned, and the elytra of coleopterous insects as occurring in the Stonesfield slate.

#### CLASS VII.—RELIQUA OCEANA.

We are compelled to rank under this general head all the crustacea, mollusca, radiarii, and polypi of authors. Of the first the mutilations are so great, and they are so enclosed, that often nothing is to be seen but parts of the thorax or upper surface of the body: the antennæ and feet are commonly broken and separated from the body; while the under surface, or numerous pieces of the plastron, or sternum, giving attachment to feet composed of many articulations, present also the external parts of the mouth. The want of the antennæ and feet induced Desmarest to restrict the distinctions to characters obtained from the shell or thorax. The various prominences of the latter, he continues, are not irregular and accidental; on the contrary, in all the genera the disposition of these inequalities is constant, and subjected to certain laws. We have been the more inclined, he remarks, to admit these relations, that it is known at a certain period of the year all the crustacea, after having lost their old solid envelope, are covered with a delicate skin, which hardens in its turn, and at the end of a few days changes into a crust equally resisting with that which it substitutes; and we might presume that in the first moments the new skin moulded itself to a certain point upon the internal organs, and that its ossification was subsequently influenced by the motions peculiar to these organs, or by the greater or less development of each of them. He describes on this plan twenty genera, and a considerable number of species from different parts of Europe, Asia, and Africa. Many occur in Great Britain, principally in England, in the chalk formations, as well as in the plastic clay of Sheppey and other places.

*Mollusca*.—Fossil shells are perhaps the most abundant of all organic remains: and occur from the size of several feet in diameter to microscopic objects. They are divided into univalve, bivalve, and multivalve shells.

Univalve shells with but one chamber are called *unilocular*, and of these between seventy and eighty genera have been specified; while of the *multilocular*, or many chambered univalves, not more



than twenty-five occur. Dr. Montfort, author of an important work, *Conchyliologie Systematique*, has, indeed, with much discrimination separated the multilocular univalves into many more genera: the microscopic shells into sixty; and those which are within the power of the naked eye, being those which had been included in nautilus, ammonites, belemnites, orthoceratites, spirula, scaphites, nummulites, and siderolites, into forty genera; forming almost every shell, marked by a slight difference, into a distinct genus. These separations, although perhaps founded on accurate discrimination, appear, as Mr. Parkinson observes, to be too frequent; their multiplicity bears too much on the memory, and deprives it of the aid which it seeks to derive from classification. A more intimate knowledge of their nature and characteristics seems to be necessary before an appropriate arrangement of them can be adopted. The larger tribe has been separated into twenty-two genera, all of which have been found in a fossil state: whilst one genus only, nautilus, is known to exist in a recent state. Two opinions are entertained respecting this great disproportion between the number of fossil and of recent shells of this tribe. Some suppose that those genera, of which only fossil shells are found, have become extinct; whilst others believe that these shells are still existing in a recent state: but are pelagian shells, their inhabitants constantly residing at the bottom of the deep. This opinion is entertained by some of the latest French writers.

An examination of these shells proves, however, according to Mr. Parkinson, that, so far from their inhabitants having been destined to a constant residence at the bottom of the ocean, they possessed, beyond all other testaceous animals, the power of rising up to, and remaining at, the surface of the sea. Supposing them still to live, they would occasionally, as the nautilus is, be seen at the surface; but, not a single instance being known of a shell of these genera having been thus seen, their existence may be reasonably doubted. The apparatus enabling the animal to raise or sink himself at pleasure is plainly discoverable in the fossil shell of the nautilus: but the most important part of this organ, the continuous siphuncle, is not discoverable in the dried specimens of the recent shell. The shell is formed of a number, more or less, of chambers, divided by pierced septa. The animal resides in the largest and last formed chamber; an elastic tube, proceeding from the animal, passes through the pierced septa and the several chambers, and terminates in the first. Now, assuming that the office of this tube is analogous with that of the swimming bladder of fishes, it is by no means difficult to conceive how the required changes of situation may be produced. The weight of the shell is so counterbalanced by the empty chambers, that the siphuncle passing through these chambers, accordingly as it is dilated with gaseous or with aqueous fluids, will alter the specific gravity of the whole mass, and cause it either to swim or to sink. Supposing

the animal to be lying at the bottom of the sea, saturated with food, and the siphuncle filled with a fluid; as the food is digested and decomposed, detached gas may pass into the siphuncle, and gradually take the place of the water; when, in proportion as the specific gravity of the whole mass is thus diminished, it will rise, probably into that region of the waters in which the food of the animal most abounds. Here, on obtaining sufficient food, or on alarm from an enemy, the animal admits water into the siphuncle, and immediately sinks. In all the other genera of this tribe, an apparatus, formed of vacant chambers and a membranous siphuncle, exists, capable of producing similar effects with those produced by that of the nautilus; but necessarily differing in some respects, from variety of modification of the form and structure peculiar to each genus. The siphuncle is often very well displayed in sections of the orthoceratite, and in these this tube will be found to have been capable of being dilated to a very considerable extent.

With the nautilus agree in general at a not the orthoceratite, the belemnite, and the belemnite species: other abundant tribes of multivalves are the ammonites and nummulites; the former being the vulgar petrified serpents; and whole masses of limestone being entirely made up of the latter: as, for instance, that with which the pyramids of Egypt are built.

Bivalve fossils are so varied in their form that we can only refer the reader for a description of them to Mr. Parkinson's *Introduction*, or some other of the various treatises on fossil conchology. The multivalves are of unfrequent occurrence.

*Radiaria*.—Of the echinus, or sea urchin family, a great variety is met with in several of the newer rocks. Some of the species resemble those at present met with in our seas. The asterias or sea star family, from their delicacy and frail structure, are rarely met with. The crinoidea, or encrinite family, abound in many strata, and in vast abundance, but very rarely in a living state. Blumenbach first conjectured their affinity to the radiaria; and Miller, in his late work on the crinoidea, has removed every doubt as to their true place in the system. The entrochites and encrinites belong to this family.

*Polypi*.—We may include under this head the different kinds of simple animals named polypi, and their coverings, termed polyparia. The corals are polyparia, and many of these occur in a fossil state. The alcyonia and sponges are likewise to be included. In the fresh state the former are nearly as soft as sponge, but have openings on the surface, through which polypi project. They occur frequently in flints. Sponges are composed of horny fibres connected together by means of an animal jelly, but no distinct polypi have been detected in them. They occur in a fossil state, and are abundant in the flint and chalk formations. We add from Mr. Parkinson's work

# REMAINS (ORGANIC).

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## A TABLE OF BRITISH FOSSIL SHELLS.

Each Genus and each Species being placed in the order of the Strata in which they occur

Genera.	Species.	Strata.
DUCTUS.	longispinus	MOUNTAIN LIMESTONE.
	Flemingii	ditto
	spinulosus	ditto
	scoticus	ditto
	spinosus	ditto
	aculeatus	Limestone rock (coal measures).
	scabriculus	ditto
	aculeatus	ditto
ULARIA.	quadrirulcata	MOUNTAIN LIMESTONE.
	teres	ditto
PLEXUS.		MOUNTAIN LIMESTONE.
NTAMERUS.	coralloides	ditto
	Knightii	MOUNTAIN LIMESTONE.
	laevis	ditto
	Aylesfordii	ditto
THOCERA.		MOUNTAIN LIMESTONE.
	annulata	ditto
	circularis	ditto
	striata	ditto
	gigantea	ditto
	cordiformis	ditto
	undulata	Gray limestone (coal measures).
	Breynii	Limestone shale.
	Steinbauii	Coal shale.
	conica	Alum shale.
UTILUS.		MOUNTAIN LIMESTONE.
	discus	ditto
	pentagonus	ditto
	bilobatus	ditto
	tuberculatus	ditto
	complanatus	Slaty limestone.
	truncatus	Blue lias.
	striatus	ditto.
	intermedius	Blue lias and crag.
	lineatus	Lower oolite.
	sinuatus	ditto
	obesus	ditto
	simplex	Green sand.
	undulatus	ditto
	inaequalis	Chalk marl
	elegans	ditto
	Comptoni	ditto
	imperialis	London clay
	centralis	ditto
	ziczac	ditto
IMONITES.		MOUNTAIN LIMESTONE.
	striatus	ditto
	sphaericus	ditto
	Walcotii	Alum shale. Lower oolite. Upper oolite.
	Henslowi	Gray limestone, Isle of Man.
	Listeri	Coal shale.
	annulatus	Alum shale. Lower oolite.
	ellipticus	White lias clay.
	planicosta	{ Upper lias clay. Marston or lias marble.
		{ Chalk marl.
	communis	White lias clay.
	armatus	Lias clay.
	angulatus	ditto
	Bucklandii	Blue lias.
	Coneybeari	ditto



Genera.	Species.	Strata.
AMMONITES.		
	Greenoughi	Blue lias
	fimbriatus	ditto
	obtusius	ditto
	Henleyi	ditto
	Loscombi	ditto
	Birchi	ditto
	Brooki	ditto
	Bechei	ditto
	Brongniarti	Lower oolite.
	Banksii	ditto
	Blagdeni	ditto
	Brocchii	ditto
	Sowerbii	ditto
	Browni	ditto
	Gervillii	ditto
	Strangewaysi	ditto
	falcifer	ditto
	nodosus	Clay under the lower oolite.
	discus	Cornbrash.
	Calloviensis	Kelloway rock.
	Koenigi	ditto
	Duncani	Clunch clay under coral rag, or Oxford
	excavatus	Calcareous grit beneath coral rag.
	vertebralis	ditto
	plicatilis	ditto
	splendens	Coral rag. Chalk marl.
	jugosus	Clay under the lower oolite.
	elegans	ditto
	concavus	ditto
	cordatus	Kentish rag.
	rotundus	Kimmeridge clay.
	Lamberti	ditto
	Leachi	ditto
	omphaloides	ditto
	triplicatus	Portland freestone.
	stellaris	ditto
	giganteus	ditto
	Goodhalli	Green sand, Devon.
	Nutfieldiensis	Green sand.
	monile	ditto
	inflatus	ditto
	auritus	ditto
	rostratus	Chalk marl.
	minutus	ditto
	varians	ditto
	Mantelli	ditto
	rusticus	Lower chalk.
	biplex	Blue clay, Suffolk.
	decipiens	ditto.
	acutus	Blue clay, Sheppey.
	binus	Crag.
	quadratus	ditto
	serratus	ditto
NAUTELLIPSITES.		MOUNTAIN LIMESTONE.
AMMONELLIPSITES.	ovatus	ditto
	funatus	MOUNTAIN LIMESTONE.
	compressus	ditto
EUOMPHALUS.		MOUNTAIN LIMESTONE.
	pentangulus	ditto
	catillus	ditto
	nodosus	ditto
	discors	ditto
	rugosus	ditto
	angulosus	ditto

Genera.	Species.	Strata.
RUS.	acutus	MOUNTAIN LIMESTONE.
	nodosus	ditto
	leachi	Lower oolite.
	plicatus	Chalk marl.
NORBIS.		ditto
	æqualis	MOUNTAIN LIMESTONE.
	euomphalus	ditto
	radiatus	{ Lower oolite. Green sand. Above the London
	hemistoma	clay.
	lens	Green sand.
	cylindricus	London clay.
	obtusus	Above the London clay.
IFER.		ditto
	cuspidatus	ditto
	trigonalis	ditto
	oblatus	ditto
	glaber	ditto
	obtusus	ditto
	striatus	ditto
	pinguis	ditto
		MOUNTAIN LIMESTONE.
		ditto
EBRATULA.	Mantie	ditto
	Wilsoni	ditto
	lateralis	Mountain limestone. Clay of upper oolite.
	biplicata	Mountain limestone. Green sand. Chalk marl.
	crumena	Coal shale. Blue lias marble (Marston).
	punctata	Marly sandstone of lower oolite.
	subrotunda	Ditto. Cornbrash. Chalk marl.
	ornithocephala	Upper lias clay. Cornbrash.
	acuta	Lower oolite.
	resupinata	ditto
	lampas	ditto
	digona	Lower oolite. Oxford clay. Cornbrash.
	obovata	Cornbrash.
	intermedia	Cornbrash. Green sand.
	obsoleta	Cornbrash. Crag.
	concinna	Clay in oolite.
	media	ditto
	tetraëdra	ditto
	carnea	Great oolite. Upper chalk.
	inconstans	Kimmeridge clay.
	dimidiata	Green sand, Devon.
	ovata	Green sand.
	pectinata	ditto?
	lyra	Green sand.
	semiglobosa	Chalk marl.
	subundata	Upper chalk.
	plicatilis	ditto
	octoplicata	ditto
	obliqua	ditto
	ovoides	Green sandstone in alluvium.
	lata	ditto
PHÆA		MOUNTAIN LIMESTONE.
	incurva	Blue lias. Kelloway stone. Crag.
	dilatata	{ Under oolite. Clunch clay.
DIUM.		{ Portland freestone. London, clay, alluvia.
		MOUNTAIN LIMESTONE.
	hybernicum	ditto
	elongatum	ditto
	hillanum	Green sand, Devon.
	proboscideum	ditto
	umbonatum	ditto
	semigranulatum	London clay.
	nitens	ditto
	Parkinsoni	Crag



Genera.	Species.	Strata.
HELIX.		{ 4th LIMESTONE, above the MOUNTAIN LIMESTONE.
	carinatus	ditto
	Gentii	Green sand.
LINGULA.	globosus	Above the London clay.
		COAL SHALE.
	mytilloides	ditto
	tenuis	London clay
UNIO.	ovalis	Crag.
		COAL SHALE.
	acutus	ditto
	uniformis	ditto
	subconstrictus	Coal shale, alluvial clay.
	hybridus	Magnesian limestone.
	Listeri	Magnesian limestone. Cr.
	crassissimus	Lias. Portland freestone.
PLAGIOSTOMA.	crassiusculus	London clay.
		LIAS.
	gigantea	White lias. Blue lias.
	pectinoides	Blue lias.
	punctata	ditto
	ovalis	Fullers' earth.
	cardiformis	Upper oolite.
	obscura	Kelloway rock.
	rigida	Portland freestone.
TROCHUS	spinosa	Lower chalk. Upper chalk.
		LIAS.
	anglicus	Blue lias
	abbreviatus	Under oolite.
	concauus	ditto
	dimidiatus	ditto
	duplicatus	ditto
	elongatus	ditto
	punctatus	ditto
	agglutineus	London clay.
	Benettii	ditto
	lavigatus	Crag.
	similis	ditto
MODIOLA.		LIAS.
	laevis	ditto
	depressa	Alum shale. London clay.
	elegans	ditto
	parallela	Upper oolite
	pallida	Green sand.
MELANIA.		LIAS.
	striata	ditto
	Heddingtonensis	Upper oolite.
	sulcata	London clay.
HELICINA.		LIAS.
	compressa	ditto
CARDITA.		LIAS.
	lirata	Lias. Cornbrash.
	obtusa	Under oolite.
	similis	ditto
	lunulata	ditto
	producta	Ditto. Cornbrash.
	abrupta	Great oolite.
	striata	ditto
	deltoides	Cornbrash, Kelloway stone.
	tuberculata	Green sand.
MYA.		LIAS.
	scripta	Lias. Kelloway rock.
	angulifera	Fullers' earth bed, near Bath.
	literata	Gray limestone, near Scarborough.
	mandibula	Green sand.
	plana	Sand under London clay.
	intermedia	London clay.
	subangulata	ditto
	lata	Crag.

Genera.	Species.	Strata.
TEN.	fibrosus barbatus equivalvis obscura lens similis rigida arcuata lamellosa orbicularis quadricostata quinquecostata Beaveri cornea	UNDER OOLITE. Under oolite. Cornbrash. Kelloway rock. ditto ditto Stonesfield slate. Cornbrash. Forest marble. ditto Coral rag. Chicksgrove limestone. Green sand. Green sand. ditto ditto Chalk marl. London clay.
ARTE.	lurida elegans excavata lineata cuneata planata plana obliquata	UNDER OOLITE. ditto ditto ditto { Oaktree clay over Sussex marble, or Kimme- } ridge clay. Portland stone. Indurated marl at Gunton. Crag. ditto
ONIA	costata striata clavellata gibbosa duplicata dædalea spinosa eccentrica affinis	UNDER OOLITE. ditto ditto ditto Tisbury limestone. ditto Green sand, Devon. ditto ditto ditto
ULLÆA.	oblonga decussata carinata fibrosa glabra	UNDER OOLITE. ditto ditto Green sand, Devon. ditto Green sand.
ITA.	lævigata sinuosa	UNDER OOLITE. ditto Chilmarsh, near Tisbury.
RARIA	gibbosa ambigua ovalis lirata	MIDDLE OF GREAT OOLITE. Middle oolite Cornbrash. Cornbrash. Upper oolite. Limestone at Norton edge.
ILUS.	amplus pectinatus antiquorum alæformis	MIDDLE OOLITE. ditto Kimmeridge clay. Crag. ditto
EA.	acuminata Marshii palmetta deltoidea gregaria expansa undulata Meadii caniliculata tener	GREAT OOLITE. { Fullers' earth of great oolite. Clay over oolite, } and on Wooburn sand. Cornbrash. Oxford clay. { Oxford clay. Kimmeridge clay. Clay over Sus- } sex marble. Coral rag. Green sand. Tisbury limestone. Farley, near Salisbury. Somersetshire. Upper chalk. Charlton.

## REMAINS (ORGANIC).

Genera.	Species.	Strata.
OSTREA.	gigantea pulchra flabellula	London clay. London clay and gravel. ditto
*.* Fossil oysters occur also in the lias formation.		
VENUS.	varicosa lineolata planus angulata equalis incrassata margaritacea gibbosa rustica lentiformis turgida	CORNBURASH. ditto Green sand. ditto ditto Green sand. Crag. London clay. ditto Crag. ditto ditto ditto
ISOCARDIA.	minima tener rostrata sulcata	CORNBURASH. ditto Kelloway stone. Upper oolite. London clay (only a single individual).
PINNA.	lanceolata margaritacea	CORNBURASH. Neighbourhood of Scarborough. London clay.
VERMICULARIA.	ovata concava umbonata crassa	UPPER OOLITE. ditto Green sand. Chalk marl. London clay.
SOLARIUM.	conoideum discoideum patulum	UPPER OOLITE. ditto London clay. ditto
HAMITES.	spinulosus tenuis rotundus attenuatus compressus adpressus maximus intermedius gibbosus armatus spiniger nodosus tuberculatus turgidus plicatulus	GREEN SAND, DEVON. ditto Chalk marl. ditto ditto ditto ditto ditto ditto ditto ditto ditto ditto ditto ditto ditto
CHAMA.	canaliculata haliotideia recurvata conica plicata digitata	GREEN SAND, DEVON. ditto ditto ditto ditto ditto ditto
CORBULA.	laevigata globosa pisum gigantea revoluta	GREEN SAND, DEVON. ditto ditto London clay. ditto ditto
ARCA.	carinata subacuta Branderi appendiculata	GREEN SAND. ditto Chalk marl. Crag. ditto



Genera	Species.	Strata.
PERNA.		GREEN SAND.
VIVIPARA.	aviculoides	Blue marl under green sand.
		GREEN SAND.
	extensa ?	ditto
	fluviorum	Sussex marble.
	lenta	London clay.
	concinna	ditto
	suboperta	Crag.
DIANCHORA.		GREEN SAND.
	striata	ditto
	lata	Lower chalk.
TURRILITES.		GREEN SAND.
	costata	Green sand. Chalk marl.
	obliqua	Green sand.
	tuberculata	Chalk marl.
	undulata	ditto
SCAPHITES.		GREEN SAND.
	equalis	ditto
	obliquus	Chalk marl.
NUCULA.		CHALK MARL.
	pectinata	ditto
	minima	London clay.
	similis	ditto
	Cobboldiæ	Crag.
	lanceolata	ditto
	lævigata	ditto
MAGAS.		Chalk.
INFUNDIBULUM.	pumilis	Upper chalk.
		LONDON CLAY, SAND UNDER.
	echinulatum	ditto
	obliquum	ditto
	rectum	ditto
	tuberculatum	ditto
	spinulosum	ditto
	rectum	Crag.
PECTUNCULUS.		LONDON CLAY.
	plumstediensis	ditto
	costatus	ditto
	decussatus	ditto
EMARGINULA.		LONDON CLAY.
	crassa	ditto
	reticulata	London clay. Crag.
CYPRÆA.		LONDON CLAY.
	oviformis	ditto
OLIVA.		LONDON CLAY.
	Branderi	ditto
	Salisburyana	ditto
ANCILLA.		LONDON CLAY.
	aveniformis	ditto
	turritella.	ditto
CASSIS.		LONDON CLAY.
	striata	ditto
	carinata	ditto
	bicatenatus	Crag.
AMPULLARIA.		LONDON CLAY.
	acuta	ditto
	patula	ditto
	sigaretina	ditto
NATICA.		LONDON CLAY.
	glaucinoides	ditto
	similis	ditto
	depressa	Crag.
ROSTELLARIA.		LONDON CLAY.
	lucida	ditto
	rimosa	ditto
	macroptera	ditto

Genera.	Species.	Strata.
SCALARIA.	semicostata	LONDON CLAY.
	acuta	ditto
	similis	ditto
TEREBELLUM.	faniforme	Crag.
SERAPHS.		LONDON CLAY.
PLEUROTOMA.	convolutus	ditto
	attenuata	LONDON CLAY.
	exorta	ditto
	rostrata	ditto
	acuminata	ditto
	coarctata	ditto
	semicostata	ditto
	colosa	ditto
CERITHIUM.	melanoides	LONDON CLAY.
	gemmatum	ditto
	pyramidale	ditto
	functum	ditto
	funiculatum	ditto
	intermedium	ditto
	depressum	ditto
	cornu-copie	ditto
	giganteum	ditto
FUSUS.	longevus	LONDON CLAY.
	bifasciatus	ditto
	acuminatus	ditto
	asper	ditto
	rugosus	ditto
	bulbiformis	ditto
VOLUTA.	magorum	LONDON CLAY.
	luctator	ditto
	ambigua	ditto
	spinosa	ditto
	costata	ditto
	magorum	ditto
	Lamberti	London clay. Crag.
MUREX	latus	LONDON CLAY
	Bartonensis	ditto
	trilineatus	ditto
	coniferus	ditto
	regularis	ditto
	carinella	ditto
	fistulosus	ditto
	gradatus	ditto
	tuberosus	ditto
	minax	ditto
	testifer	ditto
	cristatus	ditto
	coronatus	ditto
	rugosus	ditto
	curtus	ditto
	striatus	Crag.
	contrarius	ditto
	rugosus	ditto
	corneus	ditto
	costellifer.	ditto
	echinatus	ditto
VENERICARDIA.	planicosta	LONDON CLAY.
	deltoides	ditto
	carinata	ditto
	senilis	Crag.

Genera.	Species.	Strata.
SANGUINOLARIA.		LONDON CLAY.
	Hollowaysii	ditto
SOLE.		LONDON CLAY.
	affinis	ditto
TEREDO.		LONDON CLAY.
	antennatus	ditto
BALANUS.		LONDON CLAY.
	tesselatus	ditto
	crassus	ditto
BUCCINUM.		CRAG.
	elongatum	ditto
	granulatum	ditto
	rugosum	ditto
	reticosum	ditto
EBURNA.		CRAG.
	glabrata O. R. III.	ditto
TELLINA.		CRAG.
	obliqua	ditto
	ovata	ditto
	obtusa	ditto
PHOLAS.		CRAG.
	cylindricus	ditto
PHASIANELLA		SAND above LONDON CLAY.
	orbicularis	ditto
	minuta	ditto
	angulosa	ditto
LYMNEA.		SAND above LONDON CLAY.
	fusiformis	ditto
	minima	ditto
CYCLAS.		SAND above LONDON CLAY.
	deperdita ?	ditto
	cuneiformis	ditto
	obovata.	ditto.

## CLASS VIII.—VEGETABLE FOSSIL REMAINS.

Mr. Parkinson thus ably traces not only the geology but genealogy of these remains. When vegetable matter is accumulated in so large a quantity that the compactness of the mass may in a great degree exclude the atmospheric air from the internal parts of the mass, a considerable and peculiar change is effected: the vegetable matter soon loses its green and acquires a brownish color; its flavor and odor are changed, and heat is to be produced, terminating, unless air is freely admitted, in combustion. The vegetable matter, thus changed into hay, acquires, among its other new properties, that of powerfully resisting any further change upon exposure to the atmosphere. But, should vegetable matter be thus accumulated in a situation in which moisture has almost constant access to it, a very different result ensues. Another process takes place, by which the vegetable matter, as the process goes on, loses its original forms, and becomes a soft magma, of a dark color and peculiar appearance; no traces of its former mode of existence being discoverable, except in the accidental presence of such vegetable matter as shall not have undergone a complete conversion. When dried, it forms a readily combustible substance, of a reddish-brown color, readily absorbing and tenaciously retaining water, and yielding, whilst burning, a strong bituminous odor. This is the substance termed peat, immense accumulations of which are formed in various parts, fa-

vorable to the collection of water and the growth of the sphagnum palustre, a plant by the conversion of which the supply of this substance is chiefly supported. In the peat-bogs or mosses, as the natural magazines of this substance are called, trunks of trees are often found imbedded, and partaking of the nature of the surrounding bituminous mass. This change is effected in different degrees; the deeper in the mass, and consequently the longer exposed to the process of bituminisation, the more perfect is the conversion. Some pieces are found to have nearly lost their ligneous appearance, their respective lines and markings having been molten down in different degrees during their bituminisation; whilst others, in which the nature of the substance is also entirely altered, are found still to retain almost all their characteristic markings. This substance has long been known by the designation of bituminous wood.

Wood of a very different character, called moss fir, is also frequently found in the peat mosses or bogs. It much resembles, in its color and general external appearance, ordinary decayed fir-wood; but on examination it appears that the fibre of the wood is strongly imbued with resin, and that all its interstices are filled with resinous matter. It is so highly inflammable as to be employed, by the poor of the districts in which it is found, not only as fuel, but as torches. As the real nature of this substance is not perhaps known, it would be very desirable that further enquiries might be made respecting it; it



might then be determined whether the opinion which is here offered be correct or not. From its retaining the color and appearance of decayed wood, it is conjectured to be wood which, by exposure to the atmosphere, had sustained the abstraction of all its constituent parts, except the resin and ligneous fibre impregnated therewith; and, from its having been thus rendered almost an entirely resinous mass, it has not been affected by the bituminising process. Subterranean collections of bituminised wood and other vegetable matter are found at various depths in different parts of the world. The substance thus found is generally a compact, light, glossy, combustible substance; of a dark brown color, and frequently almost black; splitting longitudinally into plates of various thicknesses, breaking transversely with an imperfect conchoidal fracture, with a shining resinous lustre, and sometimes yielding the appearance of the markings of wood. This is the suturbrand of Iceland, the Bovey coal of this country, and the common brown coal of Thomson.

'The fossil wood, now described, may be said to pass into jet, which is found, especially in the neighbourhood of Whitby in Yorkshire, in a state very nearly approximating to that of Bovey coal. It exists in plates, generally from half an inch to about an inch in thickness, between which a film of carbonate of lime, with pyrites, is disposed: excepting that it more frequently shows marks of ligneous texture, its characters may be said to be those of jet; its color, velvet black; internal lustre, shining, resinous; fracture perfect, large, conchoidal; fragments, sharp edged, soft, rather brittle; easily frangible; very light. Jet is found in other situations, in a different form; resembling in its shape, and the markings of its surface, parts of the branches or trunks of trees, but rarely possessing, internally, any marks of vegetable origin; a circumstance easily accounted for, if its previous softening be admitted.'

*Cannell coal* is said to differ from jet chiefly in its holding a greater portion of earth in intimate mixture with it. It never manifests internally any traces of vegetable structure, but sometimes bears on its surface evident marks of impressions formed on it whilst in a soft state.

*Common coal* is composed of a similar bituminous matter, divided by films of calcareous spar mingled with pyrites, intersecting each other nearly at right angles: its fracture is thus rendered small grained, and uneven, and its fragments mostly cubical or trapezoidal. By this division and enclosure of the inflammable bituminous matter in combustible septa, the ascension and combustion of this substance are rendered more slow, and better adapted to the purposes for which it is destined. Traces of vegetable structure are very rarely discoverable in coal, except in the impressions of cactuses and of various dorsiferous and succulent plants.

But professor Jameson, speaking of the coal found in the neighbourhood of Edinburgh, says, 'the coal, which is black coal, occurs in beds, seldom more than a few inches in thickness, and is generally contained in the bituminous shale or slate clay, rarely in the sandstone. By the gra-

dually increasing mixture of clayey matter, it passes into bituminous shale. The accompanying bituminous shale and slate clay contain impressions of ferns, a fact which has been adduced in support of the opinion which maintains the vegetable origin of black coal. We are inclined to call in question the supposed vegetable origin of this kind of coal, and are rather disposed to consider it as an original chemical formation; and that the occurrence of vegetable impressions in the adjacent rocks no more proves its vegetable origin, than the existence of fossil quadrupeds in the gypsum of Paris proves that rock to have been formed from the debris of animals of the class mammalia.

To these opinions it may be sufficient to oppose the following deductions of Dr. McCulloch, from his experiments on certain products obtained from the distillation of wood, &c. Dr. McCulloch considers himself as authorised to say that, 'examining the alteration produced by water on common turf, or submerged wood, we have all the evidence of demonstration that this action is sufficient to convert them into substances capable of yielding bitumen on distillation. That the same action having operated through a longer period has produced the change in the brown coal of Bovey is rendered extremely probable by the geognostic relations of that coal. From this to the harder lignites, suturbrand and jet, the transition is so gradual that there seems no reason to limit the power of water to produce the effect of bituminisation in all these varieties; nor is there ought in this change so dissimilar from other chemical actions as to make us hesitate in adopting this cause.' Satisfied that jet, the bituminous lignite which approaches the nearest to coal in its chemical characters, is the result of the action of water on vegetable matter, Dr. McCulloch was induced to try if this substance could, by heat under pressure, be converted into coal; the result of his experiment was, that the produce exhibited the true characters of coal, having not merely the color and inflammability, but the fracture of coal and its odor on burning. These experiments and observations, taken with those of Mr. Hatchett, appear to be sufficient to set the question, as to the vegetable origin of coal, at rest. The vegetable origin of naphtha, petroleum, and asphaltum, is not yet positively ascertained.

Amber, from its being found generally in beds of fossil wood; the blue clay resin, found at Highgate and at Sheppey among the pyritised wood; and the retinasphaltum of Mr. Hatchett, discovered among the Bovey coal, may either owe their origin to the changes effected in vegetable matter during its subterraneous deposition, or may be vegetable resins, the original products of the trees which they accompany, and which from their resinous nature, may have resisted the bituminizing process. The argillaceous ironstone nodules which accompany coal, contain with the remains of many other unknown vegetables, parts of various cryptogamous plants, the recent analogues of a very few of which have been said to be found in some of the tropical regions. On these nodules being broken, the preserved remains are generally discovered on each

of the broken sides of the nodule; not, as might be expected, displaying different sides of the vegetable, but the same side of the leaf: for instance, on each broken surface; in one, in alto—in the other in basso relievo. The explanation of this curious circumstance, which long puzzled the oryctologists, is found in the vegetable matter, during its passing through the bituminous change, having become softened, and having filled its own mould with its melted and softened substance; the nodule, on being broken, showing on one side the surface of the adherent bituminous cast, and, on the other, the corresponding mould. In the argillaceous and bituminous slate forming the floors and roofs of coal mines are vast collections of the black bituminized remains of gramina, junci, cryptogami, and of numerous other plants, agreeing in their general characters with those of succulent plants, but differing from the recent ones known in Europe by their vast magnitude, and by the richness of the ornamental markings which appear on their trunks.

'Description,' says Mr. Parkinson, 'cannot succeed in an attempt to give an idea of the beauty and varieties of the figures which are displayed on the surface of many of those fossils, and which have been supposed to owe their markings to the bark of different trees of supposed antediluvian existence. Some are ornamented by regularly disposed straight plain ribs, disposed longitudinally or transversely over their whole surface; some by the decussation of nearly straight lines obliquely disposed; and many by the alternate contact and receding of gently waving lines, forming areas regularly, but most singularly varying in their forms, and having in their centres tubercles and depressions from which spines, or setæ, have in all probability proceeded. In others, lines obliquely disposed intersect each other at angles, varying in their acuteness in different specimens, in, it would seem, an almost endless variety; forming surfaces apparently covered with squamæ disposed in an imbricated manner, and frequently in quin-cunx order.'

Accounts have been given of the trunks of trees whose cortical markings were entirely unknown, having been found in the sandstones of Staffordshire, Derbyshire, Lancashire, and indeed in all those parts in which the coal formations have been explored. Having been favored, says Mr. Parkinson, with the opportunity of examining several specimens of this nature, through the kindness of Thomas Botfield, esq., of Bewdley in Worcestershire, I am enabled to say that these are not generally the remains of trees, but of succulent plants, the firm cortical parts of which, having been converted by the bituminising process into jet, have formed that firm tube which is often found, in these instances, filled with sandstone, agreeing with that of the general matrix, and possessing the space left by the waste of the internal succulent part of the plant. The description of the last announced fossil of this kind, found in the neighbourhood of Glasgow, agrees exactly with the general account of these supposed fossil trees, and will, it is presumed, corroborate the opinion which has

been just advanced. In a quarry of sandstone belonging to the coal formation on which Glasgow is built, and in the neighbourhood of that city, it is stated that 'the quarrymen came upon the cast of a tree in situ just as it had been growing. The trunk is about twenty-six inches in diameter, not quite round but somewhat oval, so that the north and south diameter is several inches longer than the east and west diameter. The body of the tree itself is composed of sandstone precisely similar to the rest of the quarry; but the bark has been converted into perfect cherry coal, which adheres firmly to the tree, and renders it easy to remove the rock with which it is incrustated. About three feet of the bottom part of the tree has been uncovered; this portion is situated about forty feet below the surface of the earth in a solid quarry of sandstone. The upper part of the trunk and branches has not been discovered: indeed, it is some time since the upper portion of the quarry was removed. The roots may be seen dipping down into the earth precisely as the roots of living trees do. Four very large roots may be seen issuing from the trunks, and extending, some of them, about a foot before they are lost in the surrounding stone. There is nothing to indicate the species of tree of which the mould has been here preserved. From the appearance of the roots it is obvious that it was not a fir; it had more resemblance to a beech: the bark has been so completely bituminised, that its usual characters are effaced. The petrification, however, is not without its value; it demonstrates that the sandstone has been formed at a period posterior to the existence of large trees, and that the water-worn appearance of the quartz pebbles of which the sandstone is composed is not a deceitful indication.' Hence the ingenious observer is led to observe, that 'if the sandstone, which constitutes so great a proportion of the coal beds, be a formation posterior to the earth being covered with wood, we can entertain no doubt that this is the case also with the slate clay and the coal which alternate with this sandstone. Indeed, if the coal formation exists as a portion of the old red sandstone, we can entertain no reasonable doubt that the old red sandstone itself has been formed after the earth was covered with wood.' *Annals of Philosophy*, Nov. 1820.

'The size which these fossil plants have attained, compared with that of the cactuses known in Europe, must, as in the fossil last mentioned, lead to a doubt as to this opinion of their agreement with the recent cactus. But, to be enabled to form a correct judgment on this point, it is necessary to know the state in which these plants exist where the soil and climate are such as to allow them to develop themselves in their native luxuriance. The researches of the celebrated Humboldt, in the equinoctial regions, supply us on this head with the most appropriate and satisfactory information. The following detached observations of that philosopher will show not only the size to which these plants may arrive, but the vast tracts which, under favorable circumstances, they may overrun, as well as the great probability of their having been the first vegetable clothing of the earth. 'The hill of calcareous

breccia, which we have just regarded as an island in the ancient gulph, is covered with a thick forest of columnar cactus and opuntia, some thirty or forty feet high, covered with lichens, and divided into several branches in the form of candelabras, wearing a singular appearance. Near Maniquarez, and Punta Araya, we measured a cactus, the trunk of which was four feet nine inches in circumference. The European, acquainted only with the opuntia in our hot-houses, is surprised to see the wood of this plant become so hard from age, that it resists for centuries both air and water, and that the Indians of Cumana employ it in preference for hords and doorposts. Cumana, Coro, the island of Margareta, and Curacao, are the places in South America that abound most in the plants of the family of the nopals. There, only, a botanist can compose a monography of the genus cactus, the species of which vary not only in their flowers and fruits, but in the form of their articulated stem, the number of costæ, and the disposition of the thorns: the divisions of property are marked by hedges formed of the agave and cactus. At San Fernando, S. A., the soil abounds in aquatic plants with sagittate leaves, and he remarks that some of these succulent plants are from eight to ten feet high. In Europe their assemblage would be considered a little wood.' He also mentions a kind of bamboo which the Indians call jagua, which is found near San Fernando, more than forty feet in height. These, he observes, cannot but remind the admirer of fossils of the vast fossil bamboos which are found in the sandstones accompanying coal. Speaking of a rock of considerable height and magnitude, he observes, 'Euphorbium, cactalia, kleinia, and cactus, which are become wild in the Canary Islands, as well as in the south of Europe and the whole continent of Africa, are the only plants we see on this arid rock, being plants which draw their nourishment rather from the air than from the soil in which they grow.' He also remarks, 'it is not, in general, by mosses and lichens that vegetation in the countries near the tropics begins. In the Canary Islands, as well as in Guinea and in the rocky coasts of Peru, the first vegetables that prepare the mould for others are the succulent plants.'

We now follow Mr. Parkinson's description of I. CALCAREOUS VEGETABLE FOSSILS.—Lime is not very frequently the mineralising matter of vegetable fossils; it is however sometimes found introduced into the remains of wood in the form of spar, and sometimes it becomes, in the form of limestone, the internal substance of fossil reeds and of various succulent plants.

1. *Calcareous spathose wood previously decayed*.—Color light brown, surface rough and dull, but susceptible of polish; fracture dull, uneven, and rather spicular; interstices filled with nearly colorless spar. The line being removed from this fossil, by muriatic acid, a considerable portion of light-colored flocculent substance is deposited. Found in alluvia and in the oolite formation.

2. *Calcareous spathose wood previously bituminised*.—Color darkish red brown; surface commonly rough, but partially glossy; fracture dull,

uneven, and rather spicular, veined with spar of a lightish brown color. Found in the clay of bituminous slate accompanying the lias. The lime being removed, by the muriatic acid, a considerable volume of dark brown powder remains, which, when dried, is remarkably combustible, burning with a flame resembling that of some of the pyrophori. On the brown spar being subjected to the action of diluted muriatic acid, the bituminous matter with which it is colored rises in a film to the surface of the solution. The polished surface of both these fossils being examined with a lens, the spathose substance is seen to have permeated the minutest woody fibres in all their directions. The powder deposited during the solution of both these fossils is undoubtedly the woody fibre reduced to this state of minute division, in consequence of its penetration in every direction by the spathose crystallisation.

II. SILICEOUS VEGETABLE FOSSILS.—The mineralisation of vegetable substances is most frequently effected by those impregnations in which siliceous is the principal constituent; the fossils thus formed being remarkable for the correctness with which their forms and markings have been preserved.

1. *Siliceous wood*.—Its color is generally grayish and yellowish white, thence passing into ash gray, grayish black, and different shades of brown. Its internal lustre is glistening, its fracture more or less perfect conchoidal, showing the ligneous texture. The fragments sharp-edged and translucent. It is harder than opal, and easily frangible.

It is found in many parts of the world, but some of the finest specimens are obtained in the neighbourhood of Schemnitz and at Telkabanya in Hungary.

It is frequently found in this island in the diluvial detritus, and in almost the whole of the green sand formation. Very large fragments are found in the Portland stones, the interstices of which are often beautifully sprinkled with quartz crystals. Interesting specimens are also discovered in the gritstone of the same formation in the blackdown pits of Devonshire, which are frequently rendered very interesting by the delicate amianthine form in which the siliceous is disposed. Specimens are also found in the sands of Bedfordshire. It is but rarely found in chalk; it however forms the nucleus of a flint nodule which is said to have been obtained in Berkshire.

The varieties of siliceous wood depend not only on the nature of the combinations forming the lapideous matter of which it is chiefly constituted, but also, as has been already observed, on the state of the wood previous to its petrification. When the fossil is light colored, and of a shivery texture, the wood may be presumed to have been previously in a decayed state, or, as it is termed, rotten wood; and when close, compact, and dark-colored, it may have suffered previous bituminisation.

A. *Chalchodonian wood*.—In the most common form in which this variety appears, the color is of a yellowish-white, the substance resembling that of withered wood. The surface rough and



splintery, the splinters frequently so minute as to be wafted with the slightest breath. The internal part solid, chiefly formed of the translucent siliceous matter, which fills the interstices and such cavities as may have been formed by the teredines and other insects, and also sometimes invests the ends of the specimen in a mammillated or stalagmitic form. Specimens occur in which previous bituminisation also appears to have taken place, and in which the clear siliceous substance appears as if it had transuded into the cavities, and had exuded at the ends of the specimens. Hitherto must be referred those amorphous specimens which possess a rough surface, scarcely any lustre, with patches of apple-green color and of a quartzose hardness, intermixed with others of a light or light gray color, considerably softer. When cut and polished, the white parts display evident marks of vegetable texture; either that of very fine grained woods, or of some of the palms or reeds, the spaces between being filled with siliceous matter, either translucent or of an apple-green color.

B. *Jasperine wood* displays all the colors and appearances belonging to common jasper, so disposed as to mark the existence of ligneous texture, and frequently so varied as to give the resemblance of different woods. It is usually opaque, but sometimes translucent at the edges, and sometimes in patches, where it appears as jasper agate. Its fracture passes from conchoidal to flat and earthy; its internal lustre is generally dull, but sometimes approaching to resinous; its interstices are frequently set with minute crystals. The texture of the wood is discoverable in some very rare specimens of heliotrope, or bloodstone.

C. *Opaline wood* occurs in pieces of a yellowish or yellowish-white color, passing into different shades of brown: surface generally marked by the ligneous structure, and possessing a resinous lustre. The fracture more or less approaching to perfect conchoidal, showing the ligneous marking and a glistening lustre. Fragments sharp-edged, and somewhat translucent: the surface sometimes dull, like wood, and the internal substance transparent. It is considered by Dr. Thomson as consisting of wood penetrated by opal, and as being so intimately connected with opal that it would perhaps be better to unite them.

D. *Pitchstone wood*.—Specimens of fossil wood, evidently showing its original texture, and answering to the characters of pitchstone, are frequently seen: its colors are yellow, brown, reddish brown, red, black, white, and gray, with various intermediate shades; fracture is flattish, imperfectly large conchoidal; lustre varying between dull, vitreous, and resinous. The woody texture is to be traced also in numerous lapideous substances bearing the intermingled characters of pitchstone, opal, jasper, chalcedony, jasper-agate, &c.

### III. ALUMINOUS VEGETABLE FOSSILS.

1. *Bituminous slate, schistus, and shale, containing vegetable remains*, are frequently met with in the neighbourhood of coal. These remains, as have been already mentioned, are of various gramina, cryptogami, and succulent plants. On allowing some of these bodies to remain in water,

their substance becomes softened down, and is resolved into a mass in which the vegetable matter is obvious.

2. *Aluminous wood*.—The wood which has been thus named by different authors, by its proneness to combustion, and by the other properties which they describe it to possess, should be considered as pyritous wood, having obtained its change in the ferruginous clay in which it has been imbedded. The mineralising matter of metallic fossil vegetables is most commonly the pyrites or sulphurets and carbonates of iron, copper, zinc, or lead.

#### I. FERRUGINOUS FOSSIL WOOD.

1. *Pyritical*.—In this fossil the sulphuret of iron pervades the charcoal into which the vegetable matter has been converted. When first found it generally possesses metallic brilliancy, is sufficiently hard to scratch glass, emits sparks on collision with steel, and displays the forms and markings pointing out its vegetable origin; but it soon begins to suffer from decomposition, when its characters change, and it finally resolves into a saline flocculent substance.

2. *Carbonated*.—In these specimens, which are of different shades of brown color, and generally of a uniform substance, the marks of the vegetable origin are easily observable, although not so distinct as in the specimens of the preceding species before the commencement of the decomposition.

#### II. FERRUGINOUS FOSSIL SEEDS, &c.

Innumerable seeds, seed-vessels, &c., have been found by Mr. Crow and others, in the blue clay of Sheppey in the state of pyrites. Most of these belong to plants unknown to our botanists; the existing plants, to which the others seem to approximate, are some of those of the warmer climates.

#### III. CUPREOUS FOSSIL WOOD.

1. *Pyritical*.—This fossil is distinguishable from the ferruginous pyritical wood, by the pyrites being of rather a darker color, but chiefly by the blue, or green color which partially pervades the fossil. In some specimens, in which the general appearance is that of bituminous wood, the metallic impregnation can only be detected by the weight of the fossil and the blue or green hue on its surface.

2. *Wood converted into carbonate and hydrate of copper*.—Cupreous wood in this state forms very beautiful specimens, displaying, not only on its surface, but in its substance, mingled with the charred wood, the most vivid blue and green colors, with patches of the carbonate in the state of malachite. The finest specimens of cupreous wood are obtained from the copper mines of Siberia.

3. *Wood mineralised by lead*.—Specimens of wood containing galena, the sulphuret of lead, have been chiefly discovered in Derbyshire. The leaves of plants, except those of gramina, junci, and of the cryptogamia, are seldom found in a mineralised state. The lobes and pinnulae of ferns, as has been before mentioned, are frequently found in a bituminised state in nodules of ironstone, and in immense quantities with the remains of gramina and succulent plants in the schistose and slaty coverings of coal.

Among the numerous remains of plants very few are found which agree in their specific characters with any known species, and many indeed differ so much as to render it difficult to determine even the genus under which they should be placed. The leaves of trees are only found in substances which appear to be of modern formation. Among these are said to have been found those of the willow, the pear-tree, mulberry-tree, and of several others. These have been found in fossil calcareous stone, chiefly in that of Oeningen, and in the calcareous tufa bordering those lakes and rivers which abound in calcareous matter. Leaves are sometimes found in sandstone which somewhat resemble those of trees, but which most probably have belonged to aquatic plants. In the gray chalk, small white ramose forms are found, which pervade the chalk, and have the appearance of being of vegetable origin. Wood and other vegetable substances are frequently found in clay and limestone in the state of charcoal. It cannot always be ascertained by what means this change has been effected; but in that which is found in the blue clay, and in other situations in which pyrites prevail, the change may safely be attributed to the decomposition of the pyrites with which those substances had been impregnated.

*Mosses, Conifers, &c.*—Rounded pebbles, called moss agates, are frequently found on the coast of the North Riding of Yorkshire: and Dr. M'Culloch describes them as having been found on the shore at Dunglas in Scotland, containing substances which have the appearance of vegetables.

Daubenton and Blumenbach had expressed their conviction of the vegetable origin of these substances; still many considered them as entirely mineral: but Dr. M'Culloch, pursuing this enquiry with his usual zeal and acuteness, observes, that deception is very likely to arise in these specimens, from the well known metallic arborizations emulating the vegetable forms, becoming blended with the real vegetable; and from the actual investment of the whole plant with carbonate of iron; but the most common source of deception and obscurity, in the Dr.'s opinion, 'will be found in the whimsical and fibrous disposition occasionally assumed by chlorite, its color often imitating the natural hue of a plant as perfectly as its fibrous and ramified appearance does the disposition and form of one.' All the plants that have been discovered in this state of envelopment in quartz appear to belong to certain species of the cryptogamia class, chiefly byssi, conservæ, jungermanniæ, and the mosses. The stones found at Dunglas, Dr. M'Culloch observes, 'contain remains of organized substances of an epocha at least equally ancient with that in which the vegetable remains found in the floetz strata existed. As the species ascertained by Daubenton have, in all probability, been preserved in recent formations of chalcedony, so the Dr. thinks that 'those which he describes have been preserved in the chalcedonies of former days.' The moss agates of the Yorkshire coast appear to be of the ancient, whilst other specimens prove the correctness of Dr. M'Culloch's opinion, that some of these fossils are of recent formation.

The remarks of Dr. M'Culloch on the mode in which these curious investments were accomplished, deserve particular attention:—'The remains are, in fact (if I may use such an expression, embalmed alive. To produce this effect, we can only conceive a solution of siliceous matter, as dense as to support the weight of the substance involved, a solution capable of solidifying in a short space of time, or capable at least of suddenly gelatinizing previously to the ultimate change by which it became solidified into stone.' Dr. M'Culloch describes and figures a congeries of tubuli contained in an oriental agate: similar substances are found in the pebbles on the Yorkshire coast.

A knowledge of the vegetable fossils peculiar to the different strata will, in all probability, open to us considerable stores of instruction; we may thereby learn, not only the nature of the several vegetable beings of the earlier ages of the planet, but may ascertain the order in which the several tribes were created: and, reckoning upon the considerable advance which has been made in our knowledge of the structure of the earth, and upon the eagerness with which enquiries respecting the organic remains of former periods are pursued, the attainment of such knowledge, it may be presumed, is not far distant. At present we know of no vegetable remains of earlier existence than those which belong to the coal formation; and these appear to be chiefly derived from various grasses and reeds, and plants of the cryptogamous and succulent tribes, many of which are not known to exist on the surface of the earth at present. From the latter of these the coal itself appears to have chiefly proceeded. In the mountain limestone above the coal, and in the different members of this formation existing between this and the blue lias, vegetable remains appear to be of but rare occurrence; so that particulars of such as have been discovered in these situations may furnish much useful information, and especially with respect to those fossils which are supposed to have derived their origin from wood.

It has been assumed that wood, or parts of trees, have been found in coal and in the accompanying coal-measures, but some confirmation of these accounts seems to be required. The description of these fossils has seldom been so particular and exact as to yield positive evidence of their original nature; and, as has been already shown, the instances are by no means infrequent in which the traces, and even the remains, of cactuses and other succulent plants, had given rise to the belief of the existence of fossil trees in these strata. This opinion may therefore have obtained seeming confirmation from the ligneous hardness which large plants of this kind might have acquired, and which, perhaps, might be traced in their mineralised remains. The earliest stratification in which fossil wood exists is not perhaps at present determined; but it seems that the earliest appearance in this island of fossil wood, which by its uniformity of character appears to belong to a particular bed, is the spathose bituminous wood of the blue lias, as found at Lyme in Dorsetshire, and in the neighbourhood of Bath. In the next formation, and



particularly in that of the green sand, siliceous fossil wood occurs frequently. Very delicate specimens are found in the sandstone, the whetstone of the Blackdown hills of Devonshire. The specimens of fossil wood found in the Portland stone are frequently of very considerable size, and bear all the characteristic marks of wood: these are also siliceous, and are often beautifully sprinkled on their interior surfaces with quartz crystals. Siliceous fossil wood is also found in other situations, as in the sands of Wooburn in Bedfordshire: it also occurs at Folkstone in Kent, in that part of the green sand where it approximates to the superincumbent marl, in which it is also found. Traces of wood are hardly ever discovered in the chalk itself, and so rarely in the accompanying flint nodules, that the knowledge of but one specimen, an instance of this occurrence, is known to the writer of these pages. But in the blue clay, incumbent upon this immense accumulation of chalk, fossil wood, pierced with teredines, and impregnated with calcareous spar, is exceedingly abundant: and in almost every sunken part of this bed, and even of the whole surface of this island, the remains are discoverable of vast forests which have suffered little other change than that of having undergone different degrees of bituminisation.

By these facts, concludes Mr. Parkinson, we learn that, at some very remote and early period of the existence of this planet, it must have abounded with plants of the succulent kind, and, as it appears from their remains, in great variety of form and luxuriance of size. These, from what is discoverable of their structure, beset with setæ and spines, were not formed for the food of animals; nor, from the nature of the substances of which they were composed, were they fitted to be applied to the various purposes to which wood, the product of the earth at a subsequent period, has been found to be so excellently adapted, by man. Their remains, it must also be remarked, are now found in conjunction with that substance which nature has, in all probability, formed from them; and which, by the peculiar economical modification of its combustibility, is rendered an invaluable article of fuel. If this be admitted to be the origin of coal, a satisfactory cause will appear for the vast abundance of vegetable matter with which the earth must have been stored in its early ages: this vast, and in any other view useless, creation, will thus be ascertained to have been a beneficent arrangement by Providence for man, the being of a creation of a later period.

#### CLASS IX.—HOMO.

Remains of the *human species* are not found in secondary strata; but in the clay of the fissures of rocks they are not infrequent, and they have been found in alluvial soil at Köestretz in Germany. Mr. König's account of the most celebrated fossile skeleton yet discovered (and which is now in the British Museum) is thus introduced:—

'All the circumstances under which the known depositions of bones occur,' says this gentleman, 'both in alluvial beds and in the caverns and fissures of flint limestone tend to prove, that

the animals to which they belonged met their fate in the very places where they now lie buried. Hence it may be considered as an axiom, that man, and other animals, whose bones are not found intermixed with them, did not co-exist in time and place. The same mode of reasoning would further justify us in the conclusion, that, if those catastrophes which overwhelmed a great proportion of the brute creation were general, as geognostic observations in various parts of the world render probable, the creation of man must have been posterior to that of those genera and species of mammalia which perished by a general cataclysm, and whose bones are so thickly disseminated in the more recent formations of rocks.

'The human skeletons from Guadaloupe are called Galibi by the natives of that island; a name said to have been that of an ancient tribe of Caribs of Guiana, but which, according to a plausible conjecture, originated in the substitution of the letter *l* instead of *r*, in the word Caribbee. No mention is made of them by any author except general Ernouf, in a letter to M. Faujas St. Fond, inserted in vol. v. 1805 of the *Annales du Muséum*; and by M. Lavoisier, in his *Voyage à la Trinidad, &c.*, published in 1813. The former of these gentlemen writes, that, on that part of the windward side of the Grande-Terre called La Moule, skeletons are found enveloped in what he terms 'Masses de madrépores pétrifiées,' which being very hard, and situated within the line of high water, could not be worked without great difficulty, but that he expected to succeed in causing some of these masses to be detached, the measurements of which he states to be about eight feet by two and a half.

'The block brought home by Sir Alexander Cochrane exactly answered this account with regard to the measurements; in thickness it was about a foot and a half. It weighed nearly two tons; its shape was irregular, approaching to a flattened oval, with here and there some concavities, the largest of which, as it afterwards appeared, occupying the place where the thigh bone had been situated, the lower part of which was therefore wanting. Except the few holes evidently made to assist in raising the block, the masons here declared, that there was no mark of a tool upon any part of it; and, indeed, the whole had very much the appearance of a huge nodule disengaged from a surrounding mass. The situation of the skeleton in the block was so superficial, that its presence in the rock on the coast had probably been indicated by the projection of some of the more elevated parts of the left fore-arm.

'The skull is wanting; a circumstance which is the more to be regretted as this characteristic part might possibly have thrown some light on the subject under consideration, or would, at least, have settled the question, whether the skeleton is that of a Carib, who used to give the frontal bone of the head a particular shape by compression; which had the effect of depressing the upper, and protruding the lower edge of the orbits, so as to make the direction of their opening nearly upwards, or horizontal, instead



of vertical. The vertebrae of the neck were lost with the head. The bones of the thorax bear all the marks of considerable concussion, and are completely dislocated. The seven true ribs of the left side, though their heads are not in connexion with the vertebrae, are complete; but only three of the false ribs are observable. On the right side only fragments of these bones are seen; but the upper part of the seven true ribs of this side are found on the left, and might at first sight be taken for the termination of the left ribs. The right ribs must therefore have been violently broken, and carried over to the left side, where, if this mode of viewing the subject be correct, the sternum must likewise lie concealed below the termination of the ribs. The small bone dependent above the upper ribs of the left side appears to be the right clavicle. The right os humeri is lost; of the left nothing remains except the condyles in connexion with the fore-arm, which is in the state of pronation; the radius of this side exists nearly in its full length, while of the ulna the lower part only remains, which is considerably pushed upwards. Of the two bones of the right fore-arm the inferior terminations are seen. Both the rows of the bones of the wrists are lost, but the whole metacarpus of the left hand is displayed, together with part of the bones of the fingers: the first joint of the fore finger rests on the upper ridge of the os pubis, the two others, detached from their metacarpal bones, are propelled downwards, and situated at the inner side of the femur, and below the foramen magnum ischii of this side. Vestiges of three of the fingers of the right hand are likewise visible, considerably below the lower portion of the fore-arm, and close to the upper extremity of the femur. The vertebrae may be traced along the whole length of the column, but are in no part of it well defined. Of the os sacrum the superior portion only is distinct: it is disunited from the last vertebra and the ilium, and driven upwards. The left os ilium is nearly complete; but shattered, and one of the fragments depressed below the level of the rest: the ossa pubis, though well defined, are gradually lost in the mass of the stone. On the right side the os innominatum is completely shattered, and the fragments are sunk; but, towards the acetabulum, part of its internal cellular structure is discernible.

The thigh bones and the bones of the leg of the right side are in good preservation, but, being considerably turned outwards, the fibula lies buried in the stone, and is not seen. The lower part of the femur of this side is indicated only by a bony outline, and appears to have been distended by the compact limestone that fills the cavities both of the bones of the leg and thigh, and to the expansion of which these bones probably owe their present shattered condition. The lower end of the left thigh bone appears to have been broken and lost in the operation of detaching the block; the two bones of the leg, however, on this side are nearly complete: the tibia was split almost the whole of its length a little below the external edge, and the fissure, being filled up with limestone, now presents

itself as a dark colored straight line. The portion of the stone which contained part of the bones of the tarsus and metatarsus was unfortunately broken; but the separate fragments are preserved.

The whole of the bones, when first laid bare had a mouldering appearance, and the hard surrounding stone could not be detached, without frequently injuring their surface; but, after exposure for some days to the air, they acquired a considerable degree of hardness. Sir L. Davy, who subjected a small portion of them to chemical analysis, found that they contained part of their animal matter, and all their phosphorus of lime. Here follows an exact description of the rock, in which the fossil skeleton is found. The attention of geologists being now directed towards this object, it may be expected that scientific examination of the circumstances under which this limestone occurs will not be long to fix its age, and assign to it the place it is to occupy in the series of rocks. All the present information respecting the Grande Ile of Guadeloupe amounts to this, that it is a limestone country, derived principally from the detritus of zoophytes, with here and there small hills (mornes) composed of shell limestone: while Guadeloupe, properly so called, separated from the upper part by a narrow channel of the sea, has no traces of limestone, and is entirely volcanic.' See plate II. fig. 3.

Since the above has been prepared we have happened of the accounts of an old acquaintance, Mr. Trimmer, of some organic remains found near Brentford, Middlesex; the spot mentioned will be familiar to many of our readers. He is describing in order the remains of two fields not contiguous.

'The first,' he says, 'is about half a mile north of the Thames at Kew Bridge; its surface is about twenty-five feet above the Thames at low water. The strata here are, first, sandy loam from six to seven feet, the lowest two feet slightly calcareous. Secondly, sandy gravel, a few inches only in thickness. Thirdly, loam slightly calcareous, from one to five feet: between this and the next stratum peat frequently intervenes in small patches, of only a few yards wide and a few inches thick. Fourthly, gravel containing water; this stratum varies from two to ten feet in thickness, and is always the deepest in the places covered by peat; in these places the lower part of the stratum becomes an heterogeneous mass of clay, sand, and gravel, and frequently exhales a disagreeable muddy smell. Fifthly, the main stratum of blue clay, which is under this, extends under London and its vicinity; the average depth of this clay has been ascertained, by wells that have been dug through it, to be about 200 feet under the surface of the more level lands, and proportionally deeper under the hills, as appears from Lord Spencer's well, at Wimbledon, which is 567 feet deep. This stratum, besides figured fossils, contains pyrites and many detached nodules; at the depth of twenty feet there is a regular stratum of these nodules, some of which are of very considerable size.

'In the first stratum, as far as my observation

has extended, no remains of an organised body has ever been found, and, as my search has not been very limited, I may venture to say it contains none. In the second stratum snail shells, and the shells of river fish have been found, and a few bones of land animals, but of inconsiderable size, and in such a mutilated state that it cannot be ascertained to what class they belong. In the third stratum the horns and bones of the ox, and the horns, bones, and teeth of the deer, have been found, and also, as in the second stratum, snail shells, and the shells of river fish. In the fourth stratum were found teeth and bones of both the African and Asiatic elephants, teeth of the hippopotamus, bones, horns, and teeth of the ox. A tusk of an elephant measured, as it lay on the ground, nine feet three inches, but, in attempting to remove it, it broke into small pieces. When this stratum dips into the clay, and becomes a mixed mass, as before stated, it is seldom without the remains of animals. In the fifth stratum, namely, the blue clay, the extraneous fossils are entirely marine, with the exception of some specimens of fruit and pieces of petrified wood, the latter of which may be considered as marine, because, when of sufficient size, they are always penetrated by teredines. The other fossils from this stratum are nautili, oysters, pinnae marinæ, crabs, teeth and bones of fish, and a great variety of small marine shells; this stratum has been penetrated hitherto in this field only to the depth of thirty feet, throughout which the specimens found were dispersed without any regularity.

The second field is about one mile to the westward of the former, one mile north of the Thames, and a quarter of a mile to the eastward of the river Brent; its height above the Thames at low water is about forty feet. The strata are, first, sandy loam, eight or nine feet, in the lowest three feet of which it is slightly calcareous. Secondly, sand, becoming coarser towards the lowest part, and ending in sandy gravel from three to eight feet. Thirdly, sandy loam highly calcareous, having its upper surface nearly level, but gradually increasing in thickness, from a feather-edge to nine feet. Below this are two strata of gravel and clay, as in the other field; but, as these strata have been only occasionally penetrated in digging for water, nothing therefore is known with respect to them but that they exist there. In the first stratum, as in the other field, no organic remains have been observed. In the second, but always within two feet of the third stratum, have been found the teeth and bones of the hippopotamus, the teeth and bones of the elephant, the horns, bones, and teeth of several species of deer, the horns, bones, and teeth of the ox, and the shells of river fish.

The remains of hippopotami are so extremely abundant, that, in turning over an area of 120 yards in the present season, parts of six tusks have been found of this animal, besides a tooth and part of the horn of a deer, part of a tusk, and part of a grinder of an elephant, and the horns, with a small part of the skull, of an ox. One of these horns I had an opportunity of measuring as it lay on the ground, and found it to be four feet and a half in length, and five

inches in diameter at the large end; it was found impracticable to move it otherwise than in fragments, which I have preserved, and have hopes of being able to put a considerable part of it together. The immense size of this horn is rendered more remarkable by another horn from the same spot, which measures but six inches in length. Though this stratum is so extremely productive of the remains of animals, yet there are but few good cabinet specimens from it, owing, it is presumed, to their having been crushed at the time they were buried, and to the injury they have since received from moisture. It is necessary to remark that the gravel-stones in this stratum do not appear to have been rounded in the usual way by attrition, and that the bones must have been deposited after the flesh was off, because, in no instance have two bones been found together which were joined in the living animal; and further, that the bones are not in the least worn, as must have been the case had they been exposed to the wash of a sea-beach.

In the third stratum, viz. calcareous loam, have been found the horns, bones, and teeth of the deer, the bones and teeth of the ox, together with snail-shells, and the shells of river-fish.

Brentford, in the neighbourhood of which are the fields I have mentioned, is situated on the north bank of the Thames, and is six miles west of London. The fall of the Thames from Brentford to its mouth at the Nore is estimated at seven feet.—*Philosophical Transactions*.

We close with a late ingenious speculation of baron Humboldt's on the occurrence of tropical animals and plants, in a fossil state, in the frozen regions of the earth.

Speaking of the heat of the body of our planet he says, 'It is perhaps in the internal heat of the earth, a heat which is indicated by experiments made with the thermometer, and the phenomena of volcanoes, that the cause of one of the most astonishing phenomena which the knowledge of petrifications presents to us resides. Tropical forms of animals, arborescent ferns, palms and bamboos, occur imbedded in the frozen regions of the north. The primitive world every where discloses to us a distribution of organic forms, which is in opposition to the presently existing state of climates. To solve so important a problem, recourse has been had to a great number of hypotheses, such as the approach of a comet, the change of obliquity of the ecliptic, the increase of intensity of the solar heat. None of these hypotheses has been able to satisfy at the same time the astronomer, the natural philosopher, and the geologist. As to my own opinion on the subject, I leave the earth's axis in its position, I admit no change in the radiation of the solar disk, a change by which a celebrated astronomer thought he could explain the good and bad harvests of our fields; but I imagine that in each planet, independently of its relations to a central body, and independently of its astronomical position, there exist numerous causes of development of heat, whether by the chemical processes of oxidation, or by the precipitation and changes of capacity of bodies, or by the augmentation of the electro-magnetic

intensity, or the communication between the internal and external parts of the globe.

When, in the primitive world, the deeply fissured crust of the earth exhaled heat by these apertures, perhaps during many centuries, palms, arborescent ferns, and the animals of warm climates, lived in vast expanses of country. According to this system of things, which I have already indicated in my work entitled *Essai Géognostique sur le Gisement des Roches dans les deux Hemispheres*, the temperature of volcanoes is the same as that of the interior of the earth, and the same cause which now produces such frightful ravages would formerly have made the richest vegetation to spring in every zone, from the newly oxidised envelope of the earth, and from the deeply fissured strata of rocks. If, in order to account for the distribution of the tropical forms that occur buried in

the northern regions of the globe, it is assumed that elephants covered with long hair, now immersed in the polar ice, were originally native of those climates, and that forms resembling the same principal type, such as that of lions, lynxes, may have lived at the same time in very different climates, such a mode of explanation would yet be inapplicable to the vegetable productions. For reasons which vegetable physiology discloses, palms, bananas, and arborescent monocotyledonous plants, are unable to support the cold of the northern countries; and, in the geognostical problem which we are here examining, it appears to me difficult to separate the plants from the animals; the same explanation ought to embrace the two forms. (Tableaux de la Nature), as quoted in the *Edinburgh Philosophical Journal*, September, 1828.

**REMAKE**, *r. a.* Re and make. To make anew.

That, which she owns above her, must perfectly remake us after the image of our maker. *Glenville.*

**REMAND**, *Lat. re and mando.* To send back; call back.

The better sort quitted their freeholds and fled into England, and never returned, though many laws were made to remand them back. *Durres.*

Philoxenus, for despising some dull poetry of Dionysius, was condemned to dig in the quarries; from whence being remanded, at his return Dionysius produced some other of his verses, which as soon as Philoxenus had read, he made no reply, but, calling to the waiters, said, Carry me again to the quarries.

*Government of the Tongue.*

**REMANENT**, *n. s.* Old Fr. *remanant*; Lat. *remanens*. Now contracted to remnant. The part remaining.

Her majesty bought of his executrix the remanent of the last term of three years. *Bacon.*

**REMARK**, *r. a. & n. s.*

**REMARKABLE**, *adj.*

**REMARKABLENESS**, *n. s.*

**REMARKABLY**, *adv.*

**REMARKER**, *n. s.*

observation made or taken: remarkable is, worthy of note: observable: the noun substantive and adverb corresponding: remarker, an observer.

No did Orpheus plainly teach that the world had beginning in time, from the will of the most high God, whose remarkable words are thus converted.

*Raleigh.*

They signify the remarkableness of this punishment of the Jews, as signal revenge from the crucified Christ. *Hammond.*

The prisoner Samson here I seek.

—His manacles remark him, there he sits. *Milton.*

It is easy to observe what has been remarked, that the names of simple ideas are the least liable to mistakes. *Locke.*

'Tis remarkable that they

Talk most who have the least to say. *Prior.*

We cannot distinguish difficult and noble speculations from trifling and vulgar remarks. *Collier.*

Such parts of these writings as may be remarkably and should become subjects of an occasional

*Watts.*

If the remarker would but once try to outshine his author, by writing a better book on the same subject, he would soon be convinced of his own insufficiency. *Id.*

**REMBANG**, a large town on the north coast of Java, containing many good houses, and advantageously situated close to the sea, which washes the walls of a fort. Formerly the Dutch built their principal vessels and kept a considerable garrison here. A quantity of sea salt is produced in the neighbourhood.

**REMBRANDT** (Van Ryn). This celebrated painter was the son of a miller, and was born in a village near Leyden in 1606. He obtained the name of Van Ryn, from his having spent the youthful part of his life on the borders of the Rhine. He was at first placed under Jacob Van Zwanenburg, with whom he continued three years; and after this studied under Peter Lastman, with whom, however, he staid only six months. For the same length of time he was the scholar of Jacob Pinas; from whom he acquired that taste for strong contrasts of light and shadow which he ever after so happily cultivated. He, however, formed his own style entirely, by studying and imitating nature, and his amazing power in representing every object with truth, force, and life, has never since been equalled. By the advice of a friend, Rembrandt was prevailed on to carry one of his early performances to the Hague; where a dealer instantly gave him 100 florins for the picture. This incident not only served to make the public acquainted with his abilities, but contributed to make him more sensible of his own talents. He soon after this settled in Amsterdam, that he might follow his profession with more advantage. Business crowded on him immediately, so as scarcely to allow him time to gratify the demand for his paintings; and he had such a number of pupils that wealth flowed in plentifully. He received from each of his scholars 100 florins a-year for their instruction; and he also raised a considerable sum by the sale of the copies they made after his pictures and designs; which he always retouched in several parts, to increase their value, and to make purchasers believe them his own. By this traffic, and an artful manage-



ment of the sale of his etchings, he gained at least every year 2500 florins. His style of painting, in the first years of his practice, was very different from that of his latter time; his early performances being highly finished, with a neat pencil, resembling those of Mieris; while his latter style of coloring and handling was strong, bold, and with a degree of force, in which he has not been excelled by any artist; a picture of his maid servant, placed at the window of his house in Amsterdam, is said to have deceived the passengers for several days. De Piles, when he was in Holland, not only ascertained the truth of this fact, but purchased the portrait, which he esteemed one of the finest ornaments in his cabinet. Rembrandt's local colors are extremely good; he perfectly understood the principles of the chiaro-oscuro; and it is said that he generally painted in a chamber so contrived as to admit but one ray of light, and that from above. The lights in his pictures were painted with a body of color unusually thick, as if it were his intention rather to model than to paint; but he knew the nature and property of each particular tint so thoroughly that he preserved them in full freshness, beauty, and lustre.

His genuine works are rarely to be met with, and afford incredible prices. Many of them, however, are in the collections of our English nobility. The etchings of Rembrandt are exceedingly admired, and collected with great care and expense for the cabinets of the curious in most parts of Europe; but it is remarked that none of his prints are dated earlier than 1628, nor later than 1659, though there are several of his paintings dated in 1660, and particularly the portrait of a Franciscan Friar. There is, perhaps, no branch of collectorship that exhibits more caprice than that of prints in general, or those of Rembrandt in particular. Instances of this may be adduced in the Juno without the crown; the Coppenol with a white back ground; the Joseph with the face unshaded, and the good Samaritan, with the horse's tail white, which are regarded as inestimable; whilst the same subjects, without these distinctions, are considered as of little comparative value. Strutt says that, in consequence of a commission from an eminent collector, he bid forty-six guineas for the Coppenol, with the white back ground, that is, in its unfinished state; though at the same sale he bought a beautiful impression of that plate in a perfect condition, for fourteen guineas and a half. Rembrandt is supposed to have taken advantage of this humor in collectors, by altering and obliterating parts of his plates to render them objects of enquiry. He also suffered himself to be solicited before he would consent to part with his work; and it is a fact that the print of Christ healing the sick, usually denominated the 'hundred guilders,' was so called because he refused to sell it under that price. At present a good impression is worth from fifty to sixty guineas. The rarest and most expensive of Rembrandt's portraits are those of Uttenbogaard, called the Gold Weigher, and, in France, the Banker; Van Tol, the advocate, and burgomaster Six, each of which is estimated at fifty guineas. This great artist died at Amsterdam

in 1674, or according to some accounts in 1688. His personal character was far from amiable; he was avaricious, and not very scrupulous in his means of getting money. He was also fond of low company, by which his taste and principles became degraded.

REMEDIOS, NUESTRA SENORA DE LOS, a reduced city of New Granada, and capital of the province of Rio del Hacha, has a good parish church, and is defended by a castle of regular construction. It was taken and sacked by Francis Drake in 1596. Seventy-three miles east by north of Santa Martha, and 104 north west of Maracaibo. It was formerly famous for its pearl fisheries.

REM'EDY, *n. s. & v. a.* } *Fr. remede; Ital.*  
 REME'DIABLE, *adj.* } *Span. and Port. rem-*  
 REME'DIATE, } *edio; Lat. remedi-*  
 REM'EDILESS, } *um. Antidote; agent*  
 REM'EDILESSNESS, *n. s.* } *or instrument of*  
 cure; medicine; that which counteracts any evil; taking *of, for, or against*, before the object; reparation: to cure or heal; repair or remove mischief: remediable is capable of renewing; remediate, medicinal: remediless, cureless; admitting no remedy: the noun substantive corresponding.

In the death of a man there is no remedy.

*Wisdom ii. 1.*

Sad Æsculapius

Imprisoned was in chains remediless. *Spenser.*

Sorry we are that any good and godly mind should be grieved with that which is done; but to remedy their grief lieth not so much in us as in themselves.

*Hooker.*

All you, unpublished virtues of the earth,

Spring with my tears; be aidant and remediate

In the good man's distress. *Shakspeare. King Lear.*

Things, without all remedy,

Should be without regard. *Id. Macbeth.*

The war, grounded upon this general remediless necessity, may be termed the general, the remediless, or the necessary war. *Raleigh.*

What may be remedy or cure

To evils, which our own misdeeds have wrought

*Milton.*

We, by rightful doom remediless,

Were lost in death, till he that dwelt above

High-throned in secret bliss, for us frail dust

Emptied his glory. *Id.*

Here hope began to dawn; resolved to try,

She fixed on this her utmost remedy. *Dryden.*

There is no surer remedy for superstitious and desponding weakness, than first to govern ourselves by the best improvement of that reason which providence has given us for a guide; and then, when we have done our own parts, to commit all cheerfully, for the rest, to the good pleasure of heaven, with trust and resignation. *L'Estrange.*

Civil government is the proper remedy for the inconveniences of the state of nature. *Locke.*

Flatter him it may, as those are good at flattering who are good for nothing else; but, in the mean time, the poor man is left under a remediless delusion.

*South*

O how short my interval of woe!

Our griefs how swift, our remedies how slow. *Prior.*

The difference between poisons and remedies is easily known by their effects; and common reason soon distinguishes between virtue and vice. *Swift.*

REMEMBER, *v. a.* } Old Fr. *remember* ;  
 REMEMBERER, *n. s.* } Ital. *remembrare* ; Lat.  
 REMBRANCE, } *rememoror*. To keep  
 REMBRANCER. } or bear in mind ; pre-  
 serve from forgetfulness ; put in mind ; mention :  
 a rememberer is one who remembers : remem-  
 brance, memory ; retentiveness of memory ; re-  
 collection ; reminiscence ; memorial ; memento ;  
 note of something past or absent ; honorable  
 memory : remembrancer, one who reminds ; an  
 officer of his majesty's exchequer.

Remember not against us former iniquities.

*Psalms lxxix. 8.*

He having once seen and remembered me, even  
 from the beginning began to be in the rierward.

*Sidney.*

Remember thee !

Ay, thou poor ghost, while memory holds a place  
 In this distracted brain. Remember thee !

*Shakespeare.*

Joy, being altogether wanting,

It doth remember me the more of sorrow. *Id.*

Though Cloten then but young, time has not worn  
 him

From my remembrance. *Id. Cymbeline.*

A sly knave, the agent for his master,

And the remembrancer of her, to hold

The hand fast to her lord. *Id.*

Rosemary and rue keep

Seeming and savour all the winter long ;

Grace and remembrance be unto you both.

*Shakespeare.*

Keep this remembrance for thy Julia's sake. *Id.*

Let your remembrance still apply to Banquo ;  
 Present him eminence, both with eye and tongue.

*Id.*

All are digested into books, and sent to the re-  
 membrancer of the exchequer, that he may make pro-  
 cesses upon them. *Bacon.*

It grieves me to be remembered thus

By any one, of one so glorious. *Chapman.*

A brave master to servants, and a rememberer of  
 the least good office ; for his flock he transplanted  
 most of them into plentiful soils. *Wotton.*

If ever we have found any word or act of God cor-  
 dial to us, it is good to fetch it forth oft to the eye.  
 The renewing of our senses and remembrance makes  
 every gift of God perpetually beneficial.

*Bp. Hall's Contemplations.*

I would only remember them in love and preven-  
 tion, with the doctrine of the Jews, and the example  
 of the Grecians. *Holyday.*

God is present in the consciences of good and bad ;  
 he is there a remembrancer to call our actions to  
 mind, and a witness to bring them to judgment.

*Taylor.*

Had memory been lost with innocence,  
 We had not known the sentence nor the offence ;  
 'Twas his chief punishment to keep in store  
 The sad remembrance what he was before. *Denham.*

These petitions, and the answer of the common  
 council of London, were ample materials for a con-  
 ference with the lords, who might be thereby remem-  
 bered of their duty. *Clarendon.*

He brings them back,

Remembering mercy and his covenant sworn.

*Milton.*

I hate thy beams,

That bring to my remembrance from what state  
 I fell ; how glorious once above thy sphere. *Id.*

Thee I have heard relating what was done,

Ere my remembrance. *Id.*

Cry unto God ; for you shall be remembered of  
 him. *Barclay.*

Those proceedings and remembrances are in the  
 Tower, beginning with the twentieth year of Ed-  
 ward I. *Ed.*

Would I were in my grave ;  
 For, living here, you're but my cursed remem-  
 brancers :

I once was happy. *Ottway's Venice Preserved.*

Sharp remembrance on the English part,  
 And shame of being matched by such a foe,  
 Rouse conscious virtue up in every heart. *Dryden.*

This is to be remembered, that it is not possible  
 now to keep a young gentleman from vice by a total  
 ignorance of it ; unless you will all his life now be  
 up. *Lock.*

Remembrance is when the same idea recurs, with-  
 out the operation of the like object on the external  
 sensory. *H.*

A citation ought to be certain, in respect of the  
 person cited ; for, if such certainty be therein omit-  
 ted, such citation is invalid, as in many cases has  
 after to be remembered. *Aylmer.*

This ever grateful in remembrance bear,

To me thou owest, to me the vital air. *Pop.*

We are said to remember any thing when the idea  
 of it arises in the mind with a consciousness that we  
 have had this idea before. *Wat.*

Sorrows remembered sweeten present joy. *Field.*

REMEMBRANCERS, anciently called clerks of  
 the remembrance, certain officers of the exche-  
 quer, whereof three are distinguished by the  
 names of the king's remembrancer, the lord treas-  
 urer's remembrancer, and the remembrancer of  
 the first fruits. The king's remembrancer enters  
 in his office all recognizances taken before the  
 barons for any of the king's debts, for ap-  
 pearances or observing of orders ; he also takes  
 all bonds for the king's debts, and makes out  
 processes thereon. He likewise issues processes  
 against the collectors of the customs, excise, and  
 others, for their accounts ; and informations upon  
 penal statutes are entered and sued in his office,  
 where all proceedings in matters upon English  
 bills in the exchequer chamber remain. He  
 makes out the bills of compositions upon penal  
 laws, takes the statement of debts, and into his  
 office are delivered all kinds of indentures and  
 other evidences which concern the assuring of  
 lands to the crown. He every year in crastine  
 animarum reads in open court the statute for  
 election of sheriffs ; and likewise openly reads in  
 court the oaths of all the officers, when they are  
 admitted. The lord treasurer's remembrancer  
 is charged to make out processes against all  
 sheriffs, escheators, receivers, and bailiffs, for  
 their accounts. He also makes out writs of fieri  
 facias, and extent for debts due to the king,  
 either in the pipe or with the auditors ; and pro-  
 cess for all such revenue as is due to the king on  
 account of his tenures. He takes the account of  
 sheriffs ; and also keeps a record, by which it  
 appears whether the sheriffs or other accountants  
 pay their proffers due at Easter and Michaelmas ;  
 and at the same time he makes a record, whereby  
 the sheriffs or other accountants keep their pre-  
 fixed days ; there are likewise brought into his  
 office all the accounts of customers, comptrollers,  
 and accountants, to make entry thereof on re-  
 cord ; also all estreats and amercements are cer-  
 tified here, &c. The remembrancer of the first  
 fruits takes all compositions and bonds for the



payment of first fruits and tenths; and makes out process against such as do not pay the same.

**REMER'CE**, *v. a.* *Fr. remercier.* To thank. Obsolete.

Offering his service and his dearest life  
For her defence, against that earle to fight;  
She him *remercied*, as the patron of her life.

*Spenser.*

**REMIGRATE**, *v. n.* } *Lat. remigro.* To  
**REMIGRA'TION**, *n. s.* } remove back again:  
removal back again.

The Scots, transplanted hither, became acquainted with our customs, which, by occasional *remigrations*, became diffused in Scotland.

*Hale.*

Some other ways he proposes to divest some bodies of their borrowed shapes, and make them *remigrate* to their first simplicity.

*Boyle.*

**REMIND**, *v. a.* *Re and mind.* To put in mind; to force to remember.

When age itself, which will not be defied, shall begin to arrest, seize and *remind* us of our mortality by pains and dulness of senses; yet then the pleasure of the mind shall be in its full vigour.

*South.*

The brazen figure of the consul, with the ring on his finger, *reminded* me of Juvenal's majoris pondera gemme.

*Addison.*

**REMINISCENCE**, *n. s.* } *Lat. reminiscens.*  
**REMINISCEN'TIAL**, *adj.* } Recollection; recovery of ideas; relating to memory.

I cast about for all circumstances that may revive my memory or *reminiscence*.

*Hale's Origin of Mankind.*

Would truth dispense, we could be content with Plato, that knowledge were but remembrance, that intellectual acquisition were but *reminiscential* evocation.

*Broune.*

For the other part of memory, called *reminiscence*, which is the retrieving of a thing at present forgot, or but confusedly remembered, by setting the mind to ransack every little cell of the brain; while it is thus busied, how accidentally does the thing sought for offer itself to the mind!

*South.*

**REMIREMONT**, a town in the north-east of France, situated on the Moselle, among the Vosges mountains. It is the centre of the traffic of a large mountain district, and has some cotton manufactures and iron works. It had formerly a celebrated abbey for ladies of superior birth. The environs produce cherries and timber. Inhabitants 4000. Fourteen miles south-east of Epinal.

**REMISS**, *adj.* } *Fr. remis; Lat. remissus, remitto.* Slack;  
**REMISS'IBLE**, } negligent; not intense  
**REMISSION**, *n. s.* }  
**REMISS'LY**, *adv.* } or earnest; not strict:  
**REMISS'NESS**, *n. s.* } remissible is, admitting  
**REMIT**, *v. a. & v. n.* } of forgiveness: remis-  
**REMITTANCE**, *n. s.* } sion is, relaxation;  
**REMIT'TOR**, } abatement; the giving  
back or relapse of a disease; release; forgive-  
ness: the adverb and noun substantive follow  
the sense of remiss as negligent; lax: to remit  
is, to relax; resign; defer; forgive; send back;  
send money to a distance: as a verb neuter, to  
slacken; abate: remittance, the act of sending  
money to a distance; the sum of money sent: a  
remittor, he who sends it; and, in law, a resti-  
tution to the possession of lands by a more an-  
cient title.

He that blasphemeth agens the Holy Gost, hath not *remission* into withoute ende, but he schal be gilti of everlastynge trespas.

*Wiclif. Mark 3.*

Whose soever sins ye *remit*, they are *remitted* unto them; and whose soever sins ye retain, they are retained.

*John xx. 23.*

How should it then be in our power to do it coldly or *remissly*? so that our desire being natural, is also in that degree of earnestness whereunto nothing can be added.

*Hooker.*

Mad ire and wrathful fury makes me weep,  
That thus we die, while *remiss* traitors sleep.

*Shakespeare.*

My pittance is to call Lucetta back,  
And ask *remission* for my folly past.

*Id.*

Future evils,

Or new, or by *remissness* new conceived,  
Are now to have no successive degrees.

*Id.*

At my lovely Tamora's intreats,  
I do *remit* these young men's heinous faults. *Id.*  
Error misclaim, and forgetfulness do now and then  
become suitors for some *remission* of extreme rigour.

*Bacon.*

The bishop had certain proud instructions in the front, though there were a pliant clause at the foot, that *remitted* all to the bishop's discretion.

*Id.*

In grievous and inhuman crimes, offenders should be *remitted* to their prince to be punished in the place where they have offended.

*Hayward.*

You said, if I returned next size in Lent,  
I should be in *remitter* of your grace;

In the' interim my letters should take place  
Of affidavits.

*Donne.*

Many believe the article of *remission* of sins, but they believe it without the condition of repentance, or the fruits of holy life.

*Taylor.*

No great offenders 'scape their dooms;

Small praise from lenity and *remissness* comes.

*Denham.*

There was not an equal concurrence in the prosecution of this matter among the bishops; some of them proceeding more *remissly* in it.

*Clarendon.*

So willingly doth God *remit* his ire.

*Milton.*

That plea

With God or man will gain thee no *remission*.

*Id.*

These nervous, bold, those languid and *remiss*;

Here cold salutes, but there a lover's kiss.

*Roscommon.*

If when by God's grace we have conquered the first difficulties of religion, we grow careless and *remiss*, and neglect our guard, God's spirit will not always strive with us.

*Tillotson.*

Your candour in pardoning my errors, may make me more *remiss* in correcting them.

*Dryden.*

With suppliant prayers their powers appease;  
The soft Napæan race will soon repent

Their anger, and *remit* the punishment.

*Id.*

The' Egyptian crown I to your hands *remit*;  
And, with it, take his heart who offers it.

*Id.*

This bold return with seeming patience heard,  
The prisoner was *remitted* to the guard.

*Id.*

This difference of intension and *remission* of the mind in thinking, every one has experienced in himself.

*Locke.*

The magistrate can often, where the public good demands not the execution of the law, *remit* the punishment of criminal offences by his own authority, but yet cannot *remit* the satisfaction due to any private man.

*Locke.*

As, by degrees, they *remitted* of their industry, loathed their business, and gave way to their pleasures, they let fall those generous principles, which had raised them to worthy thoughts.

*South.*

Not only an expedition, but the *remission* of a



duty or tax, were transmitted to posterity after this manner.

A compact among private persons furnished out the several remittances.

I remit me to themselves, and challenge their natural ingenuity to say, whether they have not sometimes such shiverings within them?

*Government of the Tongue.*

In September and October these diseases do not abate or remit in proportion to the remission of the sun's heat.

*Woodward.*

The great concern of God for our salvation is so far from an argument of remissness in us, that it ought to excite our utmost care.

*Rogers's Sermons.*

Jack, through the remissness of constables, has always found means to escape.

*Arbuthnot.*

Another ground of the bishop's fears is the remission of the first fruits and tenths.

*Swift.*

When our passions remit, the vehemence of our speech remits too.

*Broome's Notes on the Odyssey.*

**REM'NANT**, *n. s. & adj.* Corrupted from **REMANENT**, which see. Residue; that which is left; or that remains; remaining.

Poor key-cold figure of a holy king!

Thou bloodless remnant of that royal blood,

Be't lawful that I invoke thy ghost? *Shakespeare.*

It seems that the remnant of the generation of men were in such a deluge saved.

*Bacon.*

I was intreated to get them some respite and breathing by cessation, without which they saw no probability to preserve the remnant that had yet escaped.

*King Charles.*

The remnant of my tale is of a length

To tire your patience. *Dryden's Knight's Tale.*

A feeble army and an empty senate,

Remnants of mighty battles fought in vain.

*Addison.*

It bid her feel

No future pain for me; but instant wed

A lover more proportioned to her bed;

And quiet dedicate her remnant life

To the just duties of an humble wife. *Prior.*

See the poor remnants of these slighted hairs.  
My hands shall rend what even thy rapine spares.

*Pope.*

The frequent use of the latter was a remnant of popery, which never admitted scripture in the vulgar tongue.

*Swift.*

**REMO** (St.), a sea-port of the Sardinian states, in the Genoa territory. It is built on an eminence rising gently from the Mediterranean. The gardens of orange and lemon trees with which it is surrounded render it a most delightful spot. The cathedral churches and college, are the only public edifices worth notice. The port is shallow, and admits only small vessels. In 1745, this place was bombarded by the British. Population 7500. Twenty-two miles east by north of Nice, and sixty-six south-east of Genoa.

**REMOLTEN**, *part.* Re and molt. Melted again.

It were good to try in glass works, whether the crude materials, mingled with the glass already made and remolten, do not facilitate the making of glass with less heat.

*Bacon.*

**REMONSTRATE**, *v. n.* } Fr. *remonstrer*;

**REMONSTRANCE**, *n. s.* } Latin *remonstratio*.

To represent strongly; show reason in strong terms: show; discovery (not in use); strong representation.

The same God which revealeth it to them, would also give them power of confirming it unto others, either

with miraculous operation, or with strong and invincible remonstrance of sound reason.

*Hooker.*

You may marvel why I would not rather

Make rash remonstrance of my hidden power,

Than let him be so lost.

*Shakespeare.*

A large family of daughters have drawn up a remonstrance, in which they set forth that, their father having refused to take in the Spectator, they offered to abate the article of bread and butter in the tea table.

*Addison's Spectator.*

Importunate passions surround the man, and will not suffer him to attend to the remonstrances of justice.

*Rogers.*

**REM'ORA**, *n. s.* Lat. *remora*. A let or obstacle: a fish or worm that sticks to ships, and retards their passage.

Of fishes you shall find in arms the whale, hering, roach, and remora.

*Peacham on Blazoning.*

The remora is about three-quarters of a yard long; his body before three inches and a half over; thence tapering to the tail end; his mouth two inches and a half over: his chops ending angularly; the nether a little broader, and produced forward near an inch; his lips rough with a great number of little prickles.

*Grew.*

**REMORA**, the sucking fish, a species of **ECHENEIS**, which see.

**REMORSE**, *n. s.* }

Fr. *remords*; Lat. *re-*

**REMORSEFUL**, *adj.* } *morsus*. Pain of guilt;

**REMORSELESS**. } reproach of conscience:

hence tenderness; pity: the adjective corresponding.

Many little esteem of their own lives, yet for remorse of their wives and children, would be withheld.

*Spenser.*

The rogues slighted me into the river, with as little remorse as they would have drowned a bitch's blind puppies.

*Shakespeare.*

O Eglamour, think not I flatter,

Valiant and wise, remorseful, well accomplished.

*Id.*

Eurylochus straight hasted the report

Of this his fellows most remorseful fate.

*Chapman.*

Not that he believed they could be restrained from that impious act by any remorse of conscience, or that they had not wickedness enough to design and execute it.

*Clarendon.*

Where were the nymphs, when the remorseless deep  
Closed o'er the head of your lov'd Lycidas?

*Milton.*

Curse on the unpardoning prince, whom tears can draw

To no remorse; who rules by lion's law.

*Dryden.*

O the inexpressible horror that will seize upon a sinner, when he stands arraigned at the bar of divine justice! when he shall see his accuser, his judge, the witnesses, all his remorseless adversaries!

*South's Sermons.*

**REMOTE**, *adj.* }

Lat. *remotus*. Distant;

**REMOTELY**, *adv.* } alien; abstracted; fo-

**REMOTENESS**, *n. s.* } reign: the adverb and noun substantive corresponding.

Their rising all at once was as the sound

Of thunder heard remote.

*Milton.*

An unadvised transiency from the effect to the remotest cause.

*Glennville.*

It is commonly opinioned that the earth was thinly inhabited, at least not remotely planted before the flood.

*Brown.*

The joys of heaven are like the stars, which by reason of our remoteness appear extremely little.

*Boyle.*

Titian employed brown and earthly colours upon the forepart, and has reserved his greater light for remoteness and the back part of his landscapes.

*Dryden.*

Two lines in Mezentius and Lausus are indeed *remotely* allied to Virgil's sense, but too like the tenderness of Ovid.

*Id.*

In this narrow scantling of capacity, it is not all *remote* and even apparent good that affects us.

*Locke.*

If the greatest part of bodies escape our notice by their *remoteness*, others are no less concealed by their *minuteness*.

*Id.*

How, while the fainting Dutch *remotely* fire,  
And the famed Eugene's iron troops retire,  
In the first front amidst a slaughtered pile,  
High on the mound he died.

*Smith.*

*Remote* from men, with God he passed his days;  
Prayer all his business; all his pleasure, praise.

*Parnel.*

His obscurities generally arise from the *remoteness* of the customs, persons, and things he alludes to.

*Addison.*

In quiet shades, content with rural sports,  
Give me a life *remote* from guilty courts.

*Granville.*

REMOVE', *v. a., v. n., &* Fr. *remuer*; Lat. *removeo*. To put from its place; place at a distance: as a verb neuter, to change place; to go from place to place: as a noun substantive remove is synonymous with removal, and means change of place; state of being removed; departure; act of changing place or putting away; step in a scale of gradation; a small distance: *remotion* also is the act of removing, or state of being removed: removed, removedness, and remover, correspond with remove verb active: removable is such as may be removed.

He *removeth* away the speech of the trusty, and taketh away the understanding of the aged.

*Job xii. 20.*

The Irish bishops have their clergy in such subjection that they dare not complain of them; for knowing their own incapacity, and that they are therefore *removeable* at their bishop's will, they yield what pleaseth him.

*Spenser.*

By which *removal* of one extremity with another, the world, seeking to procure a remedy, hath purchased a mere exchange of the evil before felt.

*Hooker.*

All this safety were *remotion*, and thy defence absence.

*Shakespeare.*

Good God *remove*

*Id.*

The means that makes us strangers!  
Rosaline, this favour thou shalt wear;  
Hold, take you this, my sweet, and give me thine,  
So shall Biron take me for Rosaline:  
And change your favours too; so shall your loves  
Woo contrary, deceived by these *removes*.

*Id.*

Your accent is something finer than you could purchase in so *removed* a dwelling.

*Id.*

I have eyes under my service, which look upon his *removedness*.

*Id.*

Let him, upon his *removes* from one place to another, procure recommendation to some person of quality residing in the place whither he *removeth*.

*Bacon's Essays.*

Hasty fortune maketh an enterpriser and *remover*, but the exercised fortune maketh the able man.

*Bacon.*

To heare, from out the high-haired oak of Jove, Counsaile from him, for means to his *remove* To his loved country.

*Chapman.*

He longer in this paradise to dwell

Permits not; to *remove* thee I am come,

And send thee from the garden forth to till

The ground.

*Milton's Paradise Lost.*

This place should be both school and university, not needing a *remove* to any other house of scholarship.

*Milton.*

What is early received in any considerable strength of impress, grows into our tender natures; and therefore is of difficult *remove*.

*Glanville's Scepsis.*

The consequent strictly taken, may be a fallacious illation, in reference to antecedency or consequence; as to conclude from the position of the antecedent unto the position of the consequent, or from the *remotion* of the consequent to the *remotion* of the antecedent.

*Brown's Vulgar Errors.*

So looked Astrea, her *remove* designed,  
On those distressed friends she left behind.

*Waller.*

A short exile must for show precede;

The term expired, from Candia they *remove*,

And happy each at home enjoys his love.

*Dryden.*

The sitting still of a paralytick, whilst he prefers it to a *removal*, is voluntary.

*Locke.*

They are farther *removed* from a title to be innate, and the doubt of their being native impressions on the mind, is stronger against these moral principles than the other.

*Id.*

In all the visible corporeal world, quite down from us, the descent is by easy steps, and a continued series of things, that in each *remove* differ very little one from the other.

*Id.*

If the *removal* of these persons from their posts has produced such popular commotions, the continuance of them might have produced something more fatal.

*Addison.*

A freeholder is but one *remove* from a legislator, and ought to stand up in the defence of those laws.

*Id.*

In such a chapel, such curate is *removeable* at the pleasure of the rector of the mother church.

*Ayliffe.*

How oft from pomp and state did I *remove*,

To feed despair!

*Prior.*

The fiercest contentions of men are between creatures equal in nature, and capable, by the greatest distinction of circumstances, of but a very small *remove* one from another.

*Rogers.*

The *removal* of such a disease is not to be attempted by active remedies, no more than a thorn in the flesh is to be taken away by violence.

*Arbuthnot.*

You, who fill the blissful seats above!

Let kings no more with gentle mercy sway,

But every monarch be the scourge of God,

If from your thoughts Ulysses you *remove*,

Who ruled his subjects with a father's love.

*Pope.*

Whether his *removal* was caused by his own fears or other men's artifices, supposing the throne to be vacant, the body of the people was left at liberty to chuse what form of government they pleased.

*Swift.*

His horse wanted two *removes*, your horse wanted nails.

*Id.*

REMOUNT', *v. n.* Fr. *remonter*. To mount again.

Stout Cymon soon *remounts*, and cleft in two

His rival's head.

*Dryden.*

The rest *remounts* with the ascending vapours, or is washed down into rivers, and transmitted into the sea.

*Woodward.*

2 L

**REMPHAN**, an idol or Pagan god, whom St. Stephen says the Israelites worshipped in the wilderness as they passed from Egypt to the land of promise.—Acts vii. 43. That the martyr here quotes the words of the prophet Amos (ch. v. 26), all commentators are agreed. But, if this coincidence between the Christian preacher and the Jewish prophet be admitted, it follows that Chiun and Remphan are names of the same deity. Selden and other critics concluded that Chiun, and of course Remphan, is the planet Saturn; because Chiun is written Ciun, Cevan, Cevan, Chevvin; all of which are modern oriental names of that planet. But others, and particularly the late learned Dr. Doig, by various etymological arguments (which we need not quote), render it much more probable, that it was the *αστραυμς* or *αστρος* of the Greeks, the canis or stella canicularis of the Romans, and the dog-star of modern Europe. What confirms his interpretation is, that the idol consecrated by the Egyptians to Sothis, or the dog-star, was a female figure with a star on her head; and hence the prophet upbraids his countrymen with having borne the star of their deity.

**REMS AND FILS**, one of the twelve departments of the kingdom of Wurtemberg, to the east of that of the Rothenberg. Its area is 540 square miles; population 126,000. It is divided into the five bailiwicks of Gemund, Goppingen, Schorndorf, Lorch, and Geislingen. The chief town is Goppingen.

**REMUNERATE**, *v. a.* } Fr. *remunerer*;  
**REMUNERATION**, *n. s.* } Latin *remunero*. To  
**REMUNERATIVE**, *adj.* } reward; repay; re-  
 quite; recompense: the noun substantive and  
 adjective corresponding.

Is she not then beholden to the man,  
 That brought her for this high good turn so far?  
 Yes; and will nobly remunerate. *Shakespeare.*

Money the king thought not fit to demand, be-  
 cause he had received satisfaction in matters of so  
 great importance; and because he could not *remu-*  
*nerate* them with any general pardon, being pre-  
 vented therein by the coronation pardon. *Bacon.*

Bear this significant to the country maid Jaque-  
 netta; there is *remuneration*; for the best ward of  
 mine honour is rewarding my dependants. *Shakespeare.*

He begets a security of himself, and a careless  
 eye on the last remunerations. *Brown's Vulgar Errors.*

The knowledge of particular actions seems requi-  
 site to the attainment of that great end of God, in  
 the manifestation of his punitive and remunerative  
 justice. *Boyle.*

A collation is a donation of some vacant benefice  
 in the church, especially when such donation is  
 freely bestowed without any prospect of an evil  
*remuneration*. *Ayliffe.*

**REMURIA**, festivals established at Rome by  
 Romulus to appease the manes of his brother  
 Remus. They were afterwards called *lemuria*,  
 and celebrated yearly.

**REMURMUR**, *v. a.* Re and murmur. To  
 utter back in murmurs; repeat in low hoarse  
 sounds.

Her fellow nymphs the mountains tear  
 With loud laments, and break the yielding air;

The realms of Mars *remurmured* all around,  
 And echoes to the Athenian shores rebound.

*Dryden.*

His untimely fate, the Angitian woods  
 In sighs *remurmured* to the Fucine floods. *Id.*

Her fate is whispered by the gentle breeze,  
 And told in sighs to all the trembling trees;  
 The trembling trees, in every plain and wood,  
 Her fate *remurmur* to the silver flood. *Pope.*

**REMUS**, the twin brother of Romulus, was  
 exposed together with his brother by the cruelty  
 of his grandfather. In the contest which hap-  
 pened between the two brothers, about building  
 a city, Romulus obtained the preference, and  
 Remus, for ridiculing the rising walls, was put to  
 death by his brother's orders, or by Romulus  
 himself. See **ROMULUS**. The Romans were  
 afflicted with a plague after this murder, upon  
 which the oracle was consulted, and the manes of  
 Remus appeased by the institution of *Remuria*.

**REMY** (Str.), a town of France, in the depart-  
 ment of the mouths of the Rhone, situated in a  
 fertile plain, covered with meadows and gardens.  
 It is chiefly remarkable for its circular prome-  
 nade, and, about a mile from the town, there are  
 a Roman triumphal arch and a mausoleum, both  
 of remote antiquity, and in tolerable preserva-  
 tion. The environs produced formerly a vast  
 quantity of olive oil. At present the chief arti-  
 cle of trade is the wine supplied by the vines on  
 the neighbouring hills. Marie is also found in  
 the environs. Inhabitants 5100. Forty-two  
 miles north-west of Marseilles.

**RENAIX**, or Ronse, a large inland town of  
 the Netherlands, in East Flanders. It has extensive  
 woollen manufactures, and a considerable com-  
 mercial intercourse; but the only public build-  
 ings of interest are a magnificent *chateau*, an  
 hospital, and three churches. Inhabitants 10,000.  
 Seven miles south of Oudenarde, and twenty-  
 two south by west of Ghent.

**RENARD**, *n. s.* Fr. *renard*, a fox. The  
 name of a fox in fable.

Before the break of day,  
 Renard through the hedge had made his way. *Dryden.*

**RENAUDOT** (Theophrastus), M. D., an emi-  
 nent French physician, born in London in 1583.  
 He settled in Paris, became first physician to  
 the dauphin, and was the first who published a  
 gazette in France. He also wrote the lives of  
 the celebrated prince of Condé, of marshal Gas-  
 sion, and of cardinal Mazarin. He died in Paris  
 in 1653.

**RENAUDOT** (Eusebius), grandson of the doctor,  
 was born in Paris in 1646. He was educated  
 under the Jesuits, and at Harcourt College; and  
 became famous for his skill in oriental history  
 and languages. In 1700 he attended cardinal  
 Noailles to Rome, where Clement V. made him  
 prior of Fossay. He wrote many learned dis-  
 sertations, published in the *Memoirs* of the  
 Academy of Inscriptions, of which he was a  
 member, as well as of the French Academy, and  
 the Academy de la Crusca. He died in 1720.

**RENCOUNTER**, *n. s. & v. n.* Fr. *rencontre*.  
 Clash; collision; to clash; encounter.

Virgil's friends thought fit to alter a line in Venus's  
 speech that has a relation to the *rencounter*. *Addison.*



You may as well expect two bowls should grow sensible by rubbing, as that the *rencounter* of any bodies should awaken them into perception.

Collier.

So when the trumpet sounding gives the sign,  
The justling chiefs in rude *rencounter* join;  
So meet, and so renew the dextrous fight;  
Their clattering arms with the fierce shock resound.

Granville.

RENCOUNTER, in single combats, is used by way of contradistinction to duel. When two persons quarrel and fight on the spot, without having premeditated the combat, it is called a *rencounter*.

RENCOUNTER, in heraldry, an apithet applied to an animal whose face stands right forward as if coming to attack the person, as in the annexed figure:—



REND, *v. a. pret. and part. pass. rent.* Sax. *renban*; Goth. *renna*. To tear with violence; lacerate.

He *rent* a lion as he would have *rent* a kid, and he had nothing in his hand. Judges xiv. 4.

I will not *rend* away all the kingdom, but give one tribe to thy son. 1 Kings xi. 13.

Will you hence

Before the tag return, whose rage doth *rend*

Like interrupted waters, and o'erbear

What they are used to bear? Shakespeare.

This council made a schism and *rent* from the most ancient and purest churches which lived before them. White.

By the thunderer's stroke it from the root is *rent*,  
So sure the blows which from high heaven are sent.

Cowley.

What you command me to relate,  
Renews the sad remembrance of our fate,  
An empire from its old foundations *rent*. Dryden.

Thou viper

Hast cancelled kindred, made a *rent* in nature,

And through her holy bowels gnawed thy way,

Through thy own blood to empire. Id.

Look round to see

The lurking gold upon the fatal tree;

Then *rend* it off. Id. Æneis.

Is it not as much reason to say, when any monarchy was shattered to pieces, and divided amongst revolted subjects, that God was careful to preserve monarchical power, by *rending* a settled empire into a multitude of little governments? Locke.

He who sees this vast *rent* in so high a rock, how the convex parts of one side exactly tally with the concave of the other, must be satisfied that it was the effect of an earthquake. Addison.

When its way the impetuous passion found,  
I *rend* my tresses, and my breast I wound. Pope.

RENDER, *v. a. & n. s.* Fr. *rendre*; Span. *rendir*. To return; pay back; restore; give on demand; give generally; yield; surrender; exhibit a surrender.

Will ye *render* me a recompense? Joel iii. 4.

The sluggard is wiser in his own conceit than seven men that can *render* a reason. Proverbs.

I heard him speak of that same brother,

And he did *render* him the most unnatural

That lived 'mongst men. Shakespeare.

Newness

Of Cloten's death, we being not known, nor mustered  
Among the bands, may drive us to a *render*. Id.

My *rendering* my person to them, may engage their affections to me. King Charles.

Saint Augustine *renders* another reason, for which the apostles observed some legal rites and ceremonies for a time. White.

One, with whom he used to advise, proposed to him to *render* himself upon conditions to the earl of Essex. Clarendon.

Let him look into the future state of bliss or misery, and see there God, the righteous judge, ready to *render* every man according to his deeds. Locke.

*Render* it in the English a circle; but 'tis more truly *rendered* a sphere. Burnet's Theory of the Earth.

Because the nature of man carries him out to action, it is no wonder if the same nature *renders* him solicitous about the issue. South's Sermons.

Hither the seas at stated times resort,  
And shove the loaden vessels into port;  
Then with a gentle ebb retire again,  
And *render* back their cargo to the main. Addison.

Logick *renders* its daily service to wisdom and virtue. Watts.

Love

Can answer love, and *render* bliss secure. Thomson.

Would he *render* up Hermione,  
And keep Astyanax, I should be blest! A. Philips.

Mr. Hook, in his Philos. Exper., p. 306, imagines this to be a dilatable or compressible tube, like the air bladders of fish, and that, by contracting or permitting it to expand, it *renders* its shell buoyant or the contrary. Darwin.

RENDEZVOUS, *n. s. & v. n.* Fr. *rendezvous*. Assembly; meeting appointed; appointed sign of meeting; to meet at any appointed place.

A commander of many ships should rather keep his fleet together than have it severed far asunder; for the attendance of meeting them again at the next *rendezvous* would consume time and victual. Raleigh's Apology.

The philosopher's-stone and a holy war are but the *rendezvous* of cracked brains, that wear their feather in their head instead of their hat. Bacon.

The king appointed his whole army to be drawn together to a *rendezvous* at Marlborough. Clarendon.

This was the general *rendezvous* which they all got to, and, mingling more and more with that oily liquor, they sucked it all up. Burnet.

RENEALMIA, in botany, wild pine-apple, a genus of the monogynia order, and monandria class of plants: cor. trifid; nectarium oblong: CAL. monophyllous; anthera sessile, opposite to the nectarium; the berry fleshy. Species one only, a native of Surinam.

RENEGADE, *n. s.* } Fr. *renegat*; Span. *RENEGA'DO.* } *renegado*. An apostate; a revolter.

Some straggling soldiers might prove *renegadoes*, but they would not revolt in troops. Decay of Piety.

There lived a French *renegado* in the same place where the Castilian and his wife were kept prisoners. Addison.

If the Roman government subsisted now, they would have had *renegade* seamen and shipwrights enough. Arbuthnot.

RENEGE, *v. a.* Lat. *renego*. To disown. Obsolete.

Such smiling rogues as these sooth every passion,  
*Renegs*, affirm, and turn their halcyon beaks  
 With every gale and vary of their masters.

*Shakspeare.*

The design of this war is to make me *renegs* my  
 conscience and thy truth.

*King Charles.*

RENEW', *v. a.* } Re and new; Lat. *re-*  
 RENEW'ABLE, *adj.* } *novus*. To renovate; re-  
 RENEW'AL, *n. s.* } store; repeat: the adjective and noun substantive corresponding.

Let us go to Gilgal, and *renew* the kingdom there.

*1 Samuel.*

It is impossible for those that were once enlightened—if they shall fall away, to *renew* them again unto repentance.

*Hebrews vi. 2.*

In such a night

Medea gathered the enchanted herbs,

That did *renew* old *Æson*.

*Shakspeare.*

The body percussed hath, by reason of the percussion, a trepidation wrought in the minute parts, and so *reneweth* the percussion of the air.

*Bacon.*

The eagle casts its bill, but *renews* his age.

*Holyday.*

The last great age, foretold by sacred rhymes,

*Renews* its finished course, Saturnian times

Rowl round again.

*Dryden's Virgil Pastorals.*

*Renewed* to life, that she might daily die,

I daily doomed to follow.

*Dryden.*

The old custom upon many estates is to let for leases of lives, *renewable* at pleasure.

*Swift.*

It behoved the deity, persisting in the purpose of mercy to mankind, to *renew* that revelation from time to time, and to rectify abuses, with such authority for the *renewal* and rectification as was sufficient evidence of the truth of what was revealed.

*Forbes.*

RENFREW [Gael. Rein Froach, i. e. the heath division], an ancient royal borough of Scotland, the capital of Renfrewshire, and the seat of the sheriff's court, and of a presbytery. It is seated on the Cathcart, which runs into the Clyde five miles above Glasgow. King Robert II. had a palace in it. The town consists of one narrow street, half a mile long, with some small lanes. It was made a royalty by king Robert, and has charters from king James VI. and queen Anne. It is governed by a provost, two bailies, and sixteen counsellors; who send a delegate to join with those from Glasgow, Dumbarton, and Rutherglen, in electing a representative in the imperial parliament. It has a salmon fishery on the Clyde, from Scotstown to Kelly bridge. Its chief manufactures are, a soap and candle work; a bleachfield, and about 200 looms are employed in muslins for Paisley. It formerly stood on the banks of the Clyde, and vessels of considerable burden were built close to the town; but the river, changing its course nearly opposite to Scotstown, took a semicircular direction, leaving King's Inch on the north, and came into its present course above the ferry. To supply this deficiency a large canal has been made along the old bed of the river, from the Clyde to the town, by which large vessels come up and unload at spring tides. It is three miles north of Paisley, six west of Glasgow, and forty-five east of Edinburgh.

RENFREW, or RENFREWSHIRE, a county of Scotland, about twenty-eight miles long from east to west, and from ten to twenty-four broad, bounded on the east by Lanarkshire, south by

Ayrshire, west by the Clyde, which separates it from Dumbartonshire, and north by Cunningham. The surface is beautifully variegated with hills and valleys, woods and rivers, populous towns, villages, and gentlemen's seats. A considerable part of the soil is moorish and barren; but along the banks of the Clyde, the Gryfe, the White and Black Carts, it is fertile. The general scenery is romantic and delightful. It abounds with coals, iron-stone and other minerals. Its chief towns are Paisley, Greenock, Port Glasgow, and Renfrew. It is divided into seventeen parishes. This county is sometimes called the barony, because it was anciently the inheritance of the royal house of Stuart; and still affords the title of baron to the prince of Wales.

RENI (Guido or Guy), an illustrious Italian painter, born at Bologna in 1595. He first studied under Denis Calvert, and afterwards under the Caracci. He imitated Lewis Caracci, but afterwards formed a peculiar style of his own, that secured him the admiration of his contemporaries and of posterity. He was much honored, and lived in splendor; but afterwards ruined himself by gaming. He died in 1642. There are several of his designs in print, etched by himself.

RENITENT, *adj.* Lat. *renitens*. Acting against any impulse elastically.

By an inflation of the muscles they become soft, and yet *renitent*, like so many pillows dissipating the force of the pressure, and so taking away the sense of pain.

*Ray.*

RENNELL (Thomas), B. D., F. R. S., son of Dr. Rennell, dean of Winchester, master of the temple, &c., and grandson, by the mother's side, of Sir William Blackstone, was born at Winchester in 1787. At an early age he was placed at Eton, where he distinguished himself by his progress in classical literature, and obtained Dr. Buchanan's prize for the best Greek Sapphic ode on the Propagation of the Gospel in India. He joined at this period three of his contemporaries in the publication of a series of essays, under the name of the *Miniature*, which went through two editions. In 1806 he removed to King's College, Cambridge, and gave additional proof of his literary attainments, by gaining, in 1808, Sir William Browne's annual Greek medal for an ode entitled *Veris Comites*, as well as by his contributions to the *Museum Criticum*. Having taken orders he became assistant preacher to his father at the Temple church, and in 1811 published his *Animadversions on the Unitarian Translation of the New Testament*, under the designation of *A Student in Divinity*, and about the same time became editor of the *British Critic*. In 1816 he was elected Christian advocate in the university of Cambridge, and the bishop of London conferred on him in the same year the vicarage of Kensington. In the former capacity he produced his *Remarks on Scepticism as it is connected with the subjects of Organisation and Life*. Mr. Rennell was the rather induced to enter into this enquiry as he had himself made no slight progress in the study of anatomy. It was first printed in 1819, and went rapidly through six editions. His last work, undertaken in the same character, was entitled *Proofs of Inspiration, or the Grounds of Distinction*



tween the New Testament and the Apocryphal volume. In 1823 he obtained the mastership of St. Nicholas' hospital, with a stall in Salisbury cathedral; and in the same year a pamphlet appeared from his pen addressed to H. Brougham, esq., M. P., on the subject of a speech made by that gentleman at Durham, taken in connexion with some articles in the Edinburgh Review. In the autumn of this year he married

Miss Delafield of Kensington; not many weeks after which a violent attack of fever terminated in a gradual decline, which carried him off in June the following year, just as he had completed his new translation of Munter's Narrative of the Conversion of Count Struensee. In private life he was highly esteemed.

RENNES, a large town of France, the former capital of Brittany, and now of the department of the Ille and Vilaine, is situated in a large plain, at the confluence of these two rivers. The latter divides the town into two parts, connected by bridges. That built on the left bank of the river, and called the Lower Town, is almost on a level with the surface of the water, and subject consequently to inundations. The Upper Town, on the right bank, stands on an eminence, and forms the most considerable part of the city. Since a dreadful fire in 1720, by which nearly 900 houses were consumed, Rennes has been rebuilt on a regular plan; but a few of the narrow streets and high antiquated houses remain; and in the suburbs there is a number of wooden structures. The square called the Palais de Justice was constructed on the model of the Place Vendôme at Paris, and had once a bronze statue of Louis XIV. Of the Place d'armes the Hotel de Ville forms the western façade; this, as well as the Place de la grande Cohue, and the Place de la Pompe, are all worth notice. The principal promenades are the Cours and the Tabor; the former nearly a mile long.

The principal public edifices are the cathedral, dedicated to St. Peter; the building, formerly the house of meeting for the parliament of Brittany; the town-hall, arsenal, and a college formerly belonging to the Jesuits. Here is also a small university, famous for the study of law; also a society of arts and sciences. It has besides a college royal, an academy, a school of medicine and surgery, and a drawing school; a public library, museum, physical cabinet, chemical laboratory, botanical garden, &c. The trade is promoted by the Vilaine being navigable for large vessels towards its mouth, and for barges of considerable burden to this place. The objects of commerce are corn, cattle, hemp, flax, and timber; lead, wax, and butter. The manufactures consist of blankets, sail-cloth, hats, thread, stockings, gloves, and hardware. Rennes is the see of a bishop, and the seat of a court of appeal for four adjoining departments. It has likewise criminal and commercial courts. Inhabitants 30,000. Eighty miles north of Nantes, and 220 west of Paris.

REN'NET, *n. s.* } Properly *Fr. rainette*, a  
REN'NETING. } little queen. A kind of apple.

A golden *rennet* is a very pleasant and fair fruit,

of a yellow flush, and the best of bearers for all sorts of soil; of which there are two sorts, the large sort and the small.

Ripe pulpy apples, as pippins and *rennetings*, are of a syrupy tenacious nature.

REN'NET, *n. s.* See RUNNET, and below.

A putridinous ferment coagulates all humours, as milk with *rennet* is turned.

*Floyer on the Humours.*

RENNET, in rural economy, a term applied to the coagulum prepared from the stomach of a young calf for the purpose of making cheese. See DAIRY.

RENNIE (John), F. R. S., the celebrated engineer, was born near Linton in East Lothian, in 1760, and was the son of a respectable farmer, who placed him with an eminent mill-wright. After serving out his articles, he commenced business on his own account, but in 1783 was induced to remove to London, where he distinguished himself by the construction of the Albion mill. His next work of magnitude was the erection of machinery in Whitbread's brewery. His reputation from this time increased, until he was regarded as standing at the head of the English civil engineers. Among his works may be mentioned Ramsgate harbour, Waterloo and Southwark bridges (as to construction), the Breakwater at Plymouth, and the Bell Rock light-house. No one has effected greater performances in the difficult branches of his profession. Although in some respects a self-taught man, he acquired the respect of the most distinguished men of science and learning in his day. His death took place at his house in Stamford Street, Blackfriars, October 4th, 1821, in his sixty-first year, and he was buried with the respect due to his eminent talents in St. Paul's cathedral.

REN'OVATE, *v. a.* } *Lat. renovo.* To renew;  
RENOVATION, *n. s.* } restore to the first state:  
the noun substantive corresponding.

Sound continueth some small time, which is a *renovation*, and not a continuance; for the body percussed hath a trepidation wrought in the minute parts, and so reneweth the percussion of the air.

*Bacon's Natural History.*

To second life

Waked in the *renovation* of the just,

Resigns him up, with heaven and earth renewed.

*Milton.*

All nature feels the *renovating* force  
Of winter, only to the thoughtless eye  
In ruin seen.

*Thomson's Winter.*

RENOUNCE', *v. a. & v. n.* } *Fr. renoncer*;  
RENOUNCEMENT, *n. s.* } *Lat. renuncio.* To  
RENUNCIATION. } disown; abne-  
gate; abjure: Dryden's use of the word, as a verb  
neuter, has never been followed: the noun sub-  
stantive corresponding.

This world I do *renounce*; and in your sights  
Shake patiently my great affliction off. *Shakspeare.*

I hold you as a thing enskied and sainted;

By your *renouncement*, an immortal spirit. *Id.*  
Pride and passion, and the opinions of the world,  
must not be our counsellors; for we *renounced* them  
at our baptism. *Kettlewell.*

From Thebes my birth I own; and no disgrace  
Can force me to *renounce* the honour of my race.

*Dryden.*



On this firm principle I ever stood;  
He of my sons, who fails to make it good,  
By one rebellious act *renounces* to my blood. *Id.*  
He that loves riches, can hardly believe the doc-  
trine of poverty and *renunciation* of the world.  
*Taylor.*

**RENOWN'**, *n. s. & v. a.* Fr. *renommée*; Lat. *renomen*. Fame; celebrity; praise widely spread; to make famous.

These were the *renowned* of the congregation,  
princes of the tribes, heads of thousands. *Numbers.*  
*She*

Is daughter of this famous duke of Milan,  
Of whom so often I have heard *renown*. *Shakspeare.*

Let us satisfy our eyes

With the memorials and the things of fame,  
That do *renown* this city. *Id.*  
That thrice *renowned* and learned French king,  
finding Petrarch's tomb without any inscription,  
wrote one himself; saying, Shame it was that he  
who sung his mistress's praise seven years before her  
death, should twelve years want an epitaph.  
*Peacham.*

The rest were long to tell, though far *renowned*.  
*Milton.*

'Tis of more *renown*

To make a river, than to build a town. *Waller.*  
Nor envy we  
Thy great *renown*, nor grudge thy victory. *Dryden.*  
Soft elocution does thy style *renown*,  
Gentle or sharp according to thy choice,  
To laugh at follies or to lash at vice. *Id.*

*Ilva,*

An isle *renowned* for steel and unexhausted mines.  
*Id.*

In solemn silence stand

Stern tyrants, whom their cruelties *renown*  
And emperors in Parian marble frown. *Addison.*  
A bard, whom pilfered pastorals *renown*. *Pope.*  
Nor far beneath her in *renown* is she  
Who, through good breeding, is ill company;  
Whose manners would not let her larum cease,  
Who thinks you are unhappy when at peace.  
*Young.*

And when recording History displays  
Feats of *renown*, though wrought in ancient days;  
Tells of a few stout hearts, that fought and died,  
Where duty placed them, at their country's side;  
The man that is not moved with what he reads,  
That takes not fire at their heroic deeds,  
Unworthy of the blessings of the brave,  
Is base in kind, and born to be a slave. *Cowper.*

**RENSSELAER**, a county of New York,  
United States, bounded north by Washington  
county, east by Vermont and Massachusetts,  
south by Colombia county, and west by the  
Hudson. The eastern part is hilly, and in some  
parts mountainous: indeed the general charac-  
ter of the country is broken and hilly; but the  
valleys are extensive, and the alluvial flats of  
considerable extent, warm and fertile. The wet  
uplands are covered with a luxuriant growth of  
lofty white pine, variously intermixed with hem-  
lock, maple ash, cherry, beech, and birch; and  
the skilful farmer finds all the varieties of soil  
which these contrarieties of forest vegetation  
would indicate. It sends four members to the  
house of assembly. The chief towns are Troy  
and Lansinburgh.

**RENT**, *v. n.* [now written rant, yet probably  
from rend]. To roar; to bluster: we still say,  
a tearing fellow.

He ventured to dismiss his fear,  
That partings went to rent and tear,  
And give the desperate attack  
To danger still behind his back. *Hudibras.*

**RENT**, *v. a. & n. s.* } Fr. *rente*; Ital. *rendita*;  
**RENT'ER**. } low Lat. *reddendum*. Re-  
venue; annual payment; to hold as a tenant.  
See below: a renter is he who pays rent.

Idol ceremony,

What are thy *rents*? what are thy comings in?  
O, ceremony, shew me but thy worth! *Shakspeare.*  
Such is the mould, that the blest tenant feeds  
On precious fruits, and pays his *rent* in weeds.

*Waller.*

The estate will not be let for one penny more or  
less to the *renter*, amongst whomsoever the *rent* be  
pays be divided. *Locks.*

When a servant is called before his master, it is  
often to know, whether he passed by such a ground,  
if the old man who *rents* it is in good health.

*Addison's Spectator.*

I bought an annual *rent* or two,  
And live just as you see I do. *Pope.*  
Folks in mudwall tenement,  
Present a peppercorn for *rent*. *Prior.*

Anticipated *rents*, and bills unpaid,  
Force many a shining youth into the shade,  
Not to redeem his time, but his estate,  
And play the fool, but at a cheaper rate. *Cowper.*

**RENTS** are classed by Blackstone among incor-  
poreal hereditaments. The word *rent* or *render*,  
*redditus*, according to him, signifies a compen-  
sation or return, it being in the nature of an ac-  
knowledgegment, given for the possession of some  
corporeal inheritance. See 1 Inst. 144. It is de-  
fined to be a certain profit issuing yearly out of  
lands and tenements corporeal. It must be a  
profit; yet there is no occasion for it to be, as  
it usually is, a sum of money: for spurs, capons,  
horses, corn, and other matters may be rendered,  
and frequently are rendered, by way of *rent*. It  
may also consist in services or manual opera-  
tions; as, to plough so many acres of ground,  
to attend the king or the lord to the wars, and  
the like; which services, in the eye of the law,  
are profits. This profit must also be certain;  
or that which may be reduced to a certainty by  
either party. It must also issue yearly; though  
there is no occasion for it to issue every succes-  
sive year; but it may be reserved every second,  
third, or fourth year: yet, as it is to be produced  
out of the profits of lands and tenements as a  
recompense for being permitted to hold or enjoy  
them, it ought to be reserved yearly, because  
those profits do annually arise, and are annually  
renewed. It must issue out of the thing granted,  
and not be part of the land or thing itself;  
wherein it differs from an exception in the grant,  
which is always of part of the thing granted.  
Plowd. 13: 8 Rep. 71. It must, lastly, issue out  
of lands and tenements corporeal; that is, from  
some inheritance whereunto the owner or grantee  
of the *rent* may have recourse to distrain. There-  
fore a *rent*, strictly speaking, cannot be reserved  
out of an advowson, a common, an office, a  
franchise, or the like; but a grant of such annu-  
ity or sum (e. g. by a lessee of tithes, or other  
incorporeal hereditament) may operate as a per-  
sonal contract, and oblige the grantor to pay the  
money reserved, or subject him to an action of

debt for the amount of the rent agreed upon; though it doth not affect the inheritance, and is no legal rent in contemplation of law. And the king might always reserve a rent out of incorporeal hereditaments; the reason of which is, that he, by his prerogative, can 'distrain' on all the lands of his lessee. 1 Inst. 47, a. in n.

1. *Of the different kinds of rent.*—There are, at common law, three kinds of rent: rent-service, rent-charge, and rent-seck.

*Rent-service* is so called, because it hath some corporeal service incident to it; as, at the least, fealty, or the feudal oath of fidelity. 1 Inst. 142. For, if a tenant holds his land by fealty, and 10s. rent; or by the service of ploughing the lord's land and 5s. rent; these pecuniary rents, being connected with personal services, are therefore called rent-service. And for these, in case they be behind, or arriere, at the day appointed, the lord may distrain of common right, without reserving any special power of distress; provided he hath in himself the reversion, or future estate of the lands and tenements, after the lease or particular estate of the lessee or grantee is expired. The services are of two sorts, either expressed in the lease or contract, or raised by implication of law. When the services are expressed in the contract, the quantum must be either certainly mentioned, or be such as, by reference to something else, may be reduced to a certainty; for, if the lessor's demands be uncertain, it is impossible to give him an adequate satisfaction or compensation for them, as the jury cannot determine what injury he has sustained. Co. Litt. 96, a; Stil. 397: 2 Ld. Raym. 1160.

A *rent-charge* is where the owner of the rent has no future interest, or reversion expectant, in the land; as where a man, by deed, maketh over to others his whole estate in fee simple, with a certain rent payable thereout; and adds to the deed a covenant or clause of distress, that if the rent be arriere, or behind, it shall be lawful to distrain for the same. In this case the land is liable to the distress, not of common right, but by virtue of the clause in the deed: and therefore it is called a rent-charge, because in this manner the land is charged with a distress for the payment of it. 1 Inst. 143. A clear rent-charge must be free from the land-tax. Doug. 602.

Where a man, seised of lands, grants by deed-poll, or indenture, a yearly rent to be issuing out of the same land, to another in fee, in tail, for life or years, with a clause of distress; this is a rent-charge, because the lands are charged with a distress by the express grant or provision of the parties, which otherwise it would not be. So, if a man make a feoffment in fee, reserving rent, and if the rent be behind, that it shall be lawful for him to distrain; this is a rent charge, the word 'reserving' amounting to a grant from the feoffee. Litt. § 217: Co. Litt. 170 a: Plowd. 134.

An annuity is a thing very distinct from a rent-charge, with which it is frequently confounded: a rent-charge being a burden imposed upon and issuing out of lands; whereas an annuity is a yearly sum chargeable only upon the person of the grantor. Therefore if a man by deed grant to another the sum of £20 per

annum, without expressing out of what lands it shall issue, no land at all shall be charged with it; but it is a mere personal annuity: which is of so little account in the law, that, if granted to an eleemosynary corporation, it is not within the statutes of mortmain; and yet a man may have a real estate in it, though his security is merely personal. 2 Comm. c. 3. See 1 Inst. 144.

*Rent-seck*, *redditus siccus*, or barren rent, is in effect nothing more than a rent reserved by deed, but without any clause of distress. A rent-seck is so called because it is unprofitable to the grantee; as, before seisin had, he can have no remedy for recovery of it; as where a man seised in fee grants a rent in fee for life or years, or where a man makes a feoffment in fee or for life, remainder in fee reserving rent, without any clause of distress, these are rent-seck; for which, by the policy of the ancient law, there was no remedy, as there was no tenure between the grantor and grantee, or feoffor and feoffee; consequently, no fealty could be due. Litt. § 215, 218: Cro. Car. 520: Kelw. 104: Cro. Eliz. 656.

Though a rent is an incorporeal hereditament it is susceptible of the same limitations as other hereditaments. Hence it may be granted or devised for life, or in tail, with remainders or limitations over. But there is this difference between an entail of lands, and an entail of rent; that the tenant in tail of lands, with the immediate reversion in fee in the donor, may, by a common recovery, bar the entail and reversion: See title *Recovery*. Whereas the grantee in tail of the rent *de novo*, without a subsequent limitation of it in fee, requires, by a common recovery only a base fee, determinable upon his decease, and failure of the issues in tail: but if there is a limitation of it in fee, after the limitation in tail, the recovery of the tenure in tail gives him the fee-simple. The reason of this difference is, that it would be unjust that the conveyance of a grantee of a rent should give a longer duration or existence to the rent, than it had in its original creation. It is true that the barring of an estate-tail in land is equally contrary to the intention of the grantor. But a rent differs materially from land. The old principles of the feudal law looked upon every modification of landed property, which was considered to be against common right, with a very jealous eye. Now a rent-charge was supposed to be against common right; the grantee of the rent-charge being subject to no feudal services, and being a burden on the tenant who was to perform them. Upon this principle the law, in every instance, avoided giving, by implication, a continuation to the rent, beyond the period expressly fixed for its continuance. Thus, if a tenant in tail of land die without issue, his wife is entitled to dower for her life out of the land, notwithstanding the failure of the issue; but the widow of a tenant in tail of rent is not entitled to her dower against the donor. So if a rent is granted to a man and his heirs, generally, and he dies without an heir, the rent does not escheat, but sinks into the land. It is upon this principle that, when there is not a limitation over in fee, a tenant in tail of

rent acquires by his recovery no more than a base fee; as has been already stated: but if there is a limitation in fee; after the particular limitation in tail, the grantor has substantially limited the rent in fee; and, therefore, it is doing him no injustice, that the recovery should give the donee who suffers it an estate in fee simple. 1 Inst. 298, a. in n.

There are also other species of rents, which are reducible to these three. Rents of assize are the certain established rents of the freeholders and ancient copyholders of a manor, which cannot be departed from or varied. 2 Inst. 19. Those of the freeholders are frequently called chief rents, *redditus capitales*; and both sorts are indifferently denominated quit-rents, *quieti redditus*, because thereby the tenant goes quit and free of all other services. When these payments were reserved in silver or white money, they were anciently called white-rents, or blanch-farms, *redditus albi*; in contradistinction to rents reserved in work, grain, or baser money, which were called *redditus nigri*, or black mail. 2 Inst. 19. Rack-rent is only a rent of the full value of the tenement, or near it. A fee-farm rent is a rent-charge issuing out of an estate in fee; of at least one-fourth of the value of the lands, at the time of its reservation: for a grant of lands, reserving so considerable a rent, is indeed only letting lands to farm in fee simple, instead of the usual methods for life or years. 1 Inst. 143. It seems that the quantum of the rent is not essential to create a fee-farm. See 1 Inst. 145 b. n. 5: And also, whether a fee-farm must necessarily be a rent-charge; or may not also be a rent-seck; and Doug. 605. These are the general divisions of rent; but the difference between them (in respect to the remedy for recovering them) is now totally abolished; and all persons may have the like remedy by distress for rents-seck, rents of assize, and chief-rents (if paid for three years within twenty years preceding the act, or if created since), as in case of rents reserved upon lease. Stat. 4 Geo. II. c. 28 § 5.

II. *Modes of recovering rent.*—By stat. 8 Ann. cap. 14, No goods, upon any tenements leased, shall be taken by any execution, unless the party, at whose suit the execution is sued out, shall, before the removal of such goods, pay to the landlord of the premises, or his bailiff, all money due for rent for the premises; provided the arrears do not amount to more than one year's rent: and, in case the arrears shall exceed one year's rent, then the party, paying the said landlord, or his bailiff, one year's rent, may proceed to execute his judgment: and the sheriff is required to levy and pay to the plaintiff, as well the money paid for rent, as the execution money. § 1. The act contains a proviso to prevent prejudice to the crown, in recovering and seizing debts, fines, and forfeitures. § 8. See *Ogilvy, v. Wingate*, Parl. Cas.

It shall be lawful for any person having rent due on any lease for life, years, or at will, determined to distrain for such arrears after determination of the leases: provided, That such distress be made within six calendar months after the determination of such lease, and during the continuance of such landlord's title, and during

the possession of the tenant from whom such arrears became due. Stat. 8, Ann. c. 14, sec. 6, 7. The above clauses were made to remedy the defect of the common law, under which the power of distress ceased with the tenure. 1 Inst. 162, b in n.

By stat. 4 Geo. II., cap. 28, in case any tenant for life or years, or other person who shall come into possession of any lands, &c., under or by collusion of such tenant, wilfully hold over, after the determination of such term, and after demand made in writing for delivering possession, such person holding over shall pay double the yearly value of the lands, &c., so detained, sec. 1.

In all cases between landlord and tenant, on half a year's rent being in arrear, the landlord having a right by law to re-enter for non-payment, may without any formal demand or re-entry, serve a declaration in ejectment; and in case of judgment or non-suit for not confessing lease, entry, and ouster, it shall appear that half a year's rent was due before a declaration served, and no sufficient distress to be found; and that the lessor in ejectment had power to re-enter; the lessor in ejectment shall recover judgment. Sec. 2. Lessees, &c., filing a bill in equity, shall not have an injunction against proceedings at law, unless they shall, within forty days after answer filed, bring into court such money as the lessors in their answer shall swear to be in arrear, over and above all just allowances, and costs taxed, there to remain till the hearing of the cause, or to be paid to the lessors on good security, subject to the decree of the court; and in case such bill shall be duly filed, and execution executed, the lessors shall be accountable for only so much as they shall really make of the premises from the time of their re-entry; and, if the same shall happen to be less than the usual rent reserved, the lessees shall not be restored to the possession until they shall make up the deficiency to the lessors. Sec. 3. If the tenant, at any time before trial, tender or pay into court all arrears with costs, proceedings on ejectments shall cease. Sec. 4.

Previous to the above statute, the courts, both of law and equity, had exercised a discretionary power of staying the lessor from proceeding at law, in cases of forfeiture for non-payment of rent, by compelling him to take the money really due to him.

By stat. 11 Geo. II., c. 19, it shall be lawful for the landlord, where the agreement is not by deed, to recover a reasonable satisfaction for the tenements occupied by defendants, in an action on the case, for the use and occupation of what was held; and if, in evidence on the trial, any parol demise or agreement, not by deed, whereon a certain rent was reserved, shall appear, plaintiff may make use thereof as an evidence of the quantum of the damages. Sec. 14.

If any tenant holding tenements at a rack-rent, or where the rent reserved be full three-fourths of the yearly value of the premises, who shall be in arrear for one year's rent, desert the premises, and leave the same uncultivated or unoccupied, so as no sufficient distress can be had to countervail the arrears; it shall be lawful for two justices of the peace (having no interest in the premises) to go upon and view the same, and to affix, on the mos



notorious part, notice in writing, what day (at the distance of fourteen days at least) they will return to take a second view; and if, on such second view, the tenant, or some person on his behalf, shall not appear and pay the rent in arrear, or there shall not be sufficient distress on the premises, the justices may put the landlord in possession, and the lease to such tenants as to any demise therein contained only shall become void. Sec. 16. In case any tenant give notice of his intention to quit, and shall not accordingly deliver up the possession at the time in such notice contained, the tenant, his executors, or administrators, shall pay to the landlord double the rent which he should otherwise have paid. Sec. 18.

By stat. 11 Geo. II. c. 19, above quoted, landlords are empowered to follow goods fraudulently and clandestinely removed off the premises within thirty days: but this applies to the goods of the tenant only, and not to those of a stranger. See the statutes 56 Geo. III. c. 88, and 58 Geo. III. c. 39, to amend the law of Ireland respecting the recovery of tenements from absconding, overholding, or defaulting tenants, and for protection of the tenant from undue distress, by which many provisions of the English acts are extended to Ireland.

The general remedy for rent is by distress, under the restrictions and directions of the statutes: but there are also other remedies particularised by Blackstone, 3 Comm. c. 15, which it will be sufficient here to notice in a summary manner.

By action of debt, for the breach of the express contract. This is the most usual remedy, when recourse is had to any action at all for the recovery of pecuniary rents: to which species of render almost all free services are now reduced since the abolition of the military tenures: But for a freehold rent, reserved on a lease for life, &c., no action of debt lay, by the common law, during the continuance of the freehold, out of which it issued; for the law would not suffer a real injury to be remedied by an action that was merely personal. 1 Roll. Abr. 395. But by stat. 8 Ann. c. 14, sec. 4, an action of debt is given for rents on leases for life or lives, as upon a lease for years: and by stat. 3 Geo. III. c. 17, which enables ecclesiastical persons to lease tithes and other incorporeal inheritances, action of debt is given (by sec. 3) for recovery of rent on such leases; and perhaps the first of these statutes extends to leases of incorporeal hereditaments. See 1 Inst. 47, *a in a*.

The rent in a lease must be reserved to the lessor, or his heirs, &c., and not to a stranger. See 1 Inst. 213, *b*. The principle which gave rise to this rule is, that rent is considered as a retribution for the land, and is therefore payable to those who would otherwise have had the land. It is to be observed that remainder men in a settlement, being at first view neither feoffors, donors, lessors, nor the heirs of feoffors, donors, or lessors, there seems to have been, for some time after the statute of Uses, a doubt whether the rents of leases, made by virtue of powers contained in settlements, could be reserved to them. In Chudleigh's case, 1 Rep. 159, it is

positively said, that if a feoffment in fee be made to the use of one for life, remainder to another in tail with several remainders over, with a power to the tenant for life to make leases, reserving the rent to the reversioners, and the tenant for life accordingly make leases; neither his heirs, nor any of the remainder-men, shall have the rent. But, in *Harcourt v. Pole*, 1 Anders. 273, it was adjudged that the remainder-men might distrain in these cases: and in *T. Jones* 35, the dictum in *Chudleigh's* case is denied to be law. The determination in *Harcourt v. Pole* will appear incontrovertibly right, if we consider that both the lessees and remainder-men derive their estate out of the reversion or original inheritance of the settler; and therefore the law, to use Coke's expression in *Whitlock's* case, 8 Rep. 71, will distribute the rent to every one to whom any limitation of the use is made. 1 Inst. 214, *a in n*; and see *Id.* 213, *b in n*.

III. *Respecting the demand of rent.*—With respect to the necessity of demanding rent, there is a material difference between a remedy by re-entry, and a remedy by distress, for non-payment of the rent; for, where the remedy is by way of re-entry for non-payment, there must be an actual demand made, previous to the entry, otherwise it is tortuous; because such condition of re-entry is in derogation of the grant, and the estate at law being once defeated, is not to be restored by any subsequent payment: and it is presumed that the tenant is there residing on the premises, in order to pay the rent for preservation of his estate, unless the contrary appears by the lessor's being there to demand it. Therefore, unless there be a demand made, and the tenant thereby, contrary to the presumption, appears not to be on the land ready to pay the rent, the law will not give the lessor the benefit of re-entry, to defeat the tenant's estate, without a wilful default in him; which cannot appear without a demand has been actually made on the land. So, if there had been a *nomine pænæ* given to the lessor for non-payment, the lessor must demand the rent before he can be entitled to the penalty.

Where the remedy for recovery of rent is by distress, there needs no demand previous to the distress; though the deed says that if the rent be behind, being lawfully demanded, that the lessor may distrain; but the lessor, notwithstanding such clause, may distrain when the rent becomes due. So it is, if a rent-charge be granted to A, and if it be behind, being lawfully demanded, that then A shall distrain; he may distrain without any previous demand.

But this general distinction must be understood with these restrictions:—That if the king makes a lease, reserving rent, with a clause of re-entry for non-payment, he is not obliged to make any demand previous to his re-entry; but the tenant is obliged to pay his rent for the preservation of his estate, because it is beneath the king to attend his subject to demand his rent.

But this exception is not to be extended to the duchy lands, though they be in the hands of the king; for the king must make a demand before he can re-enter into such lands, by the stat. 1 Hen. IV. c. 18, which provides, that, when the duchy lands come to the king, they shall not be

under such government and regulations as the demesnes and possessions belonging to the crown. Moor 149, 160. So, if a prebendary make a lease, rendering rent, and if the rent be in arrear and demanded, that it shall be lawful for the prebendary to re-enter; if the reversion in this case comes to the king, the king must in this case demand the rent, though he shall be by his prerogative excused of an implied demand: for the implied demand is the act of the law, the other the express agreement of the parties, which the king's prerogative shall not defeat. Therefore, in case of the king, if he makes a lease reserving rent, with a proviso, if the rent be in arrear for such a time (being lawfully demanded, or demanded in due form), that then the lease shall be void: it seems that not only the patentee of the reversion in this case, but also the king himself, whilst he continues the reversion in his own lands, is obliged to make an actual demand by reason of the express agreement for that purpose. Dyer 87, 210. But if the king, in cases where he need not make a demand, assigns over the reversion, the patentee cannot enter for non-payment, without a previous demand, because the privilege is inseparably annexed to the person of the king.

Another exception is, where the rent is payable at a place off the land, with a clause that if the rent be behind, being lawfully demanded at the place off the land, or where the clause is, if the rent be behind, being lawfully demanded of the person who is to pay it, that then he may distrain; in these cases, though the remedy be by distress only, yet the grantee cannot distrain without a previous demand: because here the distress and demand being not complicate, but different acts, to be performed at different places and times, the demand must be previous to the distress; for distress is an act of grace, not of common right, and therefore must be used in the manner that it is given.

And there seems to have been formerly another exception admitted, that where the remedy was by way of entry, for non-payment, yet there needed no demand, if the rent were made payable at any place off the land; because they looked on the money payable off the land to be in nature of a sum in gross, which the tenant had at his own peril undertaken to pay; but this opinion has been entirely exploded, for the place of payment does not change the nature of the service, but it remains in its nature a rent, as much as if it had been made payable on the land; therefore, the presumption is, that the tenant was there to pay it, unless it be overthrown by the proof of a demand; and without such demand, and a neglect or refusal, there is no injury to the lessor, consequently the estate of the lessee ought not to be defeated. But when the power of re-entry is given to the lessor for non-payment, without any further demand, there it seems that the lessee has undertaken to pay it, whether it be demanded or not; and there can be no presumption in his favor in this case; because by dispensing with the demand he has put himself under the necessity of making an actual proof that he was ready to tender and pay the rent. Dyer 68.

There is another exception, when the remedy is by distress, and that is, when the tenant was ready on the land to pay the rent at the day, and made a tender of it; there it seems there must be a demand previous to the distress; because, where the tenant has shown himself ready at the day by the tender, he has done all that reason can be required of him; for it would put the tenant to endless trouble to oblige him every day to make a tender; it being altogether uncertain when the lessor will come for his rent, who he has omitted to receive it the day he appointed by the lease for payment and receipt; wherefore as the lessee must expect the lessor, and be ready to pay it at the day appointed, or else the lessor may distrain for it without any demand, so where the lessor has lapsed the day of payment, and was not on the land to receive it, he must give the tenant notice to pay it before he can distrain; for the tenant shall be put to no trouble where it appears that he has omitted nothing on his part. And where the tender was made by a tenant on the land at the day, there a demand on the land is sufficient to justify a distress after the day; because the demand in such case is of equal notoriety with the tender. But if the tenant had tendered the rent on the day to the person of the lessor, and he refused it, seems, by the better opinion, that the lessor cannot distrain for that rent, without a demand of the person of the tenant; because the demand ought to be equally notorious to the tenant, as the tender was to the lessor. Hob. 207: 2 Rol. Abr. 427. So, if the services by which the tenant holds be personal, as homage, fealty, &c. the demand must be of the person of the tenant, because this service is only performable by the very person of the tenant, therefore a demand where he is not, would be improper. Hut. li. Hob. 207.

Again, if the rent be rent-seck, and the tenant be ready at the last instant of the day of payment to pay the rent, and the grantor is not there to receive it, he must afterwards demand it of the person of the tenant on the lands, before he can have his assise; but in the case of a rent-charge, after such tender of the tenant on the land, the grantee may afterwards demand the rent on the land, because he has his remedy by distress, which is no more than a pledge for the rent; but in this case, if the grantee cannot find the tenant on the land to demand the rent, he may, on the next feast on which the rent is payable, demand all the arrears on the land; and, if the tenant is not there to pay it, he has failed of his duty, and is guilty of wilful default which amounts to a denial; and, that denial being a disseisin of the rent, the grantee may have his assise, and by that shall recover the arrears.

If a lease be made, reserving rent, and a bond given for performance of covenants and payment of the rent, the lessor may sue the bond without demanding the rent. If there be several things demised in one lease, with several reservations, with a clause, that, if the several yearly rents reserved be behind or unpaid in part, or in all, by the space of one month, after any of the days on which the same ought to be paid, that then it shall be lawful for the lessor, into such of the



premises, whereupon such rents, being behind, is or are reserved, to re-enter; these are in the nature of distinct demises, and several reservations; consequently there must be distinct demands on each demise to defeat the whole estate demised. Also, as to the necessity of a demand of the rent, there is a difference between a condition and a limitation; for instance, if tenant for life (as the case was by marriage settlement with power to make leases for twenty-one years, so long as the lessee, his executors, or assigns, shall duly pay the rent reserved) make a lease pursuant to the power; the tenant is at his peril obliged to pay the rent without any demand of the lessor; because the estate is limited to continue only so long as the rent is paid; therefore, for non-performance, according to the limitation the estate must determine; as if an estate be made to a woman *dum sola fuerit*, this is a word of limitation which determines her estate on marriage.

IV. *Of the time and place of demanding rent.*—Rent is regularly due and payable upon the land whence it issues, if no particular place is mentioned: but, in case of the king, the payment must be either to his officers at the exchequer, or to his receiver in the country. And, strictly, the rent is demandable and payable before the time of sun-set of the day whereon it is reserved; though perhaps not absolutely due till midnight. If the lessor dies before sun is set on the day upon which the rent is demandable, it is clearly settled that the rent unpaid is due to his heir, and not to his executor; but if he dies after sun-set, and before midnight, it seems to be the better opinion that it shall go to the executor, and not to the kin. 1 P. Wms. 178.

There is a material difference between the reservation of a rent payable on a particular day, or within a certain time after; and the reservation of a rent payable at a certain day, with a condition that, if it be behind, by the space of any given time, the lessor shall enter; in both cases a tender on the first or last day of payment, or on any of the intermediate days, to the lessor himself, either upon or out of the land, is good: but, in the former case it is sufficient, if the lessee attends on the first day of payment at the proper place; and, if the lessor does not attend there to receive the rent, the condition is saved. In the latter case, to save the lease it is not sufficient that the lessee attends on the first day of payment, for he must equally attend on the last day.

The other effects of this question of the time of the rent becoming due are now in equal measure superseded by the statute regulations already alluded to. But the following determinations on the subject may, notwithstanding, be requisite to be known. 1. The time for payment of rent, and consequently for a demand, is such a convenient time before the sun-setting of the last day as will be sufficient to have the money counted; but if the tenant meet the lessor on the land at any time of the last day of payment, and tenders the rent, that is sufficient tender, because the money is to be paid indefinitely on that day, therefore a tender on the day is sufficient. 2. If a lease is made, rendering rent at Michaelmas, between the hours of one and five

in the afternoon, with a clause of re-entry, and the lessor comes at the day, about two in the afternoon, and continues to five, this is sufficient. Cro. Eliz. 15. The demand may be by attorney. 4 Leon. 479. But the power must be special, for such land and of such tenant: demand must be proved by witnesses, and must be made of the precise sum due. 3. If a lease be made, reserving rent on condition that if the rent be behind at the day, and ten days after (being in the mean time demanded), and no distress to be found upon the land, that the lessor may re-enter; if the rent be behind at the day, and ten days after, and a sufficient distress be on the land till the afternoon of the tenth day, and then the lessee takes away his cattle, and the lessor demands the rent at the last hour of the day, and the lessee does not pay it, and there is not any distress on the land; yet the lessor cannot enter, because he made no demand in the mean time between the day of payment, and the ten days, which by the clause he was obliged to do. 4. As to the place of demanding rent, there is a difference between a remedy by re-entry and distress; for when the rent is reserved, on condition that, if it be behind, that the lessor may re-enter, in such case the demand must be upon the most notorious place on the land; therefore, if there be a house on the land, the demand must be at the fore door thereof, because the tenant is presumed to be there residing, and the demand being required to give notice to the tenant that he may not be turned out of possession, without a wilful default, such demand ought to be in the place where the end and intention will be best answered. 5. And it seems the better opinion that it is not necessary to enter the house, though the doors be open, because that is a place appropriated for the peculiar use of the inhabitant, into which no person is permitted to enter without his permission; and it is reasonable that the lessor shall go no further to demand his rent than the tenant should be obliged to go, when he is bound to tender it; and a tender by the tenant at the door of the house of the lessor is sufficient, though it be open, without entering; therefore, by parity of reason, a demand by the lessor at the door of the tenant, without entering, is sufficient. But when the demand is only in order for a distress, there it is sufficient, if it be made on any notorious part of the land, because this is only to entitle him to his remedy for his rent; therefore, the whole land being equally debtor, and chargeable with the rent, a demand on it, without going to any particular part of it, is sufficient. Co. Litt. 153.

RENTING, in the manufactures, is the same with fine-drawing. It consists in sewing two pieces of cloth edge to edge, without doubling them, so that the seam scarcely appears; and hence it is denominated fine-drawing. It was originally a French word derived from the Latin *retrahere*, because the seam is drawn in or covered. In the East Indies, if a piece of fine muslin be torn, and afterwards mended by the fine-drawers, it will be impossible to discover where the rent was. In this country the dexterity of the fine drawers is not so great, but it is still such as to enable them to defraud the



revenue, by fastening a head or slip of English cloth on a piece of Dutch, Spanish, or other foreign cloth; or a slip of foreign cloth on a piece of English, so as to pass the whole as of a piece; and thus avoid the duties, penalties, &c. The trick was first discovered in France by M. Savary.

**RESTERING**, in tapestry, is the working new warp into a piece of tapestry damaged by rats or otherwise, and on this warp to restore the ancient pattern or design. The warp is to be of woollen, not linen. Among the titles of the French tapestry makers is included that of renterers.

**REORDAIN'**, *v. a.* } Fr. *reordiner*. Re  
**REORDINATION**, *n. s.* } and ordain. To ordain again: the noun-substantive corresponding. He proceeded in his ministry without expecting any new mission, and never thought himself obliged to a reordination. *Atterbury.*

**REPA'CIFY**, *v. n.* Re and pacify. To pacify again.

Henry, who next commands the state,  
Seeks to repacify the people's heat. *Daniel.*

**REPAIR'**, *v. a., v. n., & n. s.* } Fr. *reparer* ;  
**REPAIR'ER**, *n. s.* } Latin *reparu* ;  
**REPARABLE**, *adj.* } Ital. *reparare*,  
**REPARABLY**, *adv.* } To restore or  
**REPARATION**, *n. s.* } amend after in-  
**REPARATIVE**. } jury ; supply

loss ; revisit : as a noun-substantive, the supply or restoration made ; resort ; abode : reparation is the act of repairing : the other derivatives correspond.

Let the priests repair the breaches of the house.  
*2 Kings.*

Before the curing of a strong disease,  
Ev'n in the instant of repair and health,  
The fit is strongest. *Shakespeare. King Lear.*  
May all to Athens back again repair. *Shakespeare.*  
The parts in man's body easily repairable, as spirits, blood, and flesh, die in the embracement of the parts hardly repairable, as bones, nerves, and membranes. *Bacon.*

The king should be able, when he has cleared himself, to make him reparation. *Id.*

He saw Ulysses ; at his ships repairs,  
That had been bruist with the enraged air. *Chapman.*

New preparatives were in hand, and partly reparations of the former beaten at sea. *Holton.*

An adulterous person is tied to restitution of the injury, so far as is repairable, and can be made to the wronged person ; to make provision for the children begotten in unlawful embraces. *Taylor.*

All automata need a frequent repair of new strength, the causes whence their motion does proceed being subject to fail. *Wilkins.*

The fines imposed were the more repined against, because they were assigned to the rebuilding and repairing of St. Paul's church. *Clarendon.*

The king sent a proclamation for their repair to their houses, and for a preservation of the peace. *Id.*

Heaven soon repaired her mural breach. *Milton.*  
To be revenged,

And to repair his numbers thus impaired. *Id.*

He cast in his mind for the repair of the cathedral church. *Fell.*

When its spirit is drawn from wine, it will not by the re-union of its constituent liquors be reduced to its pristine nature ; because the workmanship of nature, in the disposition of the parts was too elabo-

rate to be imitable, or *reparable* by the bare application of those divided parts to each other. *Hugh.*  
Suits are unlawfully entered, when they are vindictive, not *reparative* ; and begun only for revenge, not for *reparation* of damages. *Kettleswell.*

Temperance, in all methods of curing the gout, is a regular and simple diet, proportioning the daily repairs to the daily decays of our wasting bodies. *Temple's Miscellany.*

Depart from hence in peace,  
Search the wide world, and where you please repair. *Dryden.*

So 'scapes the insulting fire his narrow jail,  
And makes small outlets into open air ;  
There the fierce winds his tender force assail,  
And beat him downward to his first repair. *Id.*  
O sacred rest !

O peace of mind ! *repairer* of decay,  
Whose balms renew the limbs to labours of the day. *Id.*

He that governs well, leads the blind, but he that teaches, gives him eyes ; and it is a glorious thing to have been the *repairer* of a decayed intellect. *South's Sermons.*

When the organs of sense want their due repair and necessary *reparations*, the soul exerts herself in her several faculties. *Addison.*

Antoninus Philosophus took care of the *reparations* of the highways. *Arbuthnot on Coins.*

'Tis fix'd ; the irrevocable doom of Jove :  
Haste then, Cyllenius, through the liquid air,  
Go mount the winds, and to the shades repair. *Pope.*

**REPAN'DOUS**, *adj.* Lat. *repandus*. Best upwards.

Though they be drawn *repandous* or conversely crooked in one piece, yet the dolphin that carries Arion is concavously inverted, and hath its spine depressed in another. *Brown.*

**REPARTEE'**, *n. s. & v. a.* French *repartie*. Smart reply or saying : to make smart replies.

The fools overflowed with smart *repartees*, and were only distinguished from the intended wits by being called coxcombs. *Dryden.*

Cupid was as bad as he ;  
Hear but the youngster's *repartee*. *Prior.*  
High flights she had, and wit at will,  
And so her tongue lay seldom still :  
For in all visits, who but she,  
To argue, or to *repartee* ? *Id.*

**REPASS'**, *v. a. & v. n.* Fr. *repasser*. To pass again ; pass or travel back : go back.

Well we have passed, and now *repassed* the sea,  
And brought desired help. *Shakespeare. Henry VI.*

We shall find small reason to think that Abraham passed and *repassed* those ways more often than he was enforced so to do, if we consider that he had no other comforter in this wearisome journey than the strength of his faith in God. *Raleigh.*

Five girdles bind the skies, the torrid zone  
Glow with the passing and *repassing* sun. *Dryden.*  
If his soul hath winged the destined flight,  
Homeward with pious speed *repass* the main,  
To the pale shade funeral rites ordain. *Pope.*

**REPAST'**, *n. s. & v. n.* } Fr. *repas* ; Lat. *n.*  
**REPASTURE**. } and *pastus*. A meal ;  
act of taking food ; food taken ; entertainment.

Go, and get me some *repast* ;  
I care not what, so it be wholesome food. *Shakespeare.*

To his good friends I'll ope my arm,  
And, like the kind life-rendering pelican,  
Repast them with my blood. *Id.*

He from forage will incline to play;  
But if thou strive, poor soul, what art thou then?  
Food for his rage, *repasture* for his den. *Id.*

Sleep, that is thy best *repast*,  
Yet of death it bears a taste }  
And both are the same thing at last. } *Denham.*  
From dance to sweet *repast* they turn  
Desirous; all in circles as they stood,  
Tables are set. *Milton's Paradise Lost.*  
What neat *repast* shall feast us, light and choice,  
Of Attick taste, with wine. *Milton.*

The day  
Had summoned him to due *repast* at noon. *Dryden.*  
Keep regular hours for *repast* and sleep. *Arbuthnot.*

REPAY', *v. a.* } Fr. *repayer*. Re and pay.  
REPAYMENT, *n. s.* } To pay back; requite; re-  
venge: the act of paying back in any way.

According to their deeds he will *repay* recompense  
to his enemies; to the islands he will *repay* recom-  
pense. *Isaiah lix. 18.*  
The poorest service is *repaid* with thanks. *Shakspeare.*

If you *repay* me not on such a day,  
Such sums as are expressed in the condition,  
Let the forfeit be an equal pound of your fair flesh. *Id.*

The false honour, which he had so long enjoyed,  
was plentifully *repaid* in contempt. *Bacon.*  
He clad

Their nakedness with skins of beasts, or slain;  
Or as the snake with youthful coat *repaid*. *Milton.*

I have fought well for Persia, and *repaid*  
The benefit of birth with honest service. *Rowe.*  
The centesima usura it was not lawful to exceed;  
and, what was paid over it, was reckoned as a *repay-*  
ment of part of the principal. *Arbuthnot.*

Fav'ring heav'n *repaid* my glorious toils  
With a sacked palace and barbarick spoils. *Pope.*

REPEAL', *v. a. & n. s.* } Fr. *rappeller*; Lat.  
*re* and *appello*. To recall (out of use); abro-  
gate: a revocation.

Laws that have been approved, may be again *re-*  
*pealed*, and disputed against by the authors them-  
selves. *Hooker's Preface.*

I will *repeal* thee, or be well assured,  
Adventure to be banished myself. *Shakspeare.*

If the time thrust forth  
A cause for thy *repeal*, we shall not send  
O'er the vast world to seek a single man. *Id.*

The king, being advertised that the over-large  
grants of lands and liberties made the lords so inso-  
lent, did absolutely resume all such grants; but the  
earl of Desmond above all found himself grieved  
with this resumption or *repeal* of liberties, and de-  
clared his dislike. *Davies on Ireland.*

Adam soon *repealed*. *Milton.*

The doubts that in his heart arose.  
Statutes are silently *repealed* when the reason  
ceases for which they were enacted. *Dryden.*

If the presbyterians should obtain their ends, I  
could not be sorry to find them mistaken in the  
point which they have most at heart, by the *repeal*  
of the test; I mean the benefit of employments. *Swift.*

REPEAT', *v. a.* } Lat. *repeto*, *repetor*.  
REPEAT'EDLY, *adv.* } To iterate; use again; do  
REPEAT'ER, *n. s.* } or try again; recite: re-  
REPETITION. } peatedly is, over and  
over; more and more; more than once: repeater,  
a particular kind of watch, see WATCH-MAKING:  
in a general sense corresponding, as well as re-  
petition, with the verb.

The psalms, for the excellency of their use, de-  
serve to be oftener *repeated*; but that their multitude  
permitteth not any oftener *repetition*. *Hooker.*

These evils thou *repeatest* upon thyself,  
Have banished me from Scotland. *Shakspeare.*  
If you conquer Rome, the benefit,  
Which you shall thereby reap, is such a name,  
Whose *repetition* will be dogged with curses. *Id.*

He, though his power  
Creation could *repeat*, yet would be loth  
Us to abolish. *Milton.*  
He *repeated* some lines of Virgil, suitable to the  
occasion. *Waller's Life.*

Neglecting for Creüsa's life his own,  
*Repeats* the danger of the burning town. *Waller.*

Beyond this place you can have no *retreat*;  
Stay here, and I the danger will *repeat*. *Dryden.*  
Where sudden alterations are not necessary, the  
same effect may be obtained by the *repeated* force of  
diet with more safety to the body. *Arbuthnot.*

The frequent *repetition* of aliment is necessary for  
repairing the fluids and solids. *Id.*  
And are not these vices, which lead into damna-  
tion, *repeatedly*, and most forcibly cautioned against?  
*Stephens.*

REPEL', *v. a. & v. n.* } Lat. *repello*. To  
REPEL'ENT, *n. s.* } drive back any thing  
or person; resist force by force: that which has  
repelling power.

Neither doth Tertullian bewray this weakness in  
striking only, but also in *repelling* their strokes with  
whom he contendeth. *Hooker.*

Stand fast; and all temptation to transgress *repel*.  
*Milton.*

Your foes are such as they, not you, have made,  
And virtue may *repel*, though not invade. *Dryden.*

From the same *repelling* power it seems to be, that  
flies walk upon the water without wetting their feet.  
*Newton.*

In the cure of an erysipelas, whilst the body  
abounds with bilious humours, there is no admitting  
of *repellents*, and by discutients you will encrease the  
heat. *Wiseman.*

With hills of slain on every side,  
Hippomedon *repelled* the hostile tide. *Pope.*

REPENT', *v. n. & v. a.* } Fr. *repentir*; Ital.  
REPENT'ANCE, *n. s.* } *pentir*, of Lat. *peni-*  
REPENT'ANT, *adj.* } *teo*. To think on any  
thing past with sorrow; regret; bemoan sin;  
change the mind from fear or conviction of  
error; change the mind generally; to remember  
with sorrow: the adjective and noun substantive  
corresponding.

God led them not through the land of the Philis-  
tines, lest peradventure the people *repent* when they  
see war, and they return. *Exodus xiii. 17.*

Judas, when he saw that he was condemned, *re-*  
*pent*ed himself. *Matthew xxvii. 3.*

Nineveh *repented* at the preaching of Jonas.  
*Id. xii. 41.*

In regard of secret and hidden faults, unless God  
should accept of a general *repentance* for unknown  
sins, few or none at all could be saved. *Perkins.*

*Repentance* so altereth a man through the mercy  
of God, be he never so defiled, that it maketh him  
pure. *Whitgift.*

Poor Enobarbus did before thy face *repent*.  
*Shakspeare.*

I *repent* me that the duke is slain. *Id.*  
Who by *repentance* is not satisfied,  
Is not of heaven nor earth; for these are pleased;  
By penitence the Eternal's wrath's appeased. *Id.*

After I have interred this noble king,  
And wet his grave with my *repentant* tears,  
I will with all expedient duty see you. *Id.*

*Repentance* is a change of mind, or a conversion from sin to God: not some one bare act of change, but a lasting durable state of new life, which is called regeneration. *Hammond.*

Thou, like a contrite penitent  
Charitably warned of thy sins, dost *repent*  
These vanities and giddinesses: lo  
I shut my chamber-door; come, let us go. *Donne.*  
Nor had I any reservations in my own soul, when  
I passed that bill; nor *repentings* after. *King Charles.*

I will clear their senses dark  
What may suffice, and soften stony hearts  
To pray, *repent*, and bring obedience due. *Milton.*  
Thus they, in lowliest plight, *repentant* stood. *Id.*  
His late follies he would late *repent*. *Dryden.*

My father has *repented* him ere now,  
Or will *repent* him, when he finds me dead. *Id.*  
Upon any deviation from virtue, every rational creature so deviating, should condemn, renounce, and be sorry for every such deviation; that is, *repent* of it. *South.*

This is a confidence, of all the most irrational; for upon what ground can a man promise himself a future *repentance*, who cannot promise himself a future? *Id.*

Each age sinned on;  
Till God arose, and great in anger said,  
Lo! it *repenteth* me that man was made. *Prior.*  
Relentless walls! whose darksome round contains  
*Repentant* sighs and voluntary pains. *Pope.*  
Still you may prove the terror of your foes;  
Teach traitors to *repent* of faithless leagues. *A. Philips.*

The first step towards a woman's humility, seems to require a *repentance* of her education. *Law.*

**REPEOPLE**, *v. a.* Re and people; Fr. *re-peupler*. To stock anew with people.

An occurrence of such remark, as the universal flood and the *repeopling* of the world, must be fresh in memory for about eight hundred years; especially considering that the peopling of the world was gradual. *Male's Origin of Mankind.*

**REPERCUSS'**, *v. a.* } Lat. *repercussio*, re-  
**REPERCUS'SION**, *n. s.* } *percussus*. To beat  
**REPERCUS'SIVE**, *adj.* } back; drive back: act of driving back; rebound; the adjective corresponding.

Air in ovens, though it doth boil and dilate itself, and is *repercussed*, yet it is without noise. *Bacon.*

In echoes there is no new elision, but a *repercussion*. *Id.*

And *repercussive* rocks renewed the sound. *Pattison.*

By *repercussion* beams ingender fire,  
Shapes by reflection shapes beget;  
The voice itself when stopped does back retire,  
And a new voice is made by it. *Cowley.*

They various ways recoil, and swiftly flow  
By mutual *repercussions* to and fro. *Blackmore.*  
Amid Carnarvon's mountains rages loud  
The *repercussive* roar, with mighty crush  
Tumble the smitten cliffs. *Thomson.*

**REPINE'**, *v. n.* Re and pine. To fret; vex oneself; be discontented: taking at and against. Of late,

When corn was given them gratis, you *repined*. *Shakespeare.*

The fines imposed were the more *repined* against because they were assigned to the rebuilding of St. Paul's church. *Clarendon.*

If you think how many diseases, and how much poverty there is in the world, you will fall down upon your knees, and, instead of *repining* at one affliction, will admire so many blessings received at the hand of God. *Temple.*

The ghosts *repine* at violated night,  
And curse the invading sun, and sicken at the sight. *Dryden.*

**REPLACE'**, *v. a.* Fr. *replacer*, re and place. To put again in a former place; place anew.

The earl being apprehended, upon examination cleared himself so well, as he was *replaced* in his government. *Bacon.*

The bowls, removed for fear,  
The youths *replaced*; and soon restored the cheer. *Dryden.*

**REPLANT'**, *v. a.* Fr. *replanter*; re and plant. To plant anew.

Small trees being yet unripe, covered in autumn with dung until the spring, take up and *replant* in good ground. *Bacon.*

**REPLAIT'**, *v. a.* Re and plait. To fold one part often over another.

In Raphael's first works, are many small foldings often *replaited*, which look like so many whips. *Dryden.*

**REPLEN'ISH**, *v. a. & v. n.* Old Fr. *repleni*; Lat. *repleo*, from *re* and *pleus*. To stock; fill; consummate; recover fullness.

Multiply and *replenish* the earth. *Genesis i. 28.*  
We smothered

The most *replenished* sweet work of nature,  
That from the prime creation e'er she framed. *Shakespeare.*

The humours in men's bodies encrease and decrease as the moon doth; and therefore purge some day after the full; for then the humours will not *replenish* so soon. *Bacon.*

The woods *replenished* with deer, and the plains with fowl. *Haylin.*

The waters  
With fish *replenished*, and the air with fowl. *Milton.*

**REPLETE'**, *adj.* } Fr. *replete*; Lat. *repletus*.  
**REPLETION**, *n. s.* } Full; filled completely, or to exuberance: the noun substantive corresponding.

The world's large tongue  
Proclaims you for a man *replete* with mocks;  
Full of comparisons and wounding flouts. *Shakespeare.*

The tree had too much *repletion*, and was oppressed with its own sap; for *repletion* is an enemy to generation. *Bacon.*

His words, *replete* with guile,  
Into her heart too easy entrance won. *Milton.*  
All dreams

Are from *repletion* and complexion bred;  
From rising fumes of undigested food. *Dryden.*  
In a dog, out of whose eye, being wounded, the aqueous humour did copiously flow, yet in six hours the bulb of the eye was again *replete* with its humour, without the application of any medicines. *Ray.*

The action of the stomach is totally stopped by too great *repletion*. *Arbuthnot on Aliments.*

How each would trembling wait the mournful sheet,  
On which the press might stamp him next to die;  
And, reading here his sentence, how *replete*  
With anxious meaning, Heavenward turn his eye!



**REPLEVIN**, *v. a.* } Low Lat. *replegio*, of  
**REPLEV'Y**. } *re* and *plevir*, or Fr. *ple-*  
*gir*, to give a pledge. To take back or set at  
 liberty, upon security, any thing seized.—A le-  
 gal term.

That you're a beast, and turned to grass,  
 Is no strange news, nor ever was;  
 At least to me, who once, you know,  
 Did from the pound *replevin* you. *Hudibras.*

**REPLEVIN**, in law, a remedy granted on a  
 distress, by which the first possessor has his  
 goods restored to him again on his giving se-  
 curity to the sheriff that he will pursue his  
 action against the party distraining, and return  
 the goods or cattle if the taking them shall be  
 adjudged lawful. In a *replevin* the person  
 distrained becomes plaintiff; and the person  
 distraining is called the defendant or avowant,  
 and his justification an avowry. At the com-  
 mon law *replevins* are by writ, either out of the  
 king's bench or common pleas; but by statute  
 they are by plaint in the sheriff's court, and  
 court baron, for a person's more speedily obtain-  
 ing the goods distrained. If a plaint in *reple-*  
*vin* be removed into the court of king's bench,  
 &c., and the plaintiff make default and become  
 nonsuit, or judgment is given against him, the  
 defendant in *replevin* shall have the writ of *re-*  
*torno habendo* of the goods taken in distress.

**REPLEVY**, in law, is a tenant's bringing a  
 writ of *replevin*, or *replegiari facias*, where his  
 goods are taken by distress for rent; which  
 must be done within five days after the distress,  
 otherwise at the five days' end they are to be  
 appraised and sold.

**REPLICATION**, *n. s.* Lat. *replico*. Re-  
 bound; repercussion. Not in use. *Reply*.

Tyber trembled underneath his banks  
 To hear the *replication* of your sounds  
 Made in his concave shores. *Shakspeare.*

To be demanded of a sponge, what *replication*  
 should be made by the son of a king? *Id.*

This is a *replication* to what Menelaus had before  
 offered, concerning the transplantation of Ulysses to  
 Sparta. *Broome.*

**REPLY'**, *v. n.*, *v. a.* & *n. s.* } Fr. *repliquer*.

**REPLY'ER**, *n. s.* } To answer; make  
 a return to an answer; return for answer; the  
 return made: *replier*, he who answers.

O man! who art thou that *repliest* against God?

*Romans ix.*

If I sent him word it was not well cut, he would  
 send me word he cut it to please himself; if again, it  
 was not well cut, this is called the *reply* churlish.

*Shakspeare.*

At an act of the commencement, the answerer gave  
 for his question, that an aristocracy was better than  
 a monarchy: the *replyer* did tax him, that, being a  
 private bred man, he would give a question of state.

*Bacon's Apophthegms.*

Perplexed

The tempter stood, nor had what to *reply*. *Milton.*

His trembling tongue invoked his bride;

With his last voice Eurydice he cried:

Eurydice the rocks and river-banks *replied*.

*Dryden.*

Would we ascend higher to the rest of these lewd  
 persons, we should find what reason Castalio's  
 painter had to *reply* upon the cardinal, who blamed  
 him for putting a little too much colour into st.

Peter and Paul's faces: that it was true in their life-  
 time they were pale mortified men, but that since  
 they were grown ruddy, by blushing at the sins of  
 their successors. *Atterbury's Sermons.*

To whom, with sighs, Ulysses gave *reply*;

Ah, why ill-suiting pastime must I try? *Pope.*

One rises up to make *replies* to establish or confute  
 what has been offered on each side of the question.

*Watts.*

**REPOL'ISH**, *v. a.* Fr. *repolir*; re and polish.  
 To polish again.

A sundred clock is piecemeal laid  
 Not to be lost, but by the maker's hand  
*Repolished*, without error then to stand. *Donne.*

**REPORT**, *v. a.* & *n. s.* } Fr. *rapporter*. To give

**REPORT'ER**, *n. s.* } back; noise by popu-

**REPORT'INGLY**, *adv.* } lar rumor; give report;  
 the report or account given; sound; repercussion:  
 a reporter is a relater; one who gives an ac-  
 count: the adverb corresponding with the verb.

*Report*, say they, and we will *report* it.

*Jeremiah.*

There is a king in Judah; and now shall it be re-  
 ported to the king. *Nehemiah vi. 7.*

Timotheus was well *reported* of by the brethren.

*Acts xvi.*

Approving ourselves as the ministers of God, by  
 honour and dishonour, by evil report and good re-  
 port. *2 Corinthians iv.*

Is it upon record? or else *reported* successively  
 from age to age? *Shakspeare. Richard III.*

My body's marked

With Roman swords; and my *report* was once

First with the best of note. *Id. Cymbeline.*

There she appeared; or my *reporter* devised well  
 for her. *Shakspeare.*

Others say, thou dost deserve; and I

Believe it better than *reportingly*. *Id.*

In Ticinum is a church with windows only from  
 above, that *reporteth* the voice thirteen times, if you  
 stand by the close end wall over against the door.

*Bacon.*

The stronger species drowneth the lesser: the re-  
 port of an ordinance the voice. *Id. Natural History.*

Rumours were raised of great discord among the  
 nobility; for this cause the lords assembled gave  
 order to apprehend the *reporters* of these surmises.

*Hayward.*

Sea nymphs enter with the swelling tide;

From Thetis sent as spies to make *report*,

And tell the wonders of her sovereign's court.

*Waller.*

The lashing billows make a long *report*,

And beat her sides. *Dryden's Ceyx and Alcione.*

If I had known a thing they concealed, I should  
 never be the *reporter* of it. *Pope.*

After a man has studied the general principles of  
 the law, reading the *reports* of adjudged cases will  
 richly improve his mind. *Watts.*

**REPOSE'**, *v. a.* & *v. n.* } Lat. *repono*. To

**REPO'SAL**, *n. s.* } lay to rest; lodge;

place as in confidence; to rest; sleep: the rest  
 or sleep taken; confidence placed; cause of rest:  
*reposal*, the act of reposing.

Dost thou think,

If I would stand against thee, would the *reposal*

Of any trust, virtue, or worth in thee,

Make thy words faithed? *Shakspeare.*

Rome's readiest champions, *repose* you here,

Secure from wordly chances and mishaps;

Here lurks no treason, here no envy swells. *Id.*

And, for the ways are dangerous to pass,

I do desire thy worthy company,  
Upon whose faith and honour I repose. *Id.*  
Within a thicket I reposed; when round  
I ruffled up fall'n leaves in heap; and found,  
Let fall from heaven, a sleep interminate. *Chapman.*  
I say nothing of thy hid treasures, which thy wisdom hath reposed in the bowels of the earth and sea. *Bp. Hall.*

Have ye chosen this place,  
After the toil of battle, to repose  
Your wearied virtue? *Milton's Paradise Lost.*  
I repose upon your management, what is dearest to me, my fame. *Dryden's Preface to Annus Mirab.*  
After great lights must be great shadows, which we call repose; because in reality the sight would be tired, if attracted by a continuity of glittering objects. *Id. Dufresnoy.*

I all the livelong day  
Consume in meditation deep, recluse  
From human converse; nor at shut of eve  
Enjoy repose. *Philips.*  
Pebbles, reposed in those cliffs amongst the earth, being not so dissoluble and more bulky, are left behind. *Woodward.*

That prince was conscious of his own integrity in the service of God, and relied on this as a foundation for that trust he reposed in him, to deliver him out of his distresses. *Rogers.*

REPOSITE, *v. a.* } Lat. *repositus*. To lay  
REPOSITION, *n. s.* } up; lodge as in a place  
REPOSITORY. } of safety: act of so  
lodging or of replacing: the place of deposit.

The mind of man not being capable of having many ideas under view at once, it was necessary to have a repository to lay up those ideas. *Locke.*

He can take a body to pieces, and dispose of them, to us not without the appearance of irretrievable confusion, but with respect to his own knowledge into the most regular and methodical repositories. *Rogers's Sermons.*

Others reposit their young in holes, and secure themselves also therein, because such security is wanting, their lives being sought. *Derham.*

REPOSSESS', *v. a.* Re and possess. To possess again.

How comes it now, that almost all that realm is repossessed of them? *Spenser's State of Ireland.*

Her suit is now to repossess those lands,  
Which we in justice cannot well deny. *Shakspeare.*

Nor shall my father repossess the land,  
The father's fortune never to return. *Pope's Odyssey.*

REPREHEND', *v. a.* } Lat. *repre-*  
REPREHEND'ER, *n. s.* } *hendo*. To re-  
REPREHENSIBLE, *adj.* } prove; chide;  
REPREHENSIBLENESS, *n. s.* } blame; detect or  
REPREHENSIBLY, *adv.* } charge with fault:  
REPREHENSION, *n. s.* } the derivatives  
REPREHENSIVE, *adj.* } all correspond-

ing.  
All as before his sight, whose presence to offend with any the least unseemliness, we would be surely as loth as they, who most reprehend or devise that we do. *Hooker.*

These fervent reproachers of things, established by public authority, are always confident and bold-spirited men. *Id.*

Pardon me for reprehending thee,  
For thou hast done a charitable deed. *Shakspeare.*

They like dumb statues stared;  
Which when I saw, I reprehended them;  
And asked the mayor, what meant this wilful silence? *Id.*

This color will be reprehended or encountered, by imputing to all excellencies in compositions a kind of poverty. *Bacon.*

To a heart fully resolute, council is tedious, but reprehension is loathsome. *Id.*

He could not reprehend the fight, so many strewed the ground. *Chapman.*

The admonitions, fraternal or paternal, of his fellow christians, or the governors of the church; then more public reprehensions and inceptions. *Hammond.*

I nor advise, nor reprehend the choice  
Of Marcleys-hill. *Philips.*

What effect can that man hope from his most zealous reprehensions, who lays himself open to recrimination? *Government of the Tongue.*

REPRESENT', *v. a.* } Fr. *représenter*; Lat.  
REPRESENTATION, } *represento*. To ex-  
REPRESENTATIVE, } hibit; describe; show:  
REPRESENT'ER, } a representative is one  
REPRESENTMENT. } bearing a delegated  
character or power: the other derivatives corresponding with the verb.

One of his cardinals admonished him against that unskilful piece of ingenuity, by representing to him, that no reformation could be made, which would not notably diminish the rents of the church. *Decay of Piety.*

When it is blessed, some believe it to be the natural body of Christ; others, the blessings of Christ, his passion in representation, and his grace in real exhibition. *Taylor.*

Before him burn  
Seven lamps, as in a zodiac representing  
The heavenly fires. *Milton's Paradise Lost.*

Where the real works of nature, or veritable acts of story, are to be described, art being but the imitator or secondary representor, must not vary from the verity. *Brown.*

We have met with some, whose reals made good their representations. *Id. Vulgar Errors.*

If images are worshipped, it must be as gods, which Celsus denied, or as representations of God; which cannot be, because God is invisible and incorporeal. *Stillington.*

Difficulty must cumber this doctrine, which supposes that the perfections of God are the representatives to us of whatever we perceive in the creatures. *Locke.*

This bank is thought the greatest load on the Genoese, and the managers of it have been represented as a second kind of senate. *Addison.*

A statue of rumour whispering an idiot in the ear, who was the representative of credulity. *Id. Freeholder.*

They relieve themselves with this distinction, and yet own the legal sacrifices, though representatives, to be proper and real. *Atterbury.*

This council of four hundred was chosen, one hundred out of each tribe, and seems to have been a body representative of the people; though the people collective reserved a share of power. *Swift.*

My muse officious ventures  
On the nation's representatives. *Id.*

REPRESS', *v. a. & n. s.* } Lat. *repressus*;  
REPRESSION, *n. s.* } Fr. *reprimer*. To  
REPRESSIVE, *adj.* } crush; put down;  
subdue: act of repressing: repressive is the better word for this last sense.

Discontents and ill blood having used always to repress and appease in person, he was loth they should find him beyond sea. *Bacon's Henry VII.*  
Some, taking dangers to be the only remedy against



langers, endeavoured to set up the sedition again; but they were speedily *repressed*, and thereby the sedition suppressed wholly. *Hayward.*

No declaration from myself could take place, for the due *repression* of these tumults. *King Charles.*

How can I

*Repress* the horror of my thoughts, which fly

The sad remembrance? *Denham.*

Such kings

Favour the innocent, *repress* the bold.

And, while they flourish, make an age of gold.

*Waller.*

Loud outcries of injury, when they tend nothing to the *repress* of it, is a liberty rather assumed by rage and impatience than authorised by justice.

*Government of the Tongue.*

Thus long succeeding critics justly reigned,  
Licence *repressed*, and useful laws ordained:

Learning and Rome alike in empire grew. *Pope.*

**REPRIEVE**, *v. a. & n. s.* *Fr. reprendre, repris*; *Lat. re and privo*. To respite; to give a respite; particularly from a sentence of death: the respite given.

He cannot thrive,

Unless her prayers, whom heaven delights to hear,  
And loves to grant, *reprieve* him from the wrath  
Of greatest justice. *Shakespeare.*

I hope it is some pardon or *reprieve*

For Claudio. *Id. Measure for Measure.*

All that I ask is but a short *reprieve*,

Till I forget to love, and learn to grieve. *Denham.*

The morning Sir John Hotham was to die, a *reprieve* was sent to suspend the execution for three days. *Clarendon.*

Company, though it may *reprieve* a man from his melancholy, yet cannot secure him from his conscience. *South.*

Having been condemned for his part in the late rebellion, his majesty had been pleased to *reprieve* him, with several of his friends, in order to give them their lives. *Addison.*

He *reprieves* the sinner from time to time, and continues and heaps on him the favours of his providence, in hopes that, by an act of clemency so undeserved, he may prevail on his gratitude and repentance. *Rogers's Sermons.*

**REPRIEVE**, in criminal law (from *Fr. reprendre*, i. e. to take back), is the withdrawing of a sentence for an interval of time; whereby the execution is suspended. This, says judge Blackstone, may be, first, *ex arbitrio judicis*, either before or after judgment: as, where the judge is not satisfied with the verdict, or the evidence is suspicious, or the indictment is insufficient, or he is doubtful whether the offence be within clergy; or sometimes if it be a small felony, or any favorable circumstances appear in the criminal's character, to give time to apply to the crown for either an absolute or conditional pardon. These *reprieves* may be granted or taken off by the justices of gaol-delivery, although their session be finished, but this rather by usage than of right. *Reprieves* may also be *ex necessitate legis*: as where a woman is capitally convicted, and pleads her pregnancy. Though this is no cause to stay judgment, yet it is to respite the execution till she be delivered. This is a mercy dictated by the law of nature, in *favorem prolis*; and therefore no part of the bloody proceedings in the reign of queen Mary I. hath been more justly detested than the cruelty exercised in the

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island of Guernsey, of burning a woman big with child; and when, through the violence of the flames, the infant sprang forth at the stake, and was preserved by the by-standers, after some deliberations of the priests who assisted at the sacrifice, they cast it into the fire as a young heretic: a barbarity which they never learned from the laws of ancient Rome; which direct, with the same humanity as our own, *quod pregnantis mulieris damnatæ pœna differatur quoad pariat*: which doctrine has also prevailed in England as early as the first memorials of the English law will reach. When this plea is made, in stay of execution, the judge must direct a jury of twelve matrons or discreet women to enquire into the fact; and if they bring in their verdict quick with child (for barely with child, unless it be alive in the womb, is not sufficient), execution shall be staid generally till the next session; and so, from session to session, till either she is delivered, or proves by the course of nature not to have been with child at all. But if she once hath had the benefit of this *reprieve*, and been delivered, and afterwards becomes pregnant again, she shall not be entitled to the benefit of a farther respite for that cause. For she may now be executed before the child is quick in the womb; and shall not, by her own incontinence, evade the sentence of justice. Another cause of regular *reprieve* is, if the offender become non compos between the judgment and the award of execution: for regularly, though a man be compos when he commits a capital crime, yet, if he become non compos after, he shall not be indicted; if after indictment, he shall not be convicted; if after conviction, he shall not receive judgment; if after judgment, he shall not be ordered for execution; for *furius solo furore punitur*; and the law knows not but he might have offered some reason, if in his senses, to have stayed these respective proceedings. It is therefore an invariable rule when any time intervenes between the attainder and the award of execution, to demand of the prisoner what he hath to allege why execution should not be awarded against him; and, if he appears to be insane, the judge in his discretion may and ought to *reprieve* him. Or the party may plead, in bar of execution, either pregnancy, the king's pardon, an act of grace, or diversity of person, viz. that he is not the same that was attainted. In this last case a jury shall be impannelled to try the identity of his person; and not whether guilty or innocent, for that has been decided before. And in these collateral issues the trial shall be instant; and no time allowed the prisoner to make his defence or produce his witnesses, unless he will make oath that he is not the person attainted: neither shall any peremptory challenges of the jury be allowed the prisoner, though formerly such challenges were held to be allowable whenever a man's life was in question. If neither pregnancy, insanity, non-identity, nor other plea, will avail to avoid the judgment, and stay the execution consequent thereupon, the last and surest resort is in the king's most gracious pardon; the granting of which is the sole prerogative of the crown. See **PARDON**.

**REPRIMAND**, *v. a. & n. s.* *Fr. reprimer*

2 M



*der*; Lat. *reprimō*. To chide; check; reprehend; reprove: reproof given.

He enquires how such an one's son and wife do, whom he has not seen at church; which is understood as a secret *reprimand* to the person absent.

*Addison's Spectator.*

Germanicus was severely *reprimanded* by Tiberius, for travelling into Egypt without his permission.

*Arbutnot.*

They saw their eldest sister once brought to her tears, and her perverseness severely *reprimanded*.

*Law.*

REPRINT, *v. a.* Re and print. To print again; to renew the impression of any thing.

The business of redemption is to rub over the defaced copy of creation, to *reprint* God's image upon the soul, and to set forth nature in a second and a fairer edition.

*South.*

My bookseller is *reprinting* the Essay on Criticism.

*Pope.*

REPRISE, *n. s.* } Fr. *reprise*. The act of  
REPRI'SAL. } taking something in retaliation of injury: the thing taken.

The English had great advantage in value of *reprisals*, as being more strong and active at sea.

*Hayward.*

Your care about your banks infers a fear  
Of threatening floods and inundations near;  
If so, a just *reprise* would only be  
Of what the land usurped upon the sea.

*Dryden.*

Sense must sure thy safest plunder be,  
Since no *reprisals* can be made on thee.

*Dorset.*

REPRISAL, or RECAPTION, is a species of remedy allowed to an injured person. This happens when any one hath deprived another of his property in goods or chattels personal, or wrongfully detains one's wife, child, or servant: in which case the owner of the goods, and the husband, parent, or master, may lawfully claim and retake them, wherever he happens to find them; so it be not in a riotous manner, or attended with a breach of the peace. The reason is, that it may often happen that the owner may have this only opportunity of doing himself justice: his goods may be afterwards conveyed away or destroyed, and his wife, children, or servants, concealed or carried out of his reach, if he had no speedier remedy than the ordinary process of law. If therefore he can gain possession of his property again, without force or terror, the law will justify his proceeding. But, as the public peace is a superior consideration to any one man's private property, it is provided that this natural right of recaption shall never be exerted where such exertion must occasion strife and bodily contention, or endanger the peace of society. In such cases the loser must have recourse to an action at law.

REPROACH, *v. a. & n. s.* } Fr. and Span.

REPROACH'ABLE, *adj.* } *reproche*, of Lat.

REPROACH'FUL, } *reprobatio*. To

REPROACH'FULLY, *adv.* } censure opprobriously; upbraid: the adjectives and noun substantive corresponding.

I will that the younger women marry, and give none occasion to the adversary to speak *reproachfully*.  
1 Timothy v. 14.

If ye be *reproached* for the name of Christ, happy are ye.  
1 Peter iv. 14.

With his *reproach* and odious menace,  
The knight embailing in his haughty heart,  
Knit all his forces.

*Spenser.*

If black scandal or foul-faced *reproach*  
Attend the sequel of your imposition,  
Your mere enforcement shall acquittance me.

*Shakespeare.*

O monstrous! what *reproachful* words are these!

*Id.*

Shall I then be used *reproachfully*?

*Id.*

To make religion a stratagem to undermine government is contrary to this superstructure, most scandalous and *reproachful* to Christianity.

*Hammond.*

That shame

There sit not, and *reproach* us as unclean.

*Milton.*

Thy punishment

He shall endure, by coming in the flesh

To a *reproachful* life and cursed death.

*Id.*

The French writers do not burthen themselves too much with plot, which has been *reproached* to them as a fault.

*Dryden.*

An advocate may be punished for *reproachful* language in respect of the parties in suit.

*Ayliffe.*

The very regret of being surpassed in any valuable quality, by a person of the same abilities with ourselves, will *reproach* our own laziness, and even shame us into imitation.

*Rogers.*

To be idle and to be poor have always been *reproaches*, and therefore every man endeavours with his utmost care to hide his poverty from others, and his idleness from himself.

*Johnson.*

REPROBATE, *adj., n. s., & }* Lat. *repro-*

REPROBA'TION, *n. s.* [*v. a.* } *bus*. Lost to virtue or to grace; abandoned: the noun substantive corresponding.

They profess to know God, but in works deny him, being abominable, and to every good work *reprobate*.

*Titus i. 16.*

What if we omit

This *reprobate*, till he were well inclined?

*Shakespeare.*

This sight will make him do a desperate turn,

Yea curse his better angel from his side,

And fall to *reprobation*.

*Id. Othello.*

I acknowledge myself for a *reprobate*, a villain, a traitor to the king, and the most unworthy man that ever lived.

*Raleigh.*

What should make it necessary for him to repent and amend, who either without respect to any degree of amendment is supposed to be elected to eternal bliss, or, without respect to sin, to be irrevocably *reprobated*?

*Hammond.*

All the saints have profited by tribulations; and they that could not bear temptations became *reprobates*.

*Taylor.*

God, upon a true repentance, is not so fatally tied to the spindle of absolute *reprobation* as not to keep his promise, and seal merciful pardons.

*Maine.*

Strength and art are easily outdone

By spirits *reprobate*.

*Milton.*

You are empowered to give the final decision of wit, to put your stamp on all that ought to pass for current, and set a brand of *reprobation* on clipp'd poetry and false coin.

*Dryden.*

A *reprobated* hardness of heart does them the office of philosophy towards a contempt of death.

*L'Estrange.*

God forbid, that every single commission of a sin, though great for its kind, and withal acted against conscience for its aggravation, should so far deprave the soul, and bring it to such a *reprobate* condition, as to take pleasure in other men's sins.

*Smith.*

Such an answer as this is *reprobated* and disallowed of in law; I do not believe it, unless the deed appears. *Ayliffe.*

Drive him out  
To *reprobated* exile round the world,  
A captive vagabond, abhorred, accursed. *Southern.*

If there is any poor man or woman, that is more than ordinarily wicked and *reprobate*, Miranda has her eye upon them. *Law.*

REPROBATION, in theology, is applied to that decree or resolve which God hath taken from all eternity to punish sinners who shall die in impenitence. This opinion was adopted by St. Augustine and other fathers; as well as by Calvin and most of his followers. The church of England, in the thirty-nine articles, teaches something like it; and the church of Scotland, in the confession of faith, maintains it. Reprobation respects angels as well as men, and respects the latter either fallen or unfallen. See PREDESTINATION.

REPRODUCE, *v. a.* } *Fr. reproduire*; re  
REPRODUCTION, *n. s.* } and produce. To produce again or anew: the act of doing so, or thing produced.

If horse dung *reproduceth* oats, it will not be easily determined where the power of generation ceaseth. *Browne.*

am about to attempt a *reproduction* in vitriol, in which it seems not unlikely to be performable. *Boyle.*

Those colours are unchangeable, and, whenever all those rays with those their colours are mixed again, they *reproduce* the same white light as before. *Newton's Opticks.*

REPROVE, *v. a.* } *Fr. reprouver*; re and  
REPROVABLE, *adj.* } prove. To refute; con-  
REPROVER, *n. s.* } vince; blame to the face;  
REPROOF. } reprehend; blame for:  
reprovable is, culpable; blameable: reprover, he who reproves: reproof, blame to the face; reprehension; censure.

For Crist pleside not to hymself as it is writun, the *reproves* of men, dispisyng the felden oq me. *Wiclif. Romaynes.*

I will not *reprove* thee for thy sacrifices. *Psaln 1. 8.*

He shall *reprove* the world of sin and of righteousness. *St. John.*

*Reprove*, rebuke, exhort. 2 Tim. iv. 2.  
This is the sin of the minister, when men are called to *reprove* sin, and do not. *Perkins.*

What if they can better be content with one that can wink at their faults, than with him that will *reprove* them? *Whitgift.*

There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but *reprove*. *Shakespeare.*

My lords,  
*Reprove* my allegation if you can. *Id.*

Good Sir John, as you have one eye upon my follies, turn another into the register of your own, that I may pass with a *reproof* the easier. *Id. Merry Wives of Windsor.*

You *reprove* one of laziness, they will say, dost thou make idle a coat? that is, a coat for idleness. *Carew.*

Next to the not deserving a *reproof* is the well taking of it. *Bp. Hall's Contemplations.*

If thou dost find thy faith as dead after the reception of the sacrament as before, it may be thy faith was not only little, but *reprovable*. *Taylor.*

What if thy son  
Prove disobedient, and, *reproved*, retort,  
Wherefore didst thou beget me? *Milton.*  
This shall have from every one, even the *reprovers* of vice, the title of living well. *Locke.*

Let the most potent sinner speak out, and tell us, whether he can command down the clamours and revilings of a guilty conscience, and impose silence upon that bold *reprover*? *South.*

Fear not the anger of the wise to raise;  
Those best can bear *reproof*, who merit praise. *Pope.*

He *reproves*, exhorts, and preaches to those, for whom he first prays to God. *Law.*

Let my obedience then excuse  
My disobedience now,  
Nor some *reproof* yourself refuse  
From your aggrieved Bow-wow. *Cowper.*

REPRUNE, *v. a.* Re and prune. To prune a second time.

*Reprune* apricots and peaches, saving as many of the young likeliest shoots as are well placed. *Evelyn's Kalendar.*

REPS, a district of Transylvania, inhabited by ancient Saxon families, and lying adjacent to the north-east corner of Fogaras. Its area is 210 square miles; population about 26,000. It is adapted partly for corn and partly for pasture: other tracts are covered with forests. The chief river is the Aluta.

REPS, or Kohalom, the chief place of the above district, a small neat town with 2200 inhabitants. Sixteen miles north of Fogaras.

REPTILE, *adj. & n. s.* Lat. *reptile*. Creeping upon many feet; an animal that so creeps. In Gay's lines reptile is confounded with serpent.

Terrestrial animals may be divided into quadrupeds or *reptiles* which have many feet, and serpents which have no feet. *Locke.*

Holy retreat! sithence no female hither,  
Conscious of social love and nature's rites,  
Must dare approach, from the inferior *reptile*,  
To woman, form divine. *Prior.*

Cleanse baits from filth, to give a tempting gloss,  
Cherish the sully'd *reptile* race with moss. *Gay.*

Ye proud and wealthy, let this theme  
Teach humbler thoughts to you,  
Since such a *reptile* has its gem,  
And boasts its splendour too. *Cowper.*

It is as if the dead could feel  
The icy worm around them steal,  
And shudder, as the *reptiles* creep  
To revel o'er their rotting sleep,  
Without the power to scare away  
The cold consumers of their clay. *Byron.*

REPTILES, in zoology, the modern name among naturalists for the class of animals principally described by Linné as AMPHIBIA. See that article. The objections to this classification of the great Swedish naturalist seem well sustained. If we regard as amphibia all aquatic animals which are able to live for a time on land, or those land animals which can remain for a time under water, all animals are amphibious; for even man and most of the mammalia can dive. If, on the other hand, the word amphibious be taken etymologically, and understood to denote an equal power of subsisting in air and water, it is applicable to no class of animals. Although reptiles can remain longer under water than the mammalia, or birds, they are obliged, as their

respiratory organs are only calculated for breathing air to come sooner or later to the surface: and they are drowned, like any warm-blooded animal, if detained in the water beyond that time. To enable an animal to exist equally in air and water it should have lungs and gills: that is, it should have the power of breathing air, like the mammalia and birds, and of breathing water, like fishes; and it should be able to use either of these methods, to the exclusion of the other. But we know of no such animals. The larva of frogs and salamanders, the proteus anguinus, and the siren lacertina, have indeed branchiae and lungs: but as far as our knowledge hitherto goes, none of these could live wholly out of water. The lungs of the tadpole, and of the larva of salamanders, are designed for the service of those animals in their subsequent stage of existence; but do not give them the power of living in air: and the lungs, either of the proteus or siren, do not seem sufficient to enable them to dispense with the office of the branchial appendages. Among his amphibia Linnæus places reptiles that never go into the water, and some fishes which never quit it. He could not fail to experience great difficulties in naming so ill-conceived a class: the genera comprehended are too ill-assorted to admit of their having a common name. Daubenton first divided them into two classes, naming one oviparous quadrupeds, and the other serpents. Laccépède adopted these two classes, and placed between them a third, that of oviparous bipeds. Hermann, in his *Tabulæ affinitatum Animalium*, proposed to substitute, for the term amphibia, that of cryerozoa. Cuvier rejects the Linnæan term for that of reptiles. See ZOOLOGY.

REPTON (Humphrey), a private gentleman, distinguished by his skill in the art of gardening, was a native of Bury, in Suffolk, where he was born in 1752. Having acquired the friendship of the late Mr. Windham, he in 1783 accompanied that gentleman to Ireland, and obtained a lucrative situation in the castle of Dublin: this, however, he shortly after gave up. On his return to London he applied himself to the improvement of gardens and pleasure grounds professionally, and published several works on landscape gardening. He died in 1818, leaving several sons, one of whom was married to a daughter of the earl of Eldon.

REPUBLIC, *n. s.* } *Fr. republique*;  
 REPUBLICAN, *adj. & n. s.* } *Lat. respublica.*  
 Commonwealth; common interest; state in which the power is lodged in more than one: republican, governed by the people; a person who holds the eligibility of this form of government.

Those that by their deeds will make it known,  
 Whose dignity they do sustain;  
 And life, state, glory, all they gain,  
 Count the *republic's*, not their own. *Ben Jonson.*

These people are more happy in imagination than the rest of their neighbours, because they think themselves so; though such a chimerical happiness is not peculiar to *republicans*. *Addison.*

They are indebted many millions more than their whole *republic* is worth. *Id. State of the War.*

REPUBLIC, or commonwealth a popular

state of government, or a nation where the people have the government in their own hands.

REPUDIATE, *v. a.* *Fr. repudier*; *Lat. pudor.* To divorce; reject; put away.

Let not those that have *repudiated* the man; vitiating sins, shew themselves philtered and leaved by this. *Government of the Tongue.*

It was allowed by the Athenians, only in the *repudiation* of a wife. *Arbutnot on Gin.*

Here is a notorious instance of the folly of atheists, that while they *repudiate* all title to kingdom of heaven, merely for the present *plan* of body, and their boasted tranquillity of mind besides the extreme madness in running such aperate hazard after death, they unwittingly *delight* themselves here of that very pleasure and tranquility they seek for. *Bentley's Sermon.*

REPUGNANT, *adj.* } *Fr. repugnant*; *Lat. REPUGNANT, n. s.* } *repugnans.* Dislike  
 REPUGNANTLY, *adv.* } *ent*; contrary; opposite; inconsistent: the noun substantive and verb corresponding.

But, where difference is without *repugnancy*, which hath been can be no prejudice to that which *is*. *Keble.*

There is no breach of a divine law, but is *nevertheless repugnant* unto the will of the law-giver, to himself. *Perkins.*

His antique sword,  
 Rebellious to his arm, lies where it falls,  
 Repugnant to command. *Shakespeare. Hamlet.*  
 Why do fond men expose themselves to battle,  
 And let the foes quietly cut their throats,  
 Without *repugnancy*? *Id. Tim.*

They speak not *repugnantly* thereto. *Brown.*  
 That which causes us to lose most of our time is the *repugnance* which we naturally have to learn. *Dods.*

Thus did the passions 'act without any of the present jars, combats, or *repugnancies*, all united with the beauty of uniformity and the stillness of composure. *South's Sermon.*

Why I reject the other conjectures, is, because they have not due warrant from observation, but are clearly *repugnant* thereunto. *Woodward.*

Your way is to wrest and strain some principle maintained both by them and me, to a *seemingly repugnant* with their other known doctrines. *Watson.*

It is no affront to omnipotence, if, by *reasoning* the formal incapacity and *repugnancy* of the thing we aver that the world could not have been made from all eternity. *Bentley.*

REPULLULATE, *v. n.* *Fr. repulluler*; *Lat. re and pullulo.* To bud again.

Though tares *repullulate*, there is wheat still in the field. *Howel's Vocal Fant.*

REPULSE, *v. a. & n. s.* } *Fr. repulse*; *Lat. REPULSION,* } *repulsa.* To be  
 REPULSIVE, *adj.* } or drive back; to being driven off or back from any attempt: repulsion is the act or power of repelling; the adjective corresponds.

The christian defendants still *repulsed* them with greater courage than they were able to assail them. *Keble.*

This fleet, attempting St. Minoes, were *repulsed* and, without glory or gain—returned unto England. *Haguel.*

My *repulse* at Hull seemed an act of so rude a loyalty, that my enemies had scarce confidence enough to abet it. *King Charles.*



By fate repelled and with *repulses* tired. *Denham*.  
 Man complete to have discovered and *repulsed*.  
 Whatever wiles of foe or seeming friend. *Milton*.  
 The parts of the salt or vitriol recede from one another, and endeavour to expand themselves, and remove as far asunder as the quantity of water, in which they float, will allow; and does not this endeavour imply, that they have a *repulse* force by which they fly from one another, or that they attract the water more strongly than one another?

*Newton's Optics*.

Air has some degree of tenacity, whereby the parts attract one another; at the same time, by their elasticity, the particles of air have a power of *repulsion* or flying off from one another. *Arbuthnot*.

**REPULSION**, in physics, is that property of bodies whereby they recede from each other, and, on certain occasions, mutually avoid coming into contact. This, as well as attraction, has been considered as one of the primary qualities of all matter, and been much used in explaining the phenomena of nature; thus the particles of air, fire, steam, electric fluid, &c., have all been said to have a repulsive power with respect to one another; because, when they are compressed into a small space, they expand with great force; but as to fire, light, and electricity, our experiments fail; nay, the supposition of a repulsive power among the particles of the electric fluid is at least a moot point. See **ELECTRICITY**. Even in those fluids air and steam, where a repulsive power manifestly exists, it is demonstrable that the repulsion cannot be a primary quality, since it can be increased to a great degree by heat, and diminished by cold; but it is impossible that a primary quality of matter can be increased or diminished by any external circumstances whatever. The repulsion of electrified bodies is explained under the article **ELECTRICITY**; that of others is less subject to investigation; and the most that can be said of it is, that in many cases it seems to be the consequence of a modification of heat, as in others of electricity.

**REPURCHASE**, *v. a.* Re and purchase. To buy again.

Once more we sit on England's royal throne,  
*Repurchased* with the blood of enemies;  
 What valiant foe-men, like to autumn's corn,  
 Have we mowed down in top of all their pride!

*Shakespeare*.

If the son alien those lands, and *repurchase* them again in fee, the rules of descents are to be observed, as if he were the original purchaser. *Hale*.

**REPUTE**, *v. a. & n. s.* } *Fr. repüter*; Lat. *reputo*. To hold;  
**REP'UTABLE**, *adj.* } think; account; esteem; hence, as a  
**REP'UTABLENESS**, *n. s.* } noun substantive,  
**REP'UTABLY**, *adv.* } character; established  
**REPUTA'TION**, *n. s.* } character; credit; honor: the last, or the meaning of *repute*, noun substantive, being also that of *reputation*: *reputable*, is of good *repute*; *honorable*: the noun substantive and adverb following corresponding: *reputeless*, *disreputable*; *disgraceful*.

The king was *reputed* a prince most prudent. *Shakespeare*.  
*Reputation* is an idle and most false imposition; oft got without merit, and lost without deserving:

you have lost no *reputation* at all, unless you *repute* yourself such a loser. *Id.*

Opinion, that did help me to the crown,  
 Had left me in *reputeless* banishment,  
 A fellow of no mark nor livelihood. *Id.*

Men, such as chuse  
 Law practice for mere gain, boldly *repute*  
 Worse than embrothel'd strumpets prostitute. *Donne*.

He who reigns  
 Monarch in heaven, till then, as one secure,  
 Sat on his throne, upheld by old *repute*. *Milton*.  
 If the grand vizier be so great, as he is *reputed*, in politics, he will never consent to an invasion of Hungary. *Temple*.

Versoy, upon the lake of Geneva, has the *reputation* of being extremely poor and beggarly. *Addison*.

If ever any vice shall become *reputable*, and be glorified in as a mark of greatness, what can we then expect from the man of honour, but to signalize himself? *Rogers's Sermons*.

To many such worthy magistrates, who have thus *reputably* filled the chief seats of power in this great city, I am now addressing my discourse. *Atterbury's Sermons*.

A third interprets motions, looks, and eyes;  
 At every word a *reputation* dies. *Pope*.

In the article of danger, it is as *reputable* to elude an enemy as defeat one. *Brooms*.

**REQUENA**, a trading town of Cuença, in Spain, on the border of Valencia. Its inhabitants, about 6000, are largely engaged in the manufacture of silks.

**REQUEST**, *n. s. & v. a.* *Fr. requeste*; Lat. *requisitus*. Petition; entreaty; solicitation; demand; state of being desired; hence *repute*; credit: to request is to ask; entreat; solicit.

Haman stood up to make *request* for his life to Esther. *Ether*.

It was to be *requested* of Almighty God, by prayer, that those kings would seriously fulfil all that hope of peace. *Knolles*.

But ask what you would have reformed,  
 I will both hear and grant you your *requests*. *Shakespeare*

Aufidius will appear well in these wars, his great opposer Coriolanus being now in no *request* of his country. *Id.*

Ask him to lend  
 To this, the last *request* that I shall send,  
 A gentle ear. *Denham*.

All thy *request* for man, accepted son!  
 Obtain; all thy *request* was my decree. *Milton*.

Whilst this vanity of thinking, that men are obliged to write either systems or nothing, is in *request*, many excellent notions are suppressed. *Boyle*.

Knowledge and fame were in as great *request* as wealth among us now. *Temple*.

In things not unlawful great persons cannot be properly said to *request*, because, all things considered they must not be denied. *South's Sermons*.

**REQUESTS, COURT OF** (*curia requisitionum*), was a court of equity, of the same nature with the court of chancery, but inferior to it; principally instituted for the relief of such petitioners as in conscionable cases addressed themselves by supplication to his majesty. Of this court the lord privy-seal was chief judge, assisted by the masters of request. It began about the 9 Hen. VII., according to Sir Julius's *Cæsar's* trac-

tate upon this subject; though Mr. Gwyn asserts that it began from a commission first granted by Henry VIII. This court having assumed great power to itself, so that it became burthensome, Mich. Anno 40 and 41 Eliz. in the court of common pleas it was adjudged upon solemn argument, that the court of requests was no court of judicature, &c., and by statute 16 & 17 Car. I. c. 10, it was taken away. There are still however courts of requests, or more properly courts of conscience, constituted in London and other trading and populous districts for the recovery of small debts. The first of these was established in London at so early a period as the reign of Henry VIII. by an act of their common council; which, however, was certainly insufficient for that purpose, and illegal, till confirmed by stat. 3 Jac. I. c. 15, which has since been explained and amended by stat. 14 Geo. II. c. 10. The constitution is this: two aldermen and four commoners sit twice a week to hear all causes of debt not exceeding the value of 40s., which they examine in a summary way, by the oath of the parties or other witnesses, and make such order therein as is consonant to equity and good conscience. The time and expense of obtaining this summary redress are very inconsiderable, which makes it a great benefit to trade; and thereupon divers trading towns and other districts have obtained acts of parliament for establishing in them courts of conscience upon nearly the same plan as that of London. By 25 Geo. III. c. 45, which is confined to prosecutions in courts of conscience in London, Middlesex, and the borough of Southwark, and by 26 Geo. III. c. 38, which extends the provisions of the former act to all other courts instituted for the recovery of small debts, it is enacted that, after the 1st day of September 1786, no person whosoever being a debtor or defendant, and who has been or shall be committed to any gaol or prison by order of any court or commissioners authorised by any act or acts of parliament for constituting or regulating any court or courts for the recovery of small debts, where the debt does not exceed 20s., shall be kept or continued in custody, on any pretence whatsoever, more than twenty days from the commencement of the last mentioned act; or from the time of his, her, or their commitment to prison; and, where the original debt does not amount to or exceed the sum of 40s., more than forty days from the commencement of the said act, or from the time of his, her, or their commitment as aforesaid; and all jailers are thereby required to discharge such persons accordingly. And by sect. 2, if it shall be proved to the satisfaction of the court that any such debtor has money or goods, which he has wilfully and fraudulently concealed, the court shall have power to enlarge the aforesaid time of imprisonment for debts under 20s. to any time not exceeding thirty days, and for debts under 40s. to any time not exceeding sixty days; which said ground of farther detention shall be specified in the said commitment. And that (by sect. 3) at the expiration of the said respective times of imprisonment, every such person shall immediately be discharged, without paying any sum of money, or other reward or gratuity what-

soever, to the jailer of such jail on any pretence whatsoever; and every jailer demanding or receiving any fee for the discharge of any such person, or keeping any such person prisoner after the said respective times limited by the said act, shall forfeit £5, to be recovered in a summary way before two justices of the peace; one moiety hereof to be paid to the overseers of the poor of the parish where the offence shall be committed, and the other to the informer.

REQUICK'EN, *v. a.* Re and quicken. To reanimate.

By and by the din of war 'gan pierce  
His ready sense, when straight his doubled spirit  
*Requicken'd* what in flesh was fatigued,  
And to the battle came he. *Shakspeare. Coriolanus.*

REQUIEM, *n. s.* Lat. *requiem*. A hymn in which they implore rest for the dead.

The midwife kneeled at my mother's throes,  
With pain produced and nursed for future woes;  
Else had I an eternal *requiem* kept,  
And in the arms of peace for ever slept. *Sandys.*  
We should profane the service of the dead,  
To sing a *requiem* and such peace to her,  
As to peace-parted souls. *Shakspeare.*

REQUIRE, *v. a.* Fr. *requirer*; Lat. *requirere*, *requiritur*.  
REQUIR'ABLE, *adj.* } *requiro*, *requisitus*.  
RE'QUISITE, *adj.* & *n. s.* } To demand; ask  
RE'QUISITELY, *adv.* } as of right; enjoin;  
RE'QUISITENESS, *n. s.* } make or show necessary; need: the adjective corresponding: requisite is, necessary; needful; naturally required: the adverb and noun substantive corresponding.

The king's business *required* haste. 1 *Samuel.*  
Ye me *require*  
A thing without the compass of my wit;  
For both the lineage and the certain sire,  
From which I sprung, are from me hidden yet. *Spenser.*

We do *require* them of you, so to use them,  
As we shall find their merits. *Shakspeare.*  
Cold calleth the spirits to succour, and therefore  
they cannot so well close and go together in the  
head, which is ever *requisite* to sleep. *Bacon.*  
This the very law of nature teacheth us to do,  
and this the law of God *requireth* also at our hands. *Spelman.*

This implied  
Subjection, but *required* with gentle sway. *Milton.*  
High from the ground, the branches would *require*  
Thy utmost reach. *Id.*

It contains the certain periods of times, and all  
circumstances *requirable* in a history to inform. *Hale.*

Discerning how exquisitely the several parts of  
scripture are fitted to the several times, persons, and  
occurrences intended, we shall discover not only the  
sense of the obscurer passages, but the *requisiteness* of  
their having been written so obscurely. *Boyle.*

Oft our alliance other lands desired,  
And what we seek of you, of us *required*. *Dryden.*

But why, alas! do mortal men complain?  
God gives us what he knows our wants *require*,  
And better things than those which we desire. *Id.*

Res non parva labore, sed relictis, was thought by  
a poet to be one of the *requisites* to a happy life. *Id.*

God, when he gave the world in common to man-  
kind, commanded man also to labour; and the pe-  
nury of his condition *required* it. *Locke.*

When God new-modelled the world by the intro-  
duction of a new religion, and that in the room of



one set up by himself, it was *requisite* that he should recommend it to the reasons of men with the same authority and evidence that enforced the former.

*South.*

God on his part has declared the *requisites* on ours; what we must do to obtain blessings is the great business of us all to know.

*Wake.*

**REQUIRE**, *v. a.* } *Fr. requirer.* To repay;  
**REQUITAL**, *n. s.* } retaliate; recompense: requital is, return of any good or bad office; retaliation; reward.

When Joseph's brethren saw that their father was dead, they said, Joseph will *requite* us all the evil we did.

*Genesis.*

An avenger against his enemies, and one that shall *requite* kindness to his friends.

*Eccles.*

Should we take the quarrel of sermons in hand, and revenge their cause by *requital*, thrusting prayer in a manner out of doors under colour of long preaching!

*Hooker.*

Since you

Wear out your gentle limbs in my affairs,

Be bold, you do so grow in my *requital*,

As nothing can unroot you.

*Shakspeare.*

If he love me to madness, I shall never *requite* him.

*Id.*

I have ta'en a cordial,

Sent by the king of Haly in *requital*

Of all my miseries, to make me happy.

*Denham.*

He asked me for a song,

And in *requital* op'd his leathern scrip,

And shewed me simples of a thousand names,

Telling their strange and vigorous faculties.

*Milton.*

Him within protect from harms;

He can *requite* thee for he knows the charms

That call fame on such gentle acts as these.

*Id.*

No merit their aversion can remove,

Nor ill *requital* can efface their love.

*Waller.*

In all the light that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet with a kind of grateful return it reflects those rays, that it cannot recompense; so that there is some return however, though there can be no *requital*.

*South's Sermons.*

Great idol of mankind we neither claim

The praise of merit, nor aspire to fame!

'Tis all we beg thee to conceal from sight

Those acts of goodness which themselves *requite*:

O let us still the secret joy partake,

To follow virtue ev'n for virtue's sake.

*Pope.*

Unhappy Wallace,

Great patriot hero! ill *requited* chief!

*Thomson.*

**RESALE**, *n. s.* *Re* and *sale*. Sale at second hand.

Monopolies and coemption of wares for *resale*, where they are not restrained, are great means to enrich.

*Bacon.*

**RESALUTE**, *v. a.* } *Fr. resaluer*; *Lat. resaluto*. To salute or greet anew.

We drew her up to land,

And trod ourselves the *resaluted* sand.

*Chayman.*

To *resalute* the world with sacred light,

*Leucothea* waked.

*Milton.*

**RESAIL**, *v. n.* *Re* and *sail*. To sail back.

From Pyle *resailing*, and the Spartan court,

Horrid to speak! in ambush is decreed.

*Pope.*

**RESCIND**, *v. a.* } *Fr. rescinder*; *Lat. rescission*, *n. s.* } *scindo*. To cut off; abrogate: the act of cutting off; abrogation.

If any infer *rescission* of their estate to have been for idolatry, that the governments of all idolatrous nations should be also dissolved, it followeth not.

*Bacon.*

It is the imposing a sacramental obligation upon him, which being the condition, upon the performance whereof all the promises of endless bliss are made over, it is not possible to *rescind* or disclaim the standing obliged by it.

*Hammond.*

I spake against the test, but was not heard;

These to *rescind*, and peerage to restore.

*Dryden.*

**RESCOUS**, or **RESCUE** (*rescussus*), in law, an illegal taking away, and setting at liberty, a distress taken, or a person arrested, by process, or course of law. This is properly a *rescous* in fact. If one distrains beasts for damage *feasant* in his ground, and, as he drives them along the highway towards the pound, they enter into the owner's house, and he withholds them there, and will not deliver them upon demand; this detainer is a *rescous* in law. For a *rescous*, or the taking of goods by force, when, in a distress, they are in the custody of the law, is considered as an atrocious injury. The distrainer may bring an action on the case for this injury, and shall therein, if the distress were taken for rent, recover treble damages. In case of the forcible delivery of a person arrested from the officer who is taking him to prison, the plaintiff has a similar remedy by action on the case, or of *rescous*; or, if the sheriff makes a return to such *rescous* to the court out of which the process issued, the rescuer will be punished by attachment.

**RESCRIBE**, *v. a.* } *Fr. rescrire*; *Lat. rescript*, *n. s.* } *scribo*. To write back, or return in writing; transcribe: a *rescript* is an edict of some sovereign authority.

One finding a great mass of money digged under ground, and, being somewhat doubtful, signified it to the emperor, who made a *rescript* thus: Use it.

*Bacon's Apophthegms.*

Calling for more paper to *rescribe* them, he shewed him the difference betwixt the ink-box and the sand-box.

*Hansel.*

Whenever a prince on his being consulted *rescribes* or writes back *Toleramus*, he dispenses with that act otherwise unlawful.

*Ayliffe's Parergon.*

The popes, in such cases where canons were silent, did, after the manner of the Roman emperors, write back their determinations, which were stiled *rescripts* or decretal epistles, having the force of laws.

*Id.*

**RESRIPT**, in the civil law, is a judgment delivered by an emperor or pope on some difficult question or point of law, to serve as a decision thereof for the future. The papal *rescripts* never obtained either in England or France, when contrary to the liberties of the English and Gallican churches; but were declared abusive. Among the ancient Romans the contending parties, and even the magistrates themselves, frequently consulted the emperor on the measures they were to take in certain difficult cases; and the answers returned by the emperor on such consultations were called *rescripts*. These had not, indeed, the full force of laws; but they were deemed a strong prejudice or presumption: and in succeeding ages they had the force of perpetual laws.

Justinian has inserted a great number of *rescripts* in the code; and by that means given them the authority they would otherwise want. The author of the life of the emperor Macrinus observes, of that prince, that he would have his officers judge by laws, not by *rescripts*; esteem-



ing it absurd to admit the wills of ignorant men, such as Commodus and Caracalla, for rules of judging; and Trajan never gave any rescripts at all, being loth to countenance a custom, where what was frequently granted as a favor, in particular cases, might be afterwards pleaded as a precedent.

**RES'CUE**, *v. a. & n. s.* Old Fr. *rescorre*; Lat. *re excussus*? To set free from violence, restraint, or danger: deliverance from a state of this kind.

Sir Scudamore, after long sorrow, in the end met with Britomartis, who succoured him and *rescued* his love.

My uncles both are slain in *rescuing* me.

*Shakespeare.*

We're beset with thieves;  
*Rescue* thy mistress, if thou be a man. *Id.*

How comes it, you

Have help to make this *rescue*? *Id.*

He that is so sure of his particular election as to resolve he can never fall, if he commit those acts against which scripture is plain that they that do them shall not inherit eternal life, must necessarily resolve that nothing but the removing his fundamental error can *rescue* him from the superstructure.

*Hammond's Fundamentals.*

Dr. Bancroft understood the church excellently, and had almost *rescued* it out of the hands of the Calvinian party.

*Clarendon.*

Who was that just man, whom had not heaven *Rescued*, had in his righteousness been lost?

*Milton.*

Riches cannot *rescue* from the grave,  
Which claims alike the monarch and the slave.

*Dryden.*

We have never yet heard of a tumult raised to *rescue* a minister whom his master desired to bring to a fair account.

*Davenant.*

**RESEARCH**, *n. s. & v. n.* Fr. *recherche*. Enquiry; search: to examine; enquire.

It is not easy to *research* with due distinction, in the actions of eminent personages, both how much they may have been blemished by the envy of others, and what was corrupted by their own felicity.

*Wotton's Buckingham.*

By a skilful application of those notices, may be gained in such *researches* the accelerating and bettering of fruits, emptying mines, and draining fens.

*Glanville's Scepsis.*

I submit those mistakes, into which I may have fallen, to the better consideration of others, who shall have made *research* into this business with more felicity.

*Holder.*

A felicity adapted to every rank, such as the *researches* of human wisdom sought for, but could not discover.

*Rogers.*

**RESEAT**, *v. a.* Re and seat. To seat again.

When he's produced, will you *reseat* him

Upon his father's throne? *Dryden.*

**RESEDA**, dyer's-weed, yellow-weed, weld, or wild woad; a genus of the order of trigynia, and dodecandria class of plants; natural order fifty-fourth, miscellanæ: CAL. monophyllous and partite: petals lanciniated: CAPS. unilocular, and opening at the mouth. There are fourteen species, of which the most remarkable is the—

*R. luteola*, or common dyer's weld, growing naturally in waste places in many parts of Britain. The young leaves are often undulated; the stalk is a yard high, or more, terminated with a long naked spike of yellowish-green

flowers; the plant is cultivated and much used for dyeing silk and wool of a yellow color. It will grow with very little trouble, without dung, and on the very worst soils. It is therefore commonly sown with, or immediately after, barley or oats, without any additional care, except drawing a bush over it to harrow it in. The reaping of corn does it little or no hurt, as it grows but little the first year; and the next summer it is pulled and dried like flax. Much care and nicety, however, are requisite so as not to injure either the seed or stalk; or, which sometimes happens, damaging both, by letting it stand too long, or pulling it too green. To avoid these inconveniences a better method of culture has been devised. This new method is to plough and harrow the ground very fine, without dung, as equally as possible, and then sowing a gallon of seed upon an acre some time in August. In about two months it will be high enough to hoe, which must be carefully done, and the plants left about six inches asunder. In March it is to be hoed again, and this labor is to be repeated a third time in May. About the close of June, when the flower is in full vigor, and the stalk is become of a greenish-yellow, it should be pulled; a sufficient quantity of stems being left growing for seed till September. By these means the flower and stalk, both of them being carefully dried, will sell at a good price to the dyers, who employ it constantly, and in large quantities; add to this, that the seed being ripe, and in perfect order, will yield a very considerable profit. In a tolerable year, when the seasons have not been unfavorable, the advantages derived from this vegetable will answer very well; but if the summer should be remarkably fine, and proper care is taken in getting it in, there will be a very large produce upon an acre. The crop being, as has been shown, so early removed, the ground may be conveniently prepared for growing wheat the next year. Upon the whole it is in its nature a very valuable commodity in many respects, as it serves equally for woollen, linen, or silk; dyeing not only a rich deep yellow, but also, properly managed, all the different shades of yellow with brightness and beauty; and, if these be previously dipped blue, they are by the weld changed into a very pleasing green, which our artists can also diversify into a great variety of shades.

**RESEIZER**, *n. s.* One that seizes again.

**RESEIZURE**, *n. s.* Re and seizure. Repeated seizure; seizure a second time.

Here we have the charter of foundation; it is now the more easy to judge of the forfeiture of *reseizure*; deface the image, and you divest the right. *Bacon.*

**RESEND**, *v. a.* Re and send. To send back; to send again. Not in use.

I sent to her, by this same coxcomb,  
Tokens and letters, which she did *resend*.

*Shakespeare.*

**RESEMBLE**, *v. a.* } Fr. *resembler*. To compare  
**RESEMBLANCE**, *n. s.* } pare; exhibit or represent as like something else; be like: resemblance is, likeness; similitude.

These sensible things, which religion bath allowed, are *resemblances* formed according to things spiritual,

whereunto they serve as a hand to lead, and a way to direct. *Hooker.*

The torrid parts of Africk are resembled to a libbard's skin, the distance of whose spots represents the disperseness of habitations. *Brerewood.*

Most safely may we resemble ourselves to God, in respect of that pure faculty which is never separate from the love of God. *Raleigh.*

Fairest resemblance of thy Maker fair,  
Thee all things living gaze on. *Milton.*

One main end of poetry and painting is to please; they bear a great resemblance to each other.

*Dryden's Dufresnoy.*  
The quality produced hath commonly no resemblance with the thing producing it; wherefore we look on it as a bare effect of power. *Locke.*

They are but weak resemblances of our intentions, faint and imperfect copies, that may acquaint us with the general design, but can never express the life of the original. *Addison.*

I cannot help remarking the resemblance betwixt him and our author in qualities, fame, and fortune. *Pope.*

So chymists boast they have a power,  
From the dead ashes of a flower,  
Some faint resemblance to produce,  
But not the virtue. *Swift's Miscellanies.*

But deep this truth impressed my mind—  
Through all his works abroad,  
The heart, benevolent and kind,  
The most resembles God. *Burns.*

My dog! what remedy remains,  
Since, teach you all I can,  
I see you, after all my pains,  
So much resemble Man? *Cowper.*

RESEN, a town of Assyria on the Tigris, mentioned by Moses as having been built by Nimrod; thought to be the Larissa of Xenophon. It is probable that the Greeks asking of what city those were the ruins of which they saw, the Assyrians might answer Laresen, Of Resen; which word Xenophon expressed by Larissa, a more familiar sound to a Greek ear.

RESENIUS (Peter John), a learned Danish counsellor and professor, born at Copenhagen in 1623. He studied four years at Leyden, was made counsellor of the German nation at Padua, and syndic of the university. On his return to Denmark he was made president of Copenhagen, counsellor justice, and counsellor of state, and ennobled. He wrote several works, the chief of which is his *Edda Islandorum*. He died in 1588.

RESENT, *v. a.* } *Fr. resentir.* To take  
RESENT'ER, *n. s.* } well or ill; to take ill is  
RESENT'FUL, *adj.* } the common usage: a  
RESENT'FULLY, *adv.* } resenter is one who  
RESENT'INGLY, } deeply feels an injury;  
RESENT'MENT, *n. s.* } resentful, malignant;  
soon provoked to anger, and long retaining it: the adverb corresponding: resentingly means with deep sense or impression; with malignity: resentment, strong perception of good or ill; deep feeling of anger.

A serious consideration of the mineral treasures of his territories, and the practical discoveries of them by way of my philosophical theory, he then so well mounted, that afterwards, upon a mature digestion of my whole design, he commanded me to let your lordships understand how great an inclination he hath to further so hopeful a work. *Bacon.*

The earl was the worst philosopher, being a great resenter, and a weak dissembler of the least disgrace. *Wotton.*

Thou with scorn  
And anger would'st resent the offered wrong. *Milton.*

What he hath of sensible evidence, the very grand work of his demonstration is but the knowledge of his own resentment; but how the same things appear to others, they only know that are conscious to them; and how they are in themselves, only he that made them. *Glanville's Scepis.*

To be absent from any part of publick worship he thus deeply resented. *Fell.*

Hylobares judiciously and resentingly recapitulates your main reasonings. *More's Divine Dialogues.*

He retains vivid resentments of the more solid morality. *More.*

Can heavenly minds such high resentment show,  
Or exercise their spite in human woe? *Dryden.*

Such proceedings have been always resented, and often punished in this kingdom. *Davenant.*

I cannot, without some envy, and a just resentment against the opposite conduct of others, reflect upon that generosity wherewith the heads of a struggling faction treat those who will undertake to hold a pen in their defence. *Swift.*

Though it is hard to judge of the hearts of people, yet, where they declare their resentment and uneasiness at any thing, there they pass their judgment upon themselves. *Law.*

RESERVE, *v. a. & n. s.* } *Fr. reserver;*  
RESERVATION, *n. s.* } *Lat. reservo.* To  
RESERVATORY, } keep; save; re-  
RESERVED, *adj.* } tain; lay up in  
RESERVEDLY, *adv.* } store: reservation  
RESERVEDNESS, *n. s.* } is, the act of so do-  
RESERVOIR, } ing; custody; state  
of being treasured up, or the thing treasured;  
place in which any thing is reserved: the adjective, adverb, and noun substantive corresponding:  
reservoir (from old *Fr. reservoir*) is a synonyme of reservatory.

David houghed all the chariot horses, but reserved of them for an hundred chariots. *2 Samuel.*

Will he reserve his anger for ever? will he keep it to the end? *Jeremiah.*

I could add many probabilities of the names of places; but they should be too long for this, and I reserve them for another. *Spenser.*

Reserve thy state, with better judgment check  
This hideous rashness. *Shakespeare.*

Ourself by monthly course,  
With reservation of an hundred knights,  
By you to be sustained, shall our abode  
Make with you by due turns. *Id.*

He willed me,  
In heedful'st reservation, to bestow them  
As notes, whose faculties inclusive were  
More than they of note. *Id.*

Observe their gravity  
And their reservedness, their many cautions  
Fitting their persons. *Ben Jonson's Catiline.*

By formality, I mean something more than ceremony and compliment, even a solemn reservedness, which may well consist with honesty. *Wotton.*

Nor had I any reservations in my own soul when I passed that bill, nor repentings after. *King Charles.*

The breach seems like the scissures of an earthquake, and threatens to swallow all that attempt to close it and reserves its cure only for omnipotence. *Decoy of Piety.*

We swear with Jesuitical equivocations and mental reservations. *Sanderson against the Covenant.*

There was great wariness and reservedness, and so great a jealousy of each other that they had no mind to give or receive visits. *Clarendon.*

Flowers  
Reserved from night, and kept for thee in store. *Milton.*

This is academical reservation in matters of easy truth, or rather sceptical infidelity against the evidence of reason. *Brown.*

The virgins, besides the oil in their lamps, carried likewise a reserve in some other vessel for a continual supply. *Tillotson.*

Nothing reserved or sullen was to see,

But sweet regards. *Dryden.*

The assent may be withheld upon this suggestion, that I know not yet all that may be said: and therefore, though I be beaten, it is not necessary I should yield, not knowing what forces there are in reserve behind. *Locke.*

To all obliging, yet reserved to all,  
None could himself the favour'd lover call. *Walsh.*

Dissimulation can but just guard a man within the compass of his own personal concerns, which yet may be more effectually done by that silence and reservedness that every man may innocently practise. *South's Sermons.*

However any one may concur in the general scheme, it is still with certain reserves and deviations, and with a salvo to his own private judgment. *Addison's Freeholder.*

There is not a spring or fountain, but are well provided with huge cisterns and reservoirs of rain and snow-water. *Addison.*

Ere guardian thought cou'd bring its scattered aid,  
My soul surprized, and from herself disjoined,  
Left all reserve, and all the sex behind. *Prior.*

How I got such notice of that subterranean reservoir as to make a computation of the water now concealed therein, peruse the propositions concerning earthquakes. *Woodward.*

I must give only short hints, and write but obscurely and reservedly, until I have opportunity to express my sentiments with greater copiousness and perspicuity. *Id.*

Each has some darling lust, which pleads for a reserve, and which they would fain reconcile to the expectations of religion. *Rogers.*

He speaks reservedly, but he speaks with force;  
Nor can a word be changed but for a worse. *Pope.*

Who sees pale Mammon pine amidst his store,  
Sees but a backward steward for the poor;  
This year a reservoir, to keep and spare;  
The next, a fountain spouting through his heir. *Id.*

Conceal your esteem and love in your own breast,  
and reserve your kind looks and language for private hours. *Swift.*

Fame is a bubble the reserved enjoy,  
Who strive to grasp it, as they touch, destroy. *Young.*

RESERVE, or CORPS DE RESERVE, in military affairs, the third or last line of an army, drawn up for battle; so called because they are reserved to sustain the rest as occasion requires, and not to engage but in case of necessity.

A RESERVOIR is chiefly used for a place where water is collected and reserved, in order to be conveyed to distant places through pipes, or supply a fountain, or jet d'eau.

RESETTLE, *v. a.* Re and settle. To settle again.

Some roll their cask to mix it with the lees, and, after a resettlement, they rack it. *Merrimer.*

To the quieting of my passions, and the resettlement of my discomposed soul, I consider that grief is the most absurd of all the passions. *Norris.*

Will the house of Austria yield the least article, even of usurped prerogative, to resettle the minds of those princes in the alliance, who are alarmed at the consequences of the emperor's death? *Swift.*

RES'IAINT, *adj.* } *Fr. resseant.* Resident;  
RES'IANCE, *n. s.* } present in a place.

Solyman was come as far as Sophia, where the Turks' great lieutenant in Europe is always resiant, before that the Hungarians were aware. *Kaellas.*

The king forthwith banished all Flemings out of his kingdom, commanding his merchant adventurers, which had a resiance in Antwerp, to return.

*Bacon's Henry VII.*  
The Allobroges here resiant in Rome.

*Ben Jonson.*

RESIDE', *v. n.* } *Fr. resider;* *Lat. reside,*  
RES'IDENCE, *n. s.* } *resideo.* To have abode;  
RES'IDENT, } live; dwell; also (from  
RESIDEN'TIARY. } *resido*) to sink; subside:  
the derivatives follow both senses.

Within the infant rind of this small flower,  
Poison hath residence, and medicine power.

*Shakespeare. Romeo and Juliet:*  
Separation is wrought by weight, as in the ordinary residence or settlement of liquors. *Bacon.*

How can God with such reside? *Milton.*

Something holy lodges in that breast,  
And with these raptures moves the vocal air,  
To testify his hidden residence. *Id.*

There was a great familiarity between the confessor and duke William; for the confessor had often made considerable residences in Normandy.

*Hale's Law of England.*  
Our clearest waters, and such as seem simple unto sense, are much compounded unto reason, as may be observed in the evaporation of water, wherein, besides a terreous residence, some salt is also found.

*Brown's Vulgar Errors.*

Wasps and hornets will fly about, and use their wings, a good part of an hour after they have lost their heads; which is to be imputed to the residence of their soul in them still, and the intireness of the animal spirits not easily evaporating through their crustaceous bodies.

*More. The Immortality of the Soul, b. ii. ch. xi.*  
Christ was the conductor of the Israelites into the land of Canaan, and their residentiary guardian.

*More.*  
Oil of vitriol and petroleum, a drachm of each, turn into a mouldy substance; there residing in the bottom a fair cloud and a thick oil on the top. *Boyle.*

In no fixed place the happy souls reside;  
In groves we live, and lie on mossy beds. *Dryden.*  
I am not concerned in this objection, not thinking it necessary that Christ should be personally present or resident on earth in the millenium.

*Burnet's Theory of the Earth.*  
Caprea had been the retirement of Augustus for some time, and the residence of Tiberius for several years. *Addison.*

The pope fears the English will suffer nothing like a resident or consul in his kingdoms. *Id.*

He is not said to be resident in a place who comes thither with a purpose of retiring immediately; so also he is said to be absent who is absent with his family. *Ayliffe's Parergon.*

RES'IDUE, *n. s.* *Fr. residu;* *Lat. residuum.*  
The remaining part; that which is left.



'Tis enough to lose the legacy, or the *residuary* advantages of the estate left him by the deceased.

*Ayliffe.*

The causes are all such as expel the most volatile parts of the blood, and fix the *residue*.

*Arbuthnot on Aliments.*

**RESIEGE**, *v. a.* Fr. *re* and *siege*. To seat again. Obsolete.

In wretched prison long he did remain,

Till they outreigned had their utmost date,

And then therein *resieged* was again,

And ruled long with honourable state. *Spenser.*

**RESIGN**, *v. a.* } Fr. *resigner*; Lat.

**RESIGNATION**, *n. s.* } *resigno*. To give up

**RESIGNMENT**. } a claim or possession;

yield; submit; give up confidence: the noun substantives corresponding.

*Resign*

Your crown and kingdom indirectly held.

*Shakspeare.*

I'll to the king, and signify to him

That thus I have *resigned* to you my charge. *Id.*

Do that office of thine own good will;

The *resignation* of thy state and crown. *Id.*

He intended to procure a *resignation* of the rights of the king's majesty's sisters and others, entitled to the possession of the crown. *Hayward.*

Phœbus *resigns* his darts, and Jove

His thunder, to the god of love. *Denham.*

Desirous to *resign* and render back

All I received. *Milton.*

What more reasonable than that we should in all things *resign* up ourselves to the will of God?

*Tillotson.*

Happy the man who studies nature's laws,

His mind possessing in a quiet state,

Fearless of fortune, and *resigned* to fate. *Dryden.*

Those, who always *resign* their judgment to the last man they heard or read, truth never sinks into those men's minds; but, camelion-like, they take the color of what is laid before them, and as soon lose and *resign* it to the next that comes in their way.

*Locke.*

There is a kind of sluggish *resignation*, as well as poorness and degeneracy of spirit, in a state of slavery, that very few will recover themselves out of it.

*Addison.*

Ev'ry Ismens would *resign* her breast;

And ev'ry dear Hippolytus be blest. *Prior.*

A firm, yet cautious, mind,

Sincere, though prudent; constant, yet *resigned*.

*Pope.*

Thou Power Supreme, whose mighty scheme

These woes of mine fulfil,

Here, firm, I rest, they must be best,

Because they are Thy will.

Then all I want (Oh! do thou grant

This one request of mine!)

Since to enjoy thou dost deny,

Assist me to *resign*. *Burns.*

And with one prayer to Mary Mother,

And, it may be, a saint or two,

As I *resigned* me to my fate,

They led me to the castle gate. *Byron.*

**RESILIENCE**, *n. s.* } Lat. *resilio*. The

**RESILIENCY**, *n. s.* } act of starting or leap-

ing back.

If you strike a ball sidelong, the rebound will be as much the contrary way; whether there be any such *resilience* in echoes, that is, whether a man shall hear better if he stand aside the body repercussing, than if he stand where he speaketh, may be tried.

*Bacon's Natural History.*

**RESIN**, *n. s.* } Fr. *resine*; Lat. *resina*.

**RESINOUS**, *adj.* } The fat sulphurous parts of vegetables: resinous, containing resin; consisting of resin.

Those vegetable substances that will dissolve in water are gums, those that will not dissolve and mix but with spirits or oil are *resins*.

*Quincy.*

*Resinous* gums, dissolved in spirit of wine, are let fall again if the spirit be copiously diluted.

*Boyle on Colours.*

**RESIN**, in natural history, a viscid juice oozing either spontaneously, or by incision, from several trees, as the pine, fir, &c. *Resins* are distinguished from gums by being inflammable, and soluble only in ardent spirits.

**RESIN**. The name resin is used to denote solid inflammable substances, of vegetable origin, soluble in alcohol, usually affording much soot by their combustion. They are likewise soluble in oils, but not at all in water; and are more or less acted upon by the alkalis.

All the resins appear to be simple volatile oils, rendered concrete by their combination with oxygen. The exposure of these to the open air, and the decomposition of acids applied to them, evidently lead to this conclusion.

There are some among the known resins which are very pure, and perfectly soluble in alcohol, such as the balsam of Mecca and of capivi, turpentine, elemi, &c.; others are less pure, and contain a small portion of extract, which renders them not totally soluble in alcohol; such are mastic, sandarach, guaiacum, labdanum, and dragon's blood.

What is most generally known by the name of resin simply, or sometimes of yellow rosin, is the residuum left after distilling the essential oil from turpentine. If this be urged by a stronger fire, a thick balsam, of a dark reddish color, called balsam of turpentine, comes over; and the residuum, which is rendered blackish, is called black resin, or colophony. See **CHEMISTRY**, Index.

Resins are employed for many purposes in the arts. The cheapest are used for torches, and to cover the outsides of ships and boats. The fine transparent resins compose varnishes. Some of them are employed medicinally, and enter into the composition of ointments and plasters; or internally, as the resins of scammony and jalap, which are purgative. Other resins, as benjamin and storax, are employed as perfumes.

They all become harder by exposure to a moderate heat; and it is upon this that the art of the japanner depends. If the surface to be japanned be covered with common tar only, and exposed to the temperature of 300° for a length of time, the coating becomes hard and infusible. At the same temperature, any other resin, applied in the same way, would assume a similar hardness.

**RESIST**, *v. a. & n. s.* } Fr. *resister*; Lat.

**RESISTANCE**, or

**RESISTENCE**, *n. s.* } *resisto*. To oppose;

**RESISTIBILITY**, *n. s.* } act against: make

**RESISTIBLE**, *adj.* } opposition: resist-

**RESISTLESS**. } ance, or resistance, is

the act; resistibility, the quality or power of resisting: the adjective corresponding.

Submit to God, resist the devil, and he will flee.

James ix.

Demetrius, seeing that the land was quiet, and that no resistance was made against him, sent away all his forces.

1 Mac.

All the regions

Do seemingly revolt; and, who resist,  
Are mocked for valiant ignorance,  
And perish constant fools. Shakespeare. *Coriolanus*.

Our own eyes do every where behold the sudden and resistless assaults of death.

Raleigh.

The resistance of bone to cold is greater than of flesh; for that the flesh shrinketh, but the bone resisteth, whereby the cold becometh more eager.

Bacon.

It is from corruption, and liberty to do evil, meeting with the resistibility of this sufficient grace, that one resists it.

Hammond.

To do ill our sole delight,

As being the contrary to his high will

Whom we resist.

Milton.

All at once to force resistless way.

Id.

That is irresistible; this, though potent, yet is in its own nature resistible by the will of man; though it many times prevails by its efficacy.

Hale's *Origin of Mankind*.

Whether the resistibility of Adam's reason did not equivalence the facility of Eve's seduction, we refer unto schoolmen.

Brown.

Music so softens and disarms the mind,  
That not an arrow does resistance find.

Waller.

She changed her state;

Resistless in her love as in her hate.

Dryden.

The idea of solidity we receive by our touch, and it arises from the resistances which we find in body to the entrance of any other body into the place it possesses.

Locke.

The name body, being the complex idea of extension and resistibility, together, in the same subject, these two ideas are not exactly one and the same.

Id.

But that part of the resistance which arises from the vis inertiae is proportional to the density of the matter, and cannot be diminished by dividing the matter into smaller parts, nor by any other means than by decreasing the density of the medium.

Newton's *Optics*.

Though thine eyes resistless glances dart,

A stronger charm is thine, a generous heart.

Legis.

Some forms, tho' bright, no mortal man can bear,  
Some none resist, though not exceeding fair.

Young.

RESOLVE', *v. a., v. n. & n. s.*

RESOLVEDLY, *adv.*

RESOLVEDNESS, *n. s.*

RESOLVENT, *n. s.*

RESOLVER.

Lat. *resolvo*.  
To inform; free  
from doubt  
or difficulty;  
solve; clear;

fix; dissolve; melt; reduce: as a verb neuter, to determine; be settled or dissolved: resolve is fixed determination: the derivatives correspond with these senses.

In all things then are our consciences best resolved, and in most agreeable sort unto God and nature resolved, when they are so far persuaded as those grounds of persuasion will bear.

Hooker.

Give me some breath,

Before I positively speak in this;

I will resolve your grace immediately.

Shakespeare.

Long since we were resolved of your truth,

Your faithful service, and your toil in war.

Id.

Have I not hideous death within my view?

Retaining but a quantity of life,

Which bleeds away, even as a form of wax

Resolveth from its figure 'gainst the fire?

Id.

I'm glad you thus continue your resolves,

To suck the sweets of sweet philosophy.

Id.

He always bent himself rather judiciously to resolve, than by doubts to perplex a business.

Hayward.

I resolve the riddle of their loyalty, and give them opportunity to let the world see they mean not what they do, but what they say.

King Charles.

This resolvedness, this high fortitude in sin, can with no reason be imagined a preparative to its remission.

Decoy of Piety.

Good or evil actions, commanded or prohibited by laws and precepts simply moral, may be resolved into some dictates and principles of the law of nature, imprinted on man's heart at the creation.

White.

Thy resolutions were not before sincere; consequently God, that saw that, cannot be thought to have justified that unsincere resolver, that dead faith.

Hammond.

When he sees

Himself by dogs, and dogs by men pursued,

He strait revokes his bold resolves, and more

Repents his courage, than his fear before.

Denham.

Good proof

This day affords, declaring thee resolved

To undergo with me one guilt.

Milton.

The effect is wonderful in all, and the causes best resolvable from observations made in the countries themselves, the parts through which they pass.

Brown's *Vulgar Errors*.

Into what can we resolve this strong inclination of mankind to this error? it is altogether unimaginable but that the reason of so universal a consent should be constant.

Tillotson.

Three is not precisely the number of the distinct elements whereinto mixt bodies are resolvable by fire.

Boyle.

Resolve me, strangers, whence and what you are?

Dryden.

I run to meet the alarms,

Resolved on death, resolved to die in arms.

Id.

Ye immortal souls, who once were men,

And now resolved to elements again.

Id.

Let men resolve of that as they please: this every intelligent being must grant, that there is something that is in himself that he would have happy.

Locke.

A man may be resolvedly patient unto death; so that it is not the mediocrity of resolution which makes the virtue; nor the extremity which makes the vice.

Grew.

Pride is of such intimate connection with ingratitude, that the actions of ingratitude seem directly resolvable into pride, as the principal reason of them.

South.

Cæsar's approach hath summoned us together,  
And Rome attends her fate from our resolves.

Addison.

Happiness, it was resolved by all, must be some one uniform end, proportioned to the capacities of human nature, attainable by every man, independent of fortune.

Rogers.

As the serum of the blood is resolvable by a small heat, a greater heat coagulates it, so as to turn it horny like parchment.

Arbuthnot.

Resolving is bringing a fluid, which is now concreted, into the state of fluidity again.

Id.

When the blood stagnates in any part, it first coagulates, then resolves and turns alkaline.

Id.

Lactescent plants, as lettuce and endive, contain wholesome juice, solvent of the bile, anodyne and cooling.

Id.

No man condemn me who has never felt

A woman's power, or tried the force of love;



All tempers yield and soften in those fires,  
Our honours, interests, *resolved* down,  
Run in the gentle current of our joys. *Southern.*  
In the beginning of inflammation they require re-  
pellents; and, in the increase, somewhat of *resolvents*  
ought to be mixed. *Wiseman.*

The decretals turn upon this point, and *resolve* all  
into a monarchical power at Rome. *Baker.*

**RESOLUTE**, *adj.* } *Fr. resolu.* Firm;  
**RES'OLUTELY**, *adv.* } determined; fixed;  
**RES'OLUTENESS**, *n. s.* } constant: the adverb  
**RES'OLUTION**. } and noun substantives

corresponding: resolution is also the act of clear-  
ing or analysing difficulties; dissolution.

The rest of the Helots, which were otherwise scat-  
tered, bent thitherward with a new life of *resolution*;  
as if their captain had been a root, out of which their  
courage had sprung. *Sidney.*

Be bloody, bold, and *resolute*; laugh to scorn  
The power of man; for none of woman born  
Shall harm Macbeth. *Shakespeare.*

I' the progress of this business,  
Ere a determinate *resolution*,  
The bishop did require a respite. *Id.*

O Lord, *resolutions* of future reforming do not al-  
ways satisfy thy justice, nor prevent thy vengeance  
for former miscarriages. *King Charles.*

In the hot springs of extreme cold countries, the  
first heats are unsufferable, which proceed out of the  
*resolution* of humidity congealed. *Digby.*

They, who governed the parliament, had the *reso-*  
*lution* to act those monstrous things. *Clarendon.*

What reinforcement we may gain from hope,  
If not what *resolution* from despair. *Milton.*

To the present impulses of sense, memory, and in-  
stinct, all the sagacities of brutes may be reduced;  
though witty men, by analytical *resolution*, have  
chymically extracted an artificial logic out of all  
their actions. *Hale.*

In matters of antiquity, if their originals escape  
due relation, they fall into great obscurities, and  
such as future ages seldom reduce into a *resolution*.  
*Broune.*

We *resolutely* must,  
To the few virtues that we have, be just.  
*Roscommon.*

All that my *resoluteness* to make use of my ears,  
not tongue, could do, was to make them acquiesce.  
*Boyle.*

A man, who lives a virtuous life, despises the  
pleasures of sin; and, notwithstanding all the al-  
lurements of sense, persists *resolutely* in his course.  
*Tillotson.*

The unravelling and *resolution* of the difficulties  
that are met with in the execution of the design, are  
the end of an action. *Dryden.*

We spend our days in deliberating, and we end  
them without coming to any *resolution*. *L'Estrange.*

How much this is in every man's power, by  
making *resolutions* to himself, is easy to try. *Locke.*

The mode of the will, which answers to dubita-  
tion, may be called suspension; that which answers to  
invention, *resolution*; and that which, in the phan-  
tastick will, is obstinacy, is constancy in the intel-  
lectual. *Grew.*

Some of those facts he examines, some he *reso-*  
*lutely* denies; others he endeavours to extenuate,  
and the rest he distorts with unnatural turns.  
*Swift.*

**RESOLUTION**, in medicine and surgery, the  
disappearing of any tumor without coming to  
suppuration, or forming an abscess.

**RESOLUTION BAY**, a bay on the west coast of

St. Christina, one of the Marquesas Islands, in  
the South Pacific, has sometimes been called the  
Port of Mendana. It was discovered by that  
Spanish circumnavigator in 1595; and, as well  
as the islands, received his name. It obtained  
the name of Resolution Bay, in consequence of  
captain Cook's anchoring there the 7th of April,  
1774, in his second voyage. The country is well  
inhabited. Along the top of the hill to the north,  
which seems steep, appear villages enclosed by  
palisades. The valleys in this bay are full of  
trees. Long. 139° 8' W., lat. 9° 55' S.

**RES'ONANCE**, *n. s.* Lat. *resono*. Sound;  
resound.

His volant touch

Fled and pursued transverse the *resonant* fugue.  
*Milton.*

An ancient musician informed me that there were  
some famous lutes that attained not their full season-  
ing and best *resonance*, till they were about fourscore  
years old. *Boyle.*

**RESORT**, *v. n. & n. s.* *Fr. ressortir*; *Qu.*  
*Lat. sortior*, to decide by lot? To have re-  
course; appeal; hence go or repair to; fall back  
to: act of visiting; concourse; assembly.

A little lowly hermitage it was,  
Downe in a dale, hard by a forest's side,  
Far from *resort* of people that did pass  
In travail to and froe. *Spenser. Faerie Queene.*

Join with me to forbid him her *resort*. *Shakespeare.*  
Some know the *resorts* and falls of business, that  
cannot sink into the main of it. *Bacon.*

In the very time of Moses' law, when God's spe-  
cial commandments were most of all required, some  
festival days were ordained, and duly observed among  
the Jews, by authority of the church and state, and  
the same was not superstitious; for our Saviour him-  
self *resorted* unto them. *White.*

The king thought it time to *resort* to other coun-  
sels, and to provide force to chastise them, who had  
so much despised all his gentler remedies.  
*Clarendon.*

The sons of light

Hasted, *resorted* to the summons high. *Milton.*  
The inheritance of the son never *resorted* to the  
mother or to any of her ancestors, but both were  
totally excluded from the succession. *Hale.*

In fortune's empire blindly thus we go,  
We wander after pathless destiny,  
Whose dark *resorts* since prudence cannot know;  
In vain it would provide for what shall be.  
*Dryden.*

Hither the heroes and the nymphs *resort*. *Pope.*  
The like places of *resort* are frequented by men  
out of place. *Swift.*

**RESOUND**, *v. a.* *Fr. resonner*; *Lat. resono*.  
To echo; sound back; return as sound, or cele-  
brate in sound; be echoed back.

The sweet singer of Israel with his psalterly loudly  
*resounded* the innumerable benefits of the Almighty  
Creator. *Peacham.*

With other echo late I taught your shades,  
To answer and *resound* far other song. *Milton.*

The sound of hymns, wherewith thy throne  
Incompassed, shall *resound* thee ever blest. *Id.*  
What *resounds* in fable or romance of Uther's sons.  
*Id.*

What is common fame, which sounds from all  
quarters of the world, and *resounds* back to them  
again, but generally a loud, rattling, impudent lye.  
*South.*

And Albion's cliffs *resound* the rural lay. *Pope*



The man for wisdom's various arts renowned,  
Long exercised in woes, oh muse! *resound*. *Id.*

**RESOURCE**, *v. n. s.* Fr. *ressource*; Skinner derives it from Fr. *resoudre*, to spring up; Lat. *re* and *sors*. Thomson. Some new or unexpected means that offer; resort; expedient.

Pallas viewed  
His foes pursuing, and his friends pursued;  
Used threatnings, mixed with prayers, his last *re-*  
*source*;

With these to move their minds, with those to fire  
their force. *Dryden.*

**RESOW**, *v. a.* Re and sow. To sow anew.  
Over wet at sowing time breedeth much dearth,  
inasmuch as they are forced to *resow* summer corn.

*Bacon.*

**RESPEAK**, *v. n.* Re and speak. To answer.

The great cannon to the clouds shall tell,  
And the king's rowse the heaven shall bruit again,  
*Respeaking* earthly thunder. *Shakespeare. Hamlet.*

**RESPECT**, *v. a. & n. s.* French *respecter*;  
**RESPECTABLE**, *adj.* Lat. *respectus*. To  
**RESPECTER**, *n. s.* regard; have rela-  
**RESPECTFUL**, *adj.* tion to; look to-  
**RESPECTFULLY**, *adv.* ward; regard with  
**RESPECTFULNESS**, *n. s.* esteem or reve-  
**RESPECTIVE**, *adj.* rence: as a noun-  
**RESPECTIVELY**, *adv.* substantive, atten-  
tion; regard; honor; consideration; relation;  
venerated character: respectable, venerable: re-  
specter, one who has partial respect or regard:  
respectful, attentive; ceremonious; manifesting  
a degree of reverence: the adverb and noun  
substantive corresponding: respective, particu-  
lar; relative; worthy of reverence; careful (the  
last two senses obsolete): and the adverb cor-  
responding.

The Lord had *respect* unto Abel and his offering.  
*Genesis.*  
It is not good to have *respect* of persons in judg-  
ment. *Proverbs.*  
There is nothing more terrible to a guilty heart  
than the eye of a *respected* friend. *Sidney.*  
Whateoever secret *respects* were likely to move  
them, for contenting of their minds, Calvin returned.  
*Hooker.*

*Respective* and wary men had rather seek quietly  
their own, and wish that the worst may go well, so  
it be not long of them, than with pain and hazard  
make themselves advisers for the common good.  
*Id.*  
Among the ministers themselves, one being so far  
in estimation above the rest, the voices of the rest  
were likely to be given for the most part *respectively*  
with a kind of secret dependency. *Id.*  
Claudio, I quake,  
Lest thou should'st seven winters more *respect*  
Than a perpetual honour. *Shakespeare.*  
You have too much *respect* upon the world;  
They lose it that do buy it with much care. *Id.*  
Many of the best *respect* in Rome,  
Groaning under this age's yoke,  
Have wished that noble Brutus had his eyes. *Id.*  
Since that *respects* of fortune are his love,  
shall not be his wife. *Id. King Lear.*  
What should it be, that he *respects* in her,  
But I can make *respective* in myself? *Shakespeare.*  
Honest Flaminius, you are very *respectively* wel-  
come. *Id.*  
If there had been no other choice, but that Adam  
had been left to the universal, Moses would not then

have said, eastward in Eden, seeing the world hath  
not East nor West, but *respectively*. *Raleigh.*

He was exceedingly *respective* and precise. *Id.*  
In orchards and gardens we do not so much re-  
*spect* beauty, as variety of ground for fruits, trees,  
and herbs. *Bacon.*

You must use them with fit *respects*, according to  
the bonds of nature; but you are of kin to their  
persons, not errors. *Id.*

The impressions from the objects of the senses do  
mingle *respectively* every one with his kind.

*Bacon's Natural History.*

The blest gods do not love  
Ungodly actions; but *respect* the right,  
And in the works of pious men delight. *Chapman.*

The duke's carriage was to the gentlemen of fair  
*respect*, and bountiful to the soldier, according to any  
special value which he spied in any.

*Wotton's Buckingham.*

There have been always monsters amongst them, in  
*respect* of their bodies. *Wilkins.*

Palladius adviseth, the front of his house should  
so *respect* the South, that in the first angle it receive  
the rising rays of the winter sun, and decline a little  
from the winter setting thereof. *Broune.*

I have represented to you the excellency of the  
Christian religion, in *respect* of its clear discoveries  
of the nature of God, and in *respect* of the perfection  
of its laws. *Tillotson.*

In judgment-seats, not men's qualities, but causes  
only ought to be *respected*. *Kettisworth.*

To your glad genius sacrifice this day,  
Let common meats *respectfully* give way. *Dryden.*

*Aeneas* must be drawn a suppliant to Dido, with  
*respect* in his gestures, and humility in his eyes.

*Id. Dufrancy.*

He that will have his son have a *respect* for him,  
must have a great reverence for his son. *Locke.*

Whoever tastes, let him with grateful heart  
*Respect* that ancient loyal house. *Philips.*

The same men treat the Lord's Day with as little  
*respect*, and make the advantage of rest and leisure  
from their worldly affairs only an instrument to pro-  
mote their pleasure and diversions. *Nelson.*

Good and evil are in morality, as the East and  
West are in the frame of the world, founded in and  
divided by that fixed and unalterable situation which  
they have *respectively* in the whole body of the uni-  
verse. *South's Sermons.*

The principles of those governments are *respectively*  
disclaimed and abhorred by all men of sense and  
virtue in both parties. *Addison.*

I found the king abandoned to neglect;  
Seen without awe, and served without *respect*.

*Prior.*

Will you be only, and for ever mine?  
From this dear bosom shall I ne'er be torn?  
Or you grow cold, *respectful*, or forsworn? *Id.*

The medium intended is not an absolute, but a  
*respective* medium; the proportion recommended to  
all is the same: but the things to be desired in this  
proportion will vary. *Rogers.*

I always loved and *respected* Sir William. *Swift.*  
Neither is any condition more honourable in the  
sight of God than another; otherwise he would be a  
*respector* of persons; for he hath proposed the same  
salvation to all. *Id.*

**RESPIRE**, *v. n.* Fr. *respirer*; Lat. *respiro*.  
To breathe; catch breath: hence to pause;  
rest.

Till breathless both themselves aside retire,  
Where foaming wrath, their cruel tasks they whet,  
And trample the earth the whiles they may *respire*.  
*Spenser.*

Apollonius of Tyana affirmed that the ebbing and swelling of the sea was the *respiration* of the world, drawing in water as breath, and putting it forth again.

Bacon.

Syrups or other expectoratives do not advantage in coughs, by slipping down between the epiglottis; for, as I instanced before, that must necessarily occasion a greater cough and difficulty of *respiration*.

Harvey on Consumptions.

I, a prisoner chained, scarce freely draw the air imprisoned also, close and damp, unwholesome draught; but here I feel amends, the breath of heaven fresh blowing, pure, and sweet, with day-spring born; here leave me to *respire*.

Milton.

Till the day

Appear of *respiration* to the just,

And vengeance to the wicked.

Id.

The ladies gasped, and scarcely could *respire*;

the breath they drew no longer air but fire.

Dryden.

The author of nature foreknew the necessity of rains and dews to the present structure of plants, and the uses of *respiration* to animals; and therefore created those correspondent properties in the atmosphere.

Bentley's Sermons.

Hark! he strikes the golden lyre;

And see! the tortured ghosts *respire*,

see shady forms advance.

Pope's St. Cecilia.

**RESPIRATION.** See ANATOMY and PHYSIOLOGY. Though the muscles of *respiration*, having a mixed motion, are in some measure dependent on the will, yet no human being, after having once respired, can live many moments without it. In an attempt to hold one's breath, the blood soon begins to distend the veins, which cannot empty their contents into the heart, and we are able only during a very little time to resist the stimulus to inspiration. In drowning, the circulation seems to be stopped upon this principle; and, in hanging, the pressure made on the jugular veins co-operates with the stoppage of *respiration* in bringing on death. Amphibious animals *respire* by means of lungs: but they can suspend their motion even whilst they are in the air; as has been observed with regard to frogs, which stop their *respiration* at pleasure. See PHYSIOLOGY.

**RESPIRE**, *n. s.* & *v. a.* Fr. *respit*. Reprieve; suspension of a capital sentence; pause: to suspend; delay; relieve by delay.

The fox then counselled the ape for to require

*Respite* till morrow to answer his desire.

Spenser.

This customary war, which troubleth all the world, giveth little *respite* or breathing time of peace, doth usually borrow pretence from the necessity, to make itself appear more honest.

Raleigh.

Some pause and *respite* only I require,

Till with my tears I shall have quenched my fire.

Denham.

An act passed for the satisfaction of the officers of the king's army, by which they were promised payment in November following; till which time they were to *respite* it, and be contented that the common soldiers and inferior officers should be satisfied upon their disbanding.

Clarendon.

I had a hope to spend

Quiet, though sad, the *respite* of that day,

That must be mortal to us both.

Milton.

In what bower or shade

Though find'st him, from the heat of noon retired,

To *respite* his day-labour with repast,

Or with repose.

Id. Paradise Lost.

Wisdom and eloquence in vain would plead

One moment's *respite* for the learned head;

Judges of writings and of men have died.

Prior.

**RESPLENDENT**, *adj.* } Latin *resplendens*.

**RESPLENDENTLY**, *adv.* } Bright; shining:

**RESPLENDENCY**, *n. s.* } lustrous: the noun.

substantive corresponding.

There all within full rich arrayed he found,

With royal arras and *resplendent* gold.

Spenser.

The ancient electrum had in it a fifth of silver to the gold, and made a compound metal, as fit for most uses as gold, and more *resplendent*.

Bacon.

Rich in commodities, beautiful in situation, *resplendent* in all glory.

Camden's Remains.

Son! thou in whom my glory I behold

In full *resplendence*, heir of all my might.

Milton.

Empress of this fair world, *resplendent* Eve! *Id.*

To neglect that supreme *resplendency* that shines in God, for those dim representations of it in the creature, is as absurd as it were for a Persian to offer his sacrifice to a parhelion instead of adoring.

Boyle.

Every body looks most splendid and luminous in the light of its own colour; cinnabar in the homogeneous light is most *resplendent*, in the green light it is manifestly less *resplendent*, in the blue light still less.

Newton's Opticks.

*Resplendent* brass and more *resplendent* dames.

Pope.

**RESPOND**, *v. +*

**RESPONDENT**, *n. s.*

**RESPONSE**,

**RESPONSIBLE**, *adj.*

**RESPONSIBLENESS**, *n. s.*

**RESPONSION**,

**RESPONSIVE**, *adj.*

**RESPONSORY**.

French *respondre*;

Lat. *respondeo*. To

answer; correspond:

a respondent is he

who formally or le-

gally answers in a

recitation dispute or

suit: response, the

answer made: responsible is, answerable; accountable; capable of giving answer or satisfaction; pecuniarily competent: the noun-substantive corresponding: *responion*, the act of answering (not used): responsive, making answer; corresponding: *responsory*, containing answer.

The oracles, which had before flourished, began to droop, and, from giving *responses* in verse, descended to prose, and within a while were utterly silenced.

Hammond.

Heathens, who have certainly the talent of natural knowledge, are *responsible* for it.

Id.

How becomingly does Philopolis exercise his office, and seasonably commit the opponent with the *respondent*, like a long practised moderator? *More.*

The necessity of a proportion of money to trade depends on money as a pledge, which writing cannot supply the place of; since the bill I receive from one man will not be accepted as security by another, he not knowing that the bill is legal, or that the man bound is honest or *responsible*.

Locke.

In giving an answer, the *respondent* should be in court, and personally admonished by the judge to answer the judge's interrogation.

Ayliffe's Parergon.

A certificate is a *responsive* letter, or letter by way of answer.

Id.

Mere natural piety has taught men to receive the *responses* of the gods with all possible veneration.

Goverment of the Tongue.

He as much satisfies the itch of telling news; he as much persuades his hearers; and all this while he has his retreat secure, and stands not *responsible* for the truth of his relations.

Id.

To make his parishioners kneel and join in the responses, he gave every one of them a hassock and common prayer book. *Addison.*

Sing of love and gay desire,  
Responsive to the warbling lyre. *Fenton.*

Be there Demodocus the bard of fame,  
Taught by the gods to please, when high he sings  
The vocal lay responsive to the strings. *Pope.*

To every theme responds thy various lay;  
Here rolls a torrent, there meanders play. *Broome.*

Let the respondent not turn opponent; except in retorting the argument upon his adversary after a direct response; and even this is allowed only as a confirmation of his own response. *Watts.*

RESSIUS (Rutger), a learned professor of Greek at Louvain, of the sixteenth century. Erasmus gives him a high character. He published many works, particularly a correct edition of the Aphorisms of Hippocrates. He died in 1545.

REST, *n. s., adj., v. a., &* Sax. *perft*; Dan. *rest*; Belg. *rust*.  
REST'FUL, *adj.* [*v. n.*] } Quiet; stillness;  
REST'LESS, *adj.* } repose; sleep; ces-  
REST'LESSLY, *adv.* } sation from toil; that on which any thing rests;

remainder; place of repose; hope: as an adjective, others; those not previously included: as a verb neuter, to be quiet, or in slumber; be acquiescent; lean; sleep; be asleep; cease from labor; die; be left or remain: as a verb active, to lay to rest; place as a support: the adjectives and adverb following correspond with the common senses of rest.

Six days shalt thou do thy work, and on the seventh day thou shalt rest. *Exodus xxiii. 12.*

The ark went before to search out a resting place for them. *Numbers x. 33.*

There the weary be at rest. *Job iii. 17.*

He will not rest content, though thou givest many gifts. *Proverbs.*

Learn of me, for I am meek and lowly in heart; and you shall find rest unto your souls. *Matthew.*

Is not my arm of length,

That reacheth from the restful English court,  
As far as Calais to my uncle's head? *Shakspeare.*

Putrefaction asketh rest; for the subtle motion, which putrefaction requireth, is disturbed by any agitation. *Bacon.*

A man may think, that a musket may be shot off as well upon the arm, as upon a rest; but when all is done, good counsel setteth business straight. *Id.*

There resteth the comparative; that is, its being granted, that it is either lawful or binding, yet whether other things be not preferred before it, as extirpation of heresies. *Id.*

Forth pricked Clorinda from the throng,

And 'gainst Tancredie set her spear in rest. *Fairfax.*

He was stout of courage, strong of hand,  
Bold was his heart, and restless was his spright. *Id.*

Let him keep the rest,

But keep them with repining restlessness!

Let him be rich and weary, that at least,

If goodness lead him not, yet weariness

May toss him to my breast. *Herbert.*

The root cut off, from whence these tumults rose,  
He should have rest, the commonwealth repose. *Daniel.*

Restlessness and intermission from sleep, grieved persons are molested with, whereby the blood is dried. *Harvey.*

Where can a frail man hide him? in what arms  
Shall a short life enjoy a little rest? *Fenelau.*

When you enter into the regions of death, you rest from all your labours and your fears. *Taylor.*

Could we not wake from that lethargick dream,  
But to be restless in a worse extreme? *Denham.*

This answer would render their counsels of less reverence to the people, if upon those reasons, they should recede from what they had, with that confidence and disdain of the house of peers, demanded of the king; they therefore resolved to set up their rest upon that stake, and to go through it, or perish in the attempt. *Clarendon.*

What cause moved the Creator, in his holy rest,  
So late to build? *Milton.*

Sustained by him with comforts, till we end

In dust, our final rest and native home. *Id.*

All things retired to rest.

Mind us of like repose, *Id.*

Over the tent a cloud shall rest by day. *Id.*

From work

Resting, he blessed the seventh day. *Id.*

Fal'n he is; and now

What rests, but that the mortal sentence pass  
On his transgression? *Id. Paradise Lost.*

Ease to the body some, none to the mind  
From restless thoughts, that like a deadly swarm  
Of hornets armed, no sooner found alone,  
But rush upon me thronging, and present  
Times past, what once I was, and what I'm now. *Milton.*

The trembling restlessness of the needle, in any but the north point of the compass, manifests its inclination to the pole; which its wavering and its rest bear equal witness to. *Boyle.*

As the vexed world, to find repose, at last,  
Itself into Augustus' arms did cast;  
So England now doth, with like toil oppress,  
Her weary head upon your bosom rest. *Waller.*

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that heaven can give. *Tillotson.*

Plato, and the rest of the philosophers, acknowledged the unity, power, wisdom, goodness, and providence of the supreme God. *Stillingfleet.*

Oft with holy hymns he charmed their ears;  
For David left him, when he went to rest,  
His lyre. *Dryden's Parn.*

With what a load of vengeance am I prest,  
Yet never, never, can I hope for rest;  
For when my heavy burden I remove,  
The weight falls down, and crushes her I love. *Dryden.*

Their vizors closed, their lances in the rest  
Or at the helmet pointed, or the crest;  
They speed the race. *Id. Knight's Tale.*

The power in glory shone,  
By her bent bow and her keen arrows known, *Id.*  
The rest a huntress.

Armed like the rest, the Trojan prince appears,  
And by his pious labour urges theirs. *Dryden.*

There yet survives the lawful heir  
Of Sancho's blood, whom, when I shall produce,  
I rest assured to see you pale with fear. *Id.*

On him I rested,

And, not without consid'ring; fixed my fate. *Id.*

He's proud, fantastic, apt to change,

Restless at home, and ever prone to range. *Id.*

Every creature has a share in the common blessings of providence; and every creature should rest well satisfied with its proportion in them. *L'Estrange.*

All things past are equally and perfectly at rest; and to this way of consideration of them are all



one, whether they were before the world, or but yesterday. *Locke.*

Sometimes it *rests* upon testimony, when testimony of right has nothing to do; because it is easier to believe, than to be scientifically instructed. *Id.*

Take the handle in your right hand, and, clasping the blade of it in your left, lean it steady upon the *rest*, holding the edge a little aslant over the work, so as a corner of the thin side of the chisel may bear upon the *rest*, and the flat side of the chisel may make a small angle with the *rest*. *Moxon.*

The Christian chuseth for his day of *rest* the first day of the week, that he might thereby profess himself a servant of God, who on the morning of that day vanquished Satan. *Nelson.*

Like the sun, it had light and agility; it knew no *rest* but in motion, no quiet but in activity. *South's Sermons.*

To urge the foe to battle;  
Prompted by blind revenge and wild despair,  
Were to refuse th' awards of providence,  
And not to *rest* in heaven's determination. *Addison.*  
What tongue can speak the *restless* monarch's woes,  
When God and Nathan were declared his foes?

Upon so equal terms did they all stand, that no one had a fairer pretence of right than the *rest*. *Prior.*

We find our souls disordered and *restless*, tossed and disquieted by passions, ever seeking happiness in the enjoyments of this world, and ever missing what they seek. *Woodward.*

The protestants, having well studied the fathers, were now willing to *rest* their cause, not upon scripture only, but fathers too; so far at least as the three first centuries. *Atterbury.*

My tost limbs are wearied into *rest*. *Pope.*  
I sought my bed, in hopes relief to find,  
But *restlessness* was mistress of my mind. *Harte.*

Here *rests* his head upon the lap of earth,  
A youth to fortune and to fame unknown. *Gray.*

But hawks will rob the tender joys  
That bless the lintwhite's nest;  
And frost will blight the fairest flowers,  
And love will break the soundest *rest*. *Burns.*

*Rest*, in military affairs, an instrument in the shape of a fork, formerly used to support the old heavy musket, when the men were ordered to present and fire. Sometimes these rests were armed with a weapon called a swine's feather, which was a sort of sword blade that issued from the staff of the *rest*, at the head; this being placed before the musketeers when loading, served, like the stakes placed before the archers and the lancers, to keep off the cavalry. Rests were of different lengths, according to the heights of the men who were to use them; and, when the musket was shouldered on the march, were carried in the right hand, or hung upon it, by means of a loop.

*RESTAGNATE*, *v. n.* } Re and stagnate.  
*RESTAGNANT*, *adj.* } To stand without flow: remaining without flow or motion.

Upon the tops of high mountains, the air, which bears against the *restagnant* quicksilver, is less pressed by the less ponderous incumbent air. *Boyle.*

The blood returns thick, and is apt to *restagnate*. *Wiseman.*

*RESTAURATION*, *n. s.* Lat. *restauratio*. The act of recovering to the former state.

Adam is in us an original cause of our nature, Vol. XVIII.

and of that corruption of nature which causeth death; Christ as the cause original of *restauration* to life. *Hooker.*

O my dear father! *restauration* hang  
Thy medicine on my lips; and let this kiss  
Repair those violent harms, that my two sisters  
Have in thy reverence made. *Shakspeare.*

Spermatical parts will not admit a regeneration,  
much less will they receive an integral *restauration*. *Browne.*

*RESTEM'*, *v. a.* Re and stem. To force back against the current.

How they *restem*  
Their backward course, bearing with frank appearance  
Towards Cyprus. *Shakspeare. Othello.*

*RESTIFF*, *adj.* } Fr. *restef*; Ital. *restivo*.  
*RESTIVENESS*, *n. s.* } Or from *REST*. Unwilling  
*RESTY*, *adj.* } to stir; resolute against going forward; stubborn; being at *rest*: the noun substantive corresponding; and *resty* being a synonyme of *restiff*.

Come, our stomachs  
Will make what's homely savoury, weariness  
Can snore upon the flint, when *resty* sloth  
Finds the down pillow hard. *Shakspeare.*  
Overt virtues bring forth praise; but secret  
virtues bring forth fortune; certain deliveries of a man's self, which the Spanish name *disemboltura* partly expresseth, where there be not stands nor *restiveness* in a man's nature; but the wheels of his mind keep way with the wheels of his fortune. *Bacon.*

That it gave occasion to some men's further *restiveness* is imputable to their own depraved tempers. *King Charles.*

Palsies oftenest happen upon the left side; the most vigorous part protecting itself, and protruding the matter upon the weaker and *restive* side. *Browne's Vulgar Errors.*

All, who before him did ascend the throne,  
Labour'd to draw three *restive* nations on. *Roscommon.*

Some, with studious care,  
Their *restiff* steeds in sandy plains prepare. *Dryden.*

This *restiff* stubbornness is never to be excused under any pretence whatsoever. *L'Estrange.*  
Have not other hands been tried and found *resty*? but we stick at nothing. *Davenant.*

Men of discretion, whom people in power may with little ceremony load as heavy as they please, find them neither *resty* nor vicious. *Swift.*

Every great genius seems to ride upon mankind, like Pyrrhus on his elephant; and the way to have the absolute ascendant of your *resty* nag, and to keep your seat, is, at your first mounting, to afford him the whip and spurs plentifully; after which you may travel the *rest* of the day with great alacrity. Once kick the world, and the world and you live together at a reasonable good understanding. *Id.*

*RESTIO*, in botany, a genus of the triandria order, and diœcia class of plants: MALE CAL. an ovate spike of membranaceous scales: COR. proper, hexapetalous, and persistent: FEMALE CAL. and cor. as in the male; the germ roundish, and sex-fulcated; styles, three erect and persistent: CAPS. roundish, with six plaits, and is rostrated and trilocular: SEEDS oblong and cylindrical. Twenty-eight species, all natives of the Cape, several resembling rushes, and used in making ropes, &c.

**RESTITUTION**, *n. s.* Lat. *restitutio*. The act of restoring what is lost or taken away; or of restoring a former state.

He *restitution* to the value makes;

Nor joy in his extorted treasure takes. *Sandys.*

To subdue an usurper should be no unjust enterprise or wrongful war, but a *restitution* of ancient rights unto the crown of England, from whence they were most unjustly expelled and long kept out.

*Spenser on Ireland.*

He would pawn his fortunes

To hopeless *restitution*, so he might

Be called your vanquisher. *Shakespeare. Coriolanus.*

Whosoever is an effective real cause of doing a neighbour wrong, by what instrument soever he does it, is bound to make *restitution*. *Taylor.*

In case our offence against God hath been complicated with injury to men, it is but reasonable we should make *restitution*. *Tillotson.*

In the woody parts of plants, which are their bones, the principles are so compounded as to make them flexible without joints, and also elastick; that so their roots may yield to stones, and their trunks to the wind, with a power of *restitution*. *Grew.*

A great man, who has never been known willingly to pay a just debt, ought not all of a sudden to be introduced, making *restitution* of thousands he has cheated: let it suffice to pay twenty pounds to a friend who has lost his note. *Arbuthnot.*

**RESTITUTED MEDALS**, or COINS, is a term used by antiquaries for such coins and medals as were struck by the emperors, to retrieve the memory of their predecessors. Hence, in several medals, we find the letters *RES*. This practice was first begun by Claudius, by his striking afresh several medals of Augustus. Nero did the same; and Titus struck restitutions of most of his predecessors. Gallienus struck a general restitution of all the preceding emperors on two medals; the one bearing an altar, the other an eagle, without the rest.

**RESTITUTOR**, in numismatology, was a title very frequently applied to the emperors on coins, by the people to whom they restored any privileges, or on whom they conferred any political favors. In such cases, the emperor is commonly represented in the act of lifting up a figure symbolical of the country that has received the benefit, as in the annexed figure, where the female with the ears of corn in her hand is symbolical of Africa, who is raised up by the emperor Adrian.



**RESTORE**, *v. a.*

**RESTO**'RABLE,

**RESTORA**'TION, *n. s.*

**RESTO**'RATIVE, *n. s. & adj.*

What has been lost or taken away; retrieve; cure: the derivatives corresponding.

*Restore* the man his wife. *Genesis xx. 7.*

He shall *restore* in the principal, and add the fifth part more. *Leviticus vi. 5.*

I will kiss thy lips;

Haply some poison yet doth hang upon them,

To make me die with a *restorative*. *Shakespeare.*

These artificial experiments are but so many essays, whereby men attempt to *restore* themselves from the first general curse inflicted upon their labours. *Wilkins's Mathematical Magick.*

*Fr. restaurer;*

*Ital. restorare;*

*Lat. restituo. To*

*give or bring back*

Their tastes no knowledge works, at least of evil; But life preserves, destroys life's enemy,

Hunger, with sweet *restorative* delight. *Milton.*

Loss of Eden, till one greater man

*Restore* it, and regain the blissful seat. *Id.*

Next to the Son

Destined *restorer* of mankind, by whom

New heaven and earth shall to the ages rise. *Id.*

Hail, royal Albion, hail to thee,

Thy longing people's expectation!

Sent from the gods to set us free

From bondage and from usurpation:

Behold the different climes agree,

Rejoicing in thy *restoration*. *Dryden's Albion.*

She lands him on his native shores,

And to his father's longing arms *restores*. *Dryden.*

I foretel you, as the *restorer* of poetry. *Id.*

Asses' milk is an excellent *restorative* in consumptions. *Mortimer.*

God saw it necessary by such mortifications to quench the boundless rage of an insatiable intemperance, to make the weakness of the flesh the physical and *restorative* of the spirit. *South's Sermons.*

In his Odyssey, Homer explains, that the hardest difficulties may be overcome by labour, and our fortune restored after the severest afflictions. *Prior.*

The change is great in this *restoration* of the man, from a state of spiritual darkness to a capacity of perceiving divine truth. *Rogers.*

He prescribes an English gallon of asses' milk, especially as a *restorative*. *Arbuthnot.*

Garth, faster than a plague destroys, *restores*.

*Grannilla.*

By cutting turf without any regularity great quantities of *restorable* land are made utterly desolate. *Swift.*

The Athenians, now deprived of the only person that was able to recover their losses, repent of their rashness, and endeavour in vain for his *restoration*. *Id.*

Here are ten thousand persons reduced to the necessity of a low diet and moderate exercise, who are the only great *restorers* of our breed, without which the nation would in an age become one great hospital. *Id.*

**RESTORATION**, a small island in the South Pacific, on the east coast of New Holland, discovered by captain Bligh in 1789. It is about a league in circuit; the trees are small, and the soil scanty. Oysters are plentiful, and it abounds in water.

**RESTORATION COVE**, a bay visited by Vancouver, on the north-west coast of North America, in Burke's Canal, not far from Fitzhugh's Sound. It was discovered on the 29th May, 1792, the anniversary of the Restoration. The breadth at the entrance, in a north and south direction, is about a mile and a quarter, and its depth from the centre of the entrance, in a north-east direction, three-quarters of a mile. The soundings, though deep, are regular, from sixty fathoms at the entrance, to five and ten fathoms close to the shore. The land on the opposite side of the arm is about two miles and a half distant. Skins were here offered for sale of the animal whence the wool is procured of which the garments made by the inhabitants of North-west America are formed. They appeared too long to belong to any animal of the canine race; and were, exclusively of the head or tail, fifty inches long, and thirty-six inches broad, exclusively of the legs. The wool seemed to be afforded princi-



pally on the back, and towards the shoulders, where a kind of crest is formed by long bristly hairs, that protrude themselves through it; and the same sort of wool forms an outer covering to the whole animal, entirely hiding the fine wool, which is short, and of a very different description. All the skins seen by Vancouver were white, or rather of a cream color; the felt was thick, and appeared of a strong texture.

Vancouver was here visited by the inhabitants, in great numbers; and they appeared in general to be a friendly race of people, disposed for traffic, and honest. They discovered great vivacity in their manners. The women wore a hideous wooden appendage in an incision of the underlip.

**RESTORATIVE**, in medicine, is a remedy proper for restoring and retrieving the strength and vigor both of the body and animal spirits. All under this class, says Quincy, are rather nutrimental than medicinal; and are more administered to repair the wastes of the constitution than to alter and rectify its disorders.

**RESTRAIN**, *v. a.* Fr. *restrindre*; Lat. **RESTRAIN**'ABLE, *adj.* } *restringo*. To withhold;  
**RESTRAINED**'LY, *adv.* } keep or pull in; repress;  
**RESTRAIN**'ER, *n. s.* } hinder; abridge; limit:  
**RESTRAINT**'Y, } restrainable is, govern-  
able; capable of restraint: restrainedly, with  
restraint or latitude: restrainer, he who with-  
holds or restrains: restraint, the act of with-  
holding; repression; limitation; prohibition.

There is no restraint to the Lord to save, by many  
or by few. 1 Samuel xiv. 6.

We restrain it to those only duties, which all men,  
by force of natural wit, understand to be such duties  
as concern all men. Hooker.

If she restrained the riots of your followers,  
Tis to such wholesome end as clears her.

Shakspeare.

Merciful powers!  
Restrain in me the cursed thoughts, that nature  
Gives way to in repose. Id. Macbeth.

His horse with a half checked bit, and a head stall  
of sheep's leather, which being restrained to keep him  
from stumbling, hath been often burst; and now re-  
paired with knots. Shakspeare.

She will well excuse,  
Why at this time the doors are barred against you.  
Depart in patience,  
And about evening come yourself alone,  
To know the reason of this strange restraint.

Shakspeare.

That Christ's dying for all is the express doctrine  
of the scripture is manifested by the world, which is  
a word of the widest extent, and although it be  
sometimes used more restrainedly, yet never doth sig-  
nify a far smaller disproportionable part of the world.

Hammond.

What moved our parents to transgress his will  
For one restraint, lords of the world besides?

Milton.

Therein we must not deny a liberty; nor is the  
hand of the painter more restrainable than the pen of  
the poet. Browne.

If nothing can relieve us, we must with patience  
submit unto that restraint, and expect the will of the  
restrainer. Browne's Vulgar Errors.

If all were granted, yet it must be maintained  
within any bold restraints, far otherwise than it is re-  
ceived. Browne.

The law of nature would be in vain, if there were  
nobody that, in the state of nature, had a power to  
execute that law, and thereby preserve the innocent  
and restrain offenders. Locke.

It is to no purpose to lay restraints or give privi-  
leges to men, in such general terms, as the particular  
persons concerned cannot be known. Id.

Upon what ground can a man promise himself a  
future repentance, who cannot promise himself a fu-  
turity; whose life depends upon his breath, and is  
so restrained to the present that it cannot secure to  
itself the reversion of the very next minute. South.

I think it a manifest disadvantage, and a great re-  
straint upon us. Felton on the Classics.

Not only a metaphysical or natural, but a moral  
universality also is to be restrained by a part of the  
predicate; as all the Italians are politicians; that is,  
those among the Italians, who are politicians, are  
subtle politicians; i. e. they are generally so.

Watts's Logic.

**RESTRICT**, *v. a.* } Lat. *restrictus*. To  
**RESTRICT**'ION, *n. s.* } limit; confine: the  
**RESTRICT**'IVE, *adj.* } derivatives corre-  
**RESTRICT**'IVELY, *adv.* } sponding.

The two latter indicate phlebotomy for revulsion,  
*restringens* to stench, and *incrassatives* to thicken  
the blood. Harvey.

They who would make the restrictive particle be-  
long to the latter clause, and not to the first, do not  
attend to the reason. Stillingfleet.

Iron manufacture, of all others, ought the least to  
be encouraged in Ireland; or, if it be, it requires the  
most restriction to certain places. Temple.

This is to have the same restrictions with all other  
recreations, that it be made a divertisement, not a  
trade. Government of the Tongue.

All speech, tending to the glory of God or the  
good of man, is aright directed; which is not to be  
understood so restrictively, as if nothing but divinity,  
or necessary concerns of life, may lawfully be brought  
into discourse. Id.

Each other gift, which God on man bestows,  
Its proper bounds and due restriction knows;  
To one fixed purpose dedicates its power. Prior.  
Celsus's rule, with the proper restrictions, is good  
for people in health. Arbuthnot.

I applied a plaster over it, made up with my com-  
mon restrictive powder. Wieman's Surgery.

I'll no say men are villains a';  
The real hardened wicked,  
Wha hae nae check but human law,  
Are to a few restricted. Burns.

**RESUBLIME**, *v. a.* Re and sublime. To  
sublime another time.

When mercury sublimate is resublimed with fresh  
mercury, it becomes mercurius dulcis, which is a  
white tasteless earth, scarce dissolvable in water, and  
mercurius dulcis resublimed with spirit of salt returns  
into mercury sublimate. Newton.

**RESULT**, *v. a. & n. s.* } Fr. *resulter*; Lat.  
**RESULT**'ANCE, *n. s.* } *resulto*. To fly or  
come back; follow as a consequence: resili-  
ence; consequence; the act of resulting.

Rue prospers much, if set by a fig-tree; which is  
caused, not by reason of friendship, but by extraction  
of a contrary juice; the one drawing juice fit to result  
sweet the other bitter. Bacon's Natural History.

Sound is produced between the string and the air,  
by the return or the result of the string, which was  
strained by the touch to his former place. Bacon.

Such huge extremes, when nature doth unite,  
Wonder from thence results, from thence delight.

Denham.



Pleasure and peace do naturally *result* from a holy and good life. *Tillotson's Sermons.*

Buying of land is the *result* of a full and satiated gain: men in trade seldom lay money out upon land, till their profit has brought in more than trade can employ. *Locke.*

Upon the dissolution of the first earth, this very face or things would immediately *result*. *Burnet.*

These things are a *result* or judgment upon fact. *South.*

The horror of an object may overbear the pleasure *resulting* from its greatness. *Addison.*

With many a weary step, and many a groan,  
Up the high hill he heaves a huge round stone;  
The huge round stone, *resulting* with a bound,  
Thunders impetuous down, and smokes along the ground. *Pope's Odyssey.*

Rude, passionate, and mistaken *results* have, at certain times, fallen from great assemblies. *Swift.*

Their effects are often very disproportionable to the principles and parts that *result* from the analysis. *Baker.*

RESUME', *v. a.* } Lat. *resumo*. To take  
RESUMABLE, *adj.* } back or again: resumable,  
RESUMPTION, *n. s.* } recoverable; what may be  
taken back: resumption, the act of taking back.

That opportunity,

Which then they had to take from's, to *resume*

We have again. *Shakspeare. Cymbeline.*

Wearied, forsaken, and pursued at last,  
All safety in despair of safety placed,  
Courage he thence *resumes*, resolved to bear  
All their assaults, since 'tis in vain to fear.

*Denham.*

If there be any fault, it is the *resumption* or the dwelling too long upon his arguments. *Id.*

He'll enter into glory and *resume* his seat. *Milton.*

This was but an indulgence, and therefore *resumable* by the victor, unless there intervened any capitulation to the contrary. *Hale.*

At this, with look serene, he raised his head,  
Reason *resumed* her place, and passion fled.

*Dryden.*

They *resume* what has been obtained fraudulently, by surprise, and upon wrong suggestions. *Davenant.*

The universal voice of the people seeming to call for some kind of *resumption*, the writer of these papers thought it might not be unseasonable to publish a discourse upon grants. *Id.*

RESURVEY', *v. a.* Re and survey. To review; survey again.

I have, with cursory eye, o'er glanced the articles;  
Appoint some of your council presently  
To sit with us, once more with better heed  
To *resurvey* them. *Shakspeare. Henry V.*

RESURRECTION, *n. s.* Fr. *resurrection*; Span. and Port. *resurreccion*; Lat. *resurrectio*. Revival from the dead; return from the grave.

The Sadducees were grieved, that they taught and preached through Jesus the *resurrection* from the dead. *Acts iv. 2.*

Nor after *resurrection* shall he stay

Longer on earth, than certain times t' appear

To his disciples. *Milton.*

Perhaps there was nothing ever done in all past ages, and which was not a public fact, so well attested as the *resurrection* of Christ. *Watts.*

RESURRECTION, in theology, is that event the belief of which constitutes one of the principal articles in the Christian creed: and of which the wisest of the heathen philosophers had not the

most distant conception. Among the Jews, the belief of a future and separate existence for a long time was deemed no essential article of their creed; but from different passages in Isaiah, Daniel, Ezekiel, and Job, many inferred the reality of a general resurrection. This resurrection appears to have been a general opinion among the Pharisees; for although the Sadducees believed that there was no resurrection, neither angel nor spirit, yet the Pharisees confessed both. This resurrection of the dead to judgment is now generally, and almost universally, maintained by Christians. Numberless fanciful conjectures have been made respecting the manner in which the resurrection is to be accomplished; the identity of the matter of the bodies raised, with that of those which died; the place and state of the souls during their separation from the body, &c.; but, as no decisive opinion can be formed on these subjects, we think it totally unnecessary to take up room with mere unsupported hypotheses. See THEOLOGY.

RESUSCITATE, *v. a.* } Lat. *resuscito*. To  
RESUSCITATION, *n. s.* } stir up anew; revive:  
the noun substantive corresponding.

We have beasts and birds for dissections, though divers parts, which you account vital, be perished and taken forth, *resuscitating* of some that seem dead in appearance. *Bacon.*

Your very obliging manner of enquiring after me, at your *resuscitation*, should have been sooner answered; I sincerely rejoice at your recovery. *Pope.*

RESUSCITATION, in medicine. See DROWNING.

RETAIL, *v. a. & n. s.* } Fr. *retailer*; Ital. *re-*  
RETAILER, *n. s.* } *taglio*. To redive;  
sell in small quantities; detail: such sale or division: a retailer is a dealer in goods by retail.

He is furnished with no certainties,  
More than he haply may *retail* from me.

*Shakspeare.*

From these particulars we may guess at the rest, as *retailers* do of the whole piece, by taking a view of its ends. *Habswill.*

All encouragement should be given to artificers: and those who make should also vend and *retail* their commodities. *Locke.*

The author, to prevent such a monopoly of sense, is resolved to deal in it himself by *retail*. *Addison.*

The sage dame,

By names of toasts, *retails* each battered jade.

*Pope.*

We force a wretched trade by beating down the sale,

And selling basely by *retail*. *Swift's Miscellanies.*

History, which ought to record truth and to teach wisdom, often sets out with *retailing* fictions and absurdities. *Robertson. History of Scotland.*

RETAIN', *v. a. & v. n.* } Fr. *retenir*; Span. *re-*  
RETAINER, } *tener*; Ital. *ritenere*;

Lat. *retinco*. To keep as a possession; keep in use, in service, or in pay: as a verb neuter, to belong to; depend on: a retainer is an adherent; dependent; act of keeping dependents.

As they did not like to *retain* God in their knowledge, God gave them over to a reprobate mind.

*Romans i. 22.*

Receive him that is mine own bowels; whom I would have *retained* with me. *Philemon xii. 13.*

Where is the patience now,

That you so oft have boasted to *retain*? *Shakspeare.*

You now are mounted,  
Where powers are your retainers. *Id.*  
By another law, the king's officers and farmers  
were to forfeit their places and holds, in case of un-  
lawful retainer, or partaking in unlawful assemblies.

*Bacon's Henry VII.*  
Though the' offending part felt mortal pain,  
The' immortal part its knowledge did retain.

*Denham.*  
Be obedient, and retain  
Unalterably firm his love entire. *Milton.*  
In animals many actions depend upon their living  
form, as well as that of mixtion, and, though they  
wholly seem to retain to the body, depart upon dis-  
solution. *Broune.*

Although they retain the word mandrake in the  
ext, yet they retract it in the margin. *Id.*  
These betray upon the tongue no heat nor cor-  
rosiveness, but coldness, mixed with a somewhat  
anguid relish retaining to bitterness. *Boyle.*

The vigour of this arm was never vain;  
And that my wonted prowess I retain,  
Witness these heaps of slaughter. *Dryden.*  
Whatever ideas the mind can receive and contem-  
plate without the help of the body, it is reasonable  
to conclude it can retain without the help of the  
body too. *Locke.*

A Benedictine convent has now retained the most  
learned father of their order to write in its defence.

*Addison.*  
A combination of honest men would endeavour to  
extirpate all the profligate immoral retainers to each  
ide, that have nothing to recommend them but an  
explicit submission to their leaders. *Id.*

One darling inclination of mankind affects to be a  
retainer to religion; the spirit of opposition, that  
ved long before christianity, and can easily subsist  
without it. *Swift.*

RETAINING FEE, the first fee given to a serjeant  
or counsellor at law, in order to prevent his  
leading on the contrary side.

RETAKE', *v. a.* Re and take. To take  
again.

A day should be appointed, when the remonstrance  
should be retaken into consideration. *Clarendon.*

RETALIATE, *v. a.* } *Lat. re and talio.* To  
RETALIATION. } return by giving like  
or like; repay; requite: requital.

They thought it no irreligion to prosecute the se-  
verest retaliation or revenge; so that at the same time  
their outward man might be a saint, and their inward  
man a devil. *South.*

God, graciously becoming our debtor, takes what  
is done to others as done to himself, and by promise  
obliges himself to full retaliation. *Calamy's Sermons.*

It is very unlucky to be obliged to retaliate the in-  
juries of authors, whose works are so soon forgotten  
that we are in danger of appearing the first aggressors.

*Swift.*  
RETARD', *v. a.* *Fr. retarder; Lat. retardo.*  
To hinder; to obstruct in swiftness of course.

Out of this a man may devise the means of altering  
the colour of birds, and the retardation of hoary  
hairs. *Bacon.*

This disputing way of enquiry is so far from ad-  
vancing science that it is no inconsiderable retarder.

Some years it hath also retarded, and come far  
later than usually it was expected. *Broune.*

Nor kings nor nations  
One moment can retard the' appointed hour.  
*Dryden.*

RETCH'LESS, *adj.* Written wretchless,  
properly also RECKLESS, which see. Careless:  
He struggles into breath, and cries for aid;  
Then helpless in his mother's lap is laid:  
He creeps, he walks, and, issuing into man,  
Grudges their life from whence his own began;  
Retchless of laws affects to rule alone. *Dryden.*

RETECTION, *n. s.* *Lat. relectus.* The act  
of discovering to view.

This is rather a restoration of a body to its own  
colour, or a refection of its native colour, than a  
change. *Boyle.*

RETENTIVE, *adj.* } *Fr. retentif; Lat.*  
RETENTIVENESS, *n. s.* } *retentus.* Having the  
RETENTION. } power of retaining  
or withholding; having memory: the noun sub-  
stantive corresponding.

It keepeth sermons in memory, and doth in that  
respect, although not feed the soul of man, yet help  
the retentive force of that stomach of the mind.

*Hooker.*  
No woman's heart  
So big to hold so much; they lack retention.  
*Shakespeare.*

I sent the old and miserable king  
To some retention and appointed guard. *Id.*  
Have I been ever free, and must my house  
Be my retentive enemy, my gaol? *Id.*

To remember a song or tune, our souls must be in  
harmony continually running over in a silent whisper  
those musical accents, which our retentive faculty is  
preserver of. *Glanville.*

Retention is the keeping of those simple ideas,  
which from sensation or reflection the mind hath re-  
ceived. *Locke.*

The backward learner makes amends another way  
expiating his want of docility with a deeper and a  
more rooted retention. *South.*

In Tot'nam fields the brethren with amaze  
Prick all their ears up, and forget to graze;  
Long Chancery-lane retentive rolls the sound,  
And courts to courts return it round and round.

*Pope*  
RETFORD, EAST, a borough, market town,  
and parish of Nottinghamshire, near the river  
Idle, seven miles north from Tuxford, and 141  
north by west from London. The town is well  
built, has a free grammar-school, a hospital, and  
an alms-house; also a town-hall, in which the  
sessions for the town are held. The county as-  
sises are held here, alternately with Nottingham.  
The church, called the Corporation, is a neat  
Gothic building, with a handsome square tower.  
The environs of this town abound in hop planta-  
tions, and a canal to the Trent passes near it.  
The manufactures are chiefly those of hats and  
sail-cloth. It is incorporated under two bailiffs,  
a steward, and twelve aldermen, and sends two  
members to parliament; the right of election is  
in the corporation and freemen. The market on  
Saturday is well supplied with hops, corn, malt,  
and provisions.

RETIARII, in antiquity, gladiators who  
fought in the Roman amphitheatre. They were  
dressed in a short coat, having a fuscina or tri-  
dent in the left hand, and a net in the right.  
With this they endeavoured to entangle their ad-  
versaries, that they might then with their trident  
despatch them: on their heads they wore only a  
hat, tied under the chin with a broad riband.

RETICULA, or RETICULE, in astronomy,

is a contrivance for measuring the exact quantity of eclipses. This instrument, introduced by the Academy of Sciences at Paris, is a little frame, consisting of thirteen fine threads, parallel and equidistant from each other, placed in the focus of the object-glasses of telescopes; that is, in the place where the image of the luminary is painted in its full extent; consequently the diameter of the sun or moon is hereby seen divided into twelve equal parts or digits; so that, to find the quantity of the eclipse, there is nothing to do but to number the luminous and the dark parts. As a square reticule is only proper for the diameter, not for the circumference, of the luminary, it is sometimes made circular by drawing six concentric equidistant circles. This represents the phases of the eclipse perfectly. See *ASTRONOMY*.

**RETICULATED**, *adj.* Latin *reticulatus*. Made of network; formed with interstitial vacuities.

The intervals of the cavities, rising a little, make a pretty kind of *reticulated* work.

*Woodward on Fossils.*

**RETICULUM**, Lat., i. e. a little or casting net, was applied by the Romans to a particular mode of constructing their buildings. In the city of Salino are still to be seen remains of some walls, evidently of Roman origin from the reticulum. This structure consists of small pieces of baked earth cut lozengewise, and disposed with great regularity on the angles, so as to exhibit to the eye the appearance of cut diamonds; and was called reticular from its resemblance to fishing nets. The Romans always concealed it under a coating.

**RETIFORM**, *adj.* Lat. *retiformis*. Having the form of a net.

The uveous coat and inside of the choroides are blackened, that the rays may not be reflected backward to confound the sight; and, if any be by the *retiform* coat reflected, they are soon choaked in the black inside of the uvea.

*Ray.*

**RETIMO**, sometimes called Rhetzmo, a seaport of Candia, situated on the north coast of the island, about forty miles west of the town of Candia. It extends a considerable way along the shore, and has still a citadel, on a sharp projecting rock, built, as well as a fort at the other end of the town, for the protection of the harbour. The latter is now in ruins, and the port itself almost blocked up with sand. The population amounts to about 6000, employed for the most part in agriculture and the culture of the vine, or in making soap from olive oil. Long. 24° 21' E., lat. 35° 20' N.

**RETINA**, in anatomy, the expansion of the optic nerves over the bottom of the eye, where the sense of vision is first received. See *ANATOMY* and *OPTICS*.

**RETINUE**, *n. s.* Fr. *retenue*; Ital. *ritenuti*, of Lat. *retinco*. A number attending upon a principal person; a train.

Not only this your ill-licensed fool,

But other of your insolent *retinue*,

Do hourly carp and quarrel. *Shakespeare.*

What followers, what *retinue* canst thou gain,

Or at thy heels the dizzy multitude,

Longer than thou canst feed them on thy cost?

*Milton.*

There appears

The long *retinue* of a prosperous reign,  
A series of successful years.

*Dryden.*

**RETIRADE**, in fortification, a kind of retrenchment made in a body of a bastion, or other work, which is to be disputed inch by inch after the defences are dismantled. It usually consists of two faces, which make a re-entering angle. When a breach is made in a bastion, the enemy may also make a *retirade* or new fortification behind it.

**RETIRE'**, *v. a., v. n. & n. s.* } Fr. *retirer*;  
**RETIRED'NESS**, *n. s.* } Lat. *retraho*;  
**RETIRE'MENT**. } To withdraw;

retreat; go off; leave company; take away: as a noun substantive (obsolete), retreat; recession; place of privacy: retiredness corresponding: retirement is the act of withdrawing; private abode or habit; state of being withdrawn.

Set up the standard towards Zion, *retire*, stay not.

*Jeremiah.*

He brake up his court, and *retired* himself, his wife, and children into a forest thereby.

*Sidney.*

He, our hope, might have *retired* his power  
And driven into despair an enemy's hate.

*Shakespeare.*

I heard his praises in pursuit,

But ne'er, till now, his scandal of *retire*. *Id.*

There may be as great a variety in *retiring* and withdrawing men's conceit in the world, as in obtruding them. *Bacon.*

The battle and the *retire* of the English succours were the causes of the loss of that dutchy. *Id.*

The mind contracts herself, and shrinketh in,  
And to herself she gladly doth *retire*. *Devis.*

The parliament dissolved, and gentlemen charged to *retire* to their country habitations. *Heywood.*

Like one, who in her third widowhood doth profess

Herself a nun, ty'd to *retiredness*,  
So affects my muse now a chaste fallowness.

*Dennis.*

Language most shews a man; speak that I may see thee; it springs out of the most *retired* and inmost parts of us. *Ben Jonson.*

After some slight skirmishes, he *retired* himself into the castle of Farnham. *Clarendon.*

My *retirement* there tempted me to divert those melancholy thoughts. *Denham's Dedication.*

Thou open'st wisdom's way,  
And giv'st access, though secret she *retire*. *Milton.*

Eve, who unseen

Yet all had heard with audible lament,

Discovered soon the place of her *retire*. *Id.*

Short *retirement* urges sweet return. *Id.*

Hydra-like, the fire

Lifts up his hundred heads to aim his way;

And scarce the wealthy can one-half *retire*,

Before he rushes in to share the prey. *Dryden.*

Some, accustomed to *retired* speculations, run natural philosophy into metaphysical notions and the abstract generalities of logic. *Locke.*

While you, my lord, the rural shades admire,  
And from Britannia's publick posts *retire*,  
Me into foreign realms my fate conveys. *Addison.*

Caprea had been the *retirement* of Augustus for some time, and the residence of Tiberius for many years. *Id.*

The old fellow scuttled out of the room, and *retired*. *Arbutnot.*

How could he have the leisure and *retiredness* of the cloister, to perform all those acts of devotion in,



when the burthen of the reformation lay upon his shoulders?

Performed what friendship, justice, truth require,  
What could be more, but decently retire? *Swift.*

An elegant sufficiency, content,  
Retirement, rural quiet, friendship, books,  
Progressive virtue, and approving heaven.

He has sold a small estate that he had, and has  
erected a charitable retirement, for ancient poor people  
to live in prayer and piety.

RETOLD, *part. pass.* of retell. Related or  
told again.

Upon his dead corpse there was such misuse  
By those Welchwomen done, as may not be  
Without much shame retold or spoken of.

RETORT, *v. a. & n. s.* } *Lat. retortus.* To  
RETORTER, *n. s.* } throw or curve back;  
RETORTION. } rebound; return in  
argument or censure: the censure or repartee;  
a chemical vessel. See below. All the noun-  
substantives correspond.

His virtues, shining upon others,  
Heat them, and they retort that heat again  
To the first giver.

I said his beard was not cut well, he was in the  
mind it was; this is called the retort courteous.

It would be tried how the voice will be carried in  
an horn, which is a line arched; or in a trumpet,  
which is a line retorted; or in some pipe that were  
sinuous.

His proof will easily be retorted, and the contrary  
proved.

He passed through hostile scorn;  
And with retorted scorn his back he turned.

Recent urine distilled yields a limpid water; and  
what remains at the bottom of the retort is not acid  
nor alkaline.

The respondent may shew how the opponent's argument  
may be retorted against myself.

When, by repeated evaporations, the whole of the  
soda and neutral salts are separated, remove the remaining  
liquor to a tubulated glass retort, adapt a receiver  
to it, and, when this is properly luted, pour some  
concentrated sulphuric acid upon the liquor within  
the retort, and proceed to distillation.

*Parker's Chemical Catechism.*

RETORTS, in chemistry, are vessels employed  
for many distillations, and most frequently for those  
which require a degree of heat superior to that of boiling  
water. This vessel is a kind of bottle with a long neck,  
so bent that it makes, with the belly of the retort, an  
angle of about sixty degrees. From this form they have  
probably been named retorts. The most capacious part  
of the retort is called its belly. Its upper part is called  
the arch or roof of the retort, and the bent part is the  
neck. They differ in form and materials: when pierced  
with a little hole in their roof, they are called tubulated  
retorts. They are made of common glass, stone-ware, and  
iron. See CHEMISTRY and LABORATORY. In the Transactions  
of the Society for Encouragement of Arts, we find a paper  
containing a method for preventing stone retorts from  
breaking; or stopping them when cracked, during any  
chemical operation, without removing any of the contents.  
'I have always found it necessary,' says the writer, 'to  
use a previous coating for filling up the interstices of the  
earth or stone,

which is made by dissolving two ounces of borax in a pint  
of boiling water, and adding to the solution as much slaked  
lime as will make it into a thin paste; this, with a common  
painter's brush, may be spread over several retorts, which,  
when dry, are then ready for the proper preserving coating.  
The intention of this first coating is, that the substances  
thus spread over, readily vitrifying in the fire, may prevent  
any of the distilling matters from pervading the retort,  
but do in no wise prevent it from cracking. Whenever I  
want to use any of the above coated retorts, after I have  
charged them with the substance to be distilled, I prepare  
a thin paste, made with common linseed oil and slaked lime  
well mixed, and perfectly plastic, that it may be easily  
spread: with this let the retorts be covered all over, except  
that part of the neck which is to be inserted into the receiver;  
this is readily done with a painter's brush: the coating will  
be sufficiently dry in a day or two, and they will then be fit  
for use. With this coating I have for several years worked  
my stone retorts, without any danger of their breaking, and  
have frequently used the same retort four or five times;  
observing particularly to coat it over with the last mentioned  
composition every time it is charged with fresh materials:  
before I made use of this expedient, it was an even chance,  
in conducting operations in stone and earthen retorts,  
whether they did not crack every time, by which means great  
loss has been sustained. If at any time during the operation  
the retort should crack, spread some of the oil composition  
thick on the part, and sprinkle some powder of slaked lime  
on it, and it immediately stops the fissure, and prevents  
any of the distilling matter from pervading; even phosphorus  
will not penetrate through it. It may be applied without  
any danger, even when the retort is red hot; and, when it  
is made a little stiffer, is more proper for luting vessels  
than any I ever have tried; because, if properly mixed, it  
will never crack, nor will it indurate so as to endanger the  
breaking of the necks of the vessels when taken off.

RETOSS, *v. a.* Re and toss. To toss back.  
Tossed and retost the ball incessant flies.

RETOUCH, *v. a.* Fr. *retoucher*. To touch anew;  
improve by new touches.

He furnished me with all the passages in Aristotle  
and Horace, used to explain the art of poetry by painting;  
which, if ever I retouch this essay, shall be inserted.

Lintot, dull rogue! will think your price too much;

'Not, Sir, if you revise it and retouch.'

RETRACE, *v. a.* Fr. *retracer*. To trace back; or again.

Then if the line of Turnus you retrace,  
He springs from Inachus of Argive race.

RETRACT, *v. a. & v. n.* } Fr. *retracter*;  
RETRACTATION, *n. s.* } Lat. *retractus*. To  
RETRACT'ION. } recall; recant; to

take back; resume; to unsay: retractation is,  
change of declared opinion; recantation: retraction,  
act of withdrawing a declared opinion or claim;  
a change of measures; declaration of change.

There came into her head certain verses, which if

she had had present commodity, she would have adjoined as a *retraction* to the other. *Sidney.*

Were I alone to pass the difficulties,

Paris should ne'er retract what he hath done,  
Nor faint in the pursuit. *Shakespeare.*

If his subtilities could have satisfied me, I would as freely have retracted this charge of idolatry, as I ever made it. *Stillingfleet.*

These words are David's *retraction*, or laying down of a bloody and revengeful resolution. *South.*

They make bold with the deity, when they make him do and undo, go forwards and backwards by such countermarches and *retractions* as we do not repute to the Almighty. *Woodward.*

She will, and she will not, she grants, denies, Consents, *retracts*, advances, and then flies. *Granville.*

RETREAT, *n. s. & v. a.* French *retraite*. [Written formerly *retrait* and *retrait*.] Act of retiring; state or place of retirement or security: to go back; go to a private abode.

Upon her eyelids many graces sat,  
Under the shadow of her even brows,

Working bellgards and amorous *retraite*,  
And every one her own with grace endows. *Spenser.*

The earl of Lincoln, deceived of the country's concourse unto him, and seeing the business past *retrait*, resolved to make on where the king was, and give him battle. *Bacon.*

This place our dungeon, not our safe retreat  
Beyond its potent arm. *Milton.*

No thought of flight,  
None of retreat. *Id.*

Others more mild  
Retreated in a silent valley, sing  
Their own heroic deeds. *Id.*

That pleasing shade they sought, a safe retreat  
From sudden April showers, a shelter from the heat. *Dryden.*

He built his son a house of pleasure, and spared no cost to make a delicious retreat. *L'Estrange.*

There is no such way to give defence to absurd doctrines, as to guard them round with legions of obscure and undefined words; which yet make these *retreats* more like the dens of robbers, than the fortresses of fair warriors. *Locke.*

Holy retreat, since no female thither  
Must dare approach from the inferiour reptile  
To woman, form divine. *Prior.*

Having taken her by the hand, he retreated with his eye fixed upon her. *Arbuthnot and Pope.*

But beauty's triumph is well-timed retreat,  
As hard a science to the fair as great. *Pope.*

RETREAT, in a military sense. An army or body of men are said to retreat when they turn their backs upon the enemy, or are retiring from the ground they occupied: hence every march in withdrawing from the enemy is called a retreat. That which is performed in sight of an active enemy, who pursues with a superior force, is the most important; and is a manœuvre the most calculated to display the prudence, courage, and address, of an officer who commands. The most famous retreat in ancient history was that of Xenophon.

RETREAT is also a beat of the drum, at the firing of the evening gun; at which the drum-major, with all the drums of the battalion, except such as are upon duty, beats from the camp-colors on the right to those on the left, on the side of the encampment: the drums of all the

guards beat also; the trumpets at the same time sounding at the head of their respective troops. This is to warn the soldiers to forbear firing, and the sentinels to challenge, till the break of day that the reveille is beat. The retreat is likewise called setting the watch.

RETRENCH, *v. a. & v. n.* } Fr. *retrancher*.

RETRENCHMENT, *n. s.* } To cut off; pare away; confine; live within narrow limits, as to expense: the act of lopping away; entrenchment.

The pruner's hand must quench  
Thy heat, and thy exuberant parts *retrench*. *Denham.*

Nothing can be added to the wit of Ovid's Metamorphoses; but many things ought to have been *retrenched*. *Dryden.*

In some reigns they are for a power and obedience that is unlimited; and in others are for *retrenching*, within the narrowest bounds, the authority of the princes, and the allegiance of the subject. *Addison's Freeholder.*

The want of vowels in our language has been the general complaint of our politest authors, who nevertheless have made these *retrenchments*, and consequently encreased our former scarcity. *Addison.*

We ought to *retrench* those superfluous expenses to qualify ourselves for the exercise of charity. *Atterbury.*

Can I *retrench*? yes, mighty well,  
Shrink back to my paternal cell,  
A little house, with trees a-row,  
And, like its master, very low. *Pope.*

RETRENCHMENT, in the art of war, any kind of work raised to cover a post, and fortify it against the enemy.

RETRIBUTÉ, *v. a.* } Fr. *retribuer*; Lat. *retribuo*. To pay  
RETRIBUTER, *n. s.* } *retribuo*. To pay  
RETRIBUTION, } back; make repay-  
RETRIBUTOR, *adj.* } ment of; all the deri-  
RETRIBUTIVE. } vatives corresponding.

The king thought he had not remunerated his people sufficiently with good laws, which evermore was his *retribution* for treasure. *Bacon's Henry VII.*

In good offices and due *retributions*, we may not be pinching and niggardly: it argues an ignoble mind, where we have wronged to higgie and dodge in the amends. *Hall.*

All who have their reward on earth, the fruits Of painful superstition, and blind zeal,  
Nought seeking but the praise of men, here find  
Fit *retribution*, empty as their deeds. *Milton.*

Both the will and power to serve him are his upon so many scores, that we are unable to *retribute*, unless we do restore; and all the duties we can pay our Maker are less properly requitals than *restitutions*. *Boyle.*

There is no nation, though plunged into never such gross idolatry, but has some awful sense of deity, and a persuasion of a state of *retribution* to men after this life. *South.*

It is a strong argument for a state of *retribution* hereafter, that in this world virtuous persons are very often 'unfortunate, and vicious persons prosperous. *Addison's Spectator.*

Something strangely *retributive* is working. *Clarissa.*

RETRIEVE, *v. a.* Fr. *retrouver*. To recover; restore; repair; regain.

With late repentance now they would *retrieve*  
The bodies they forsook, and wish to live. *Dryden.*

Philomela's liberty *retrieved*,  
Cheers her sad soul. *Philips.*



O reason! once again to thee I call;  
Accept my sorrow, and retrieve my fall. *Prior.*  
If one, like the old Latin poets, came among  
them, it would be a means to retrieve them from their  
cold trivial conceits, to an imitation of their pre-  
decessors. *Berkeley to Pope.*

**RETROCESION**, *n. s.* Lat. *retrocesum*.  
The act of going back.

These bursts of light, and involutions of darkness,  
these transient and involuntary excursions and *retro-*  
*cessions* of invention, having some appearance of  
deviation from the common train of nature, are  
eagerly caught by the lovers of a wonder. *Johnson.*

**RETROCOPIATION**, *n. s.* Retro and  
copulation. Postcoition.

From the nature of this position, there ensueth a  
necessity of *retrocooperation*. *Browne.*

**RETROGRADE**, *adj. & v. n.* } Fr. *retro-*  
**RETROGRESSION**, *n. s.* } *grade*: Lat.  
*retro* and *gradior*. Going backward; opposite  
or contrary; to go backward: the act of doing  
so.

Your intent  
In going back to school to Wittenberg.  
It is most *retrograde* to our desire. *Shakespeare.*  
Princes, if they use ambitious men, should handle  
it so, as they be still progressive, and not *retrograde*.  
*Bacon.*

Their wand'ring course, now high, now low, then  
hid,  
Progressive, *retrograde*, or standing still,  
In six thou seest. *Milton's Paradise Lost.*

The account, established upon the rise and descent  
of the stars, can be no reasonable rule unto distant  
nations, and by reason of their *retrogression*, but  
temporary unto any one. *Browne.*

Two geomantick figures were displayed;  
One when direct, and one when *retrograde*.  
*Dryden.*

As for the revolutions, stations, and *retrogradations*  
of the planets, observed constantly in most certain  
periods of time, it sufficiently demonstrates, that their  
motions are governed by counsel. *Ray.*

**RETROMINGENCY**, *n. s.* } Latin *retro*  
**RETROMINGENT**, *adj.* } and *mingo*.  
The quality of staling backwards: the adjective  
corresponding.

The last foundation was *retromingency*, or pissing  
backwards; for men observing both sexes to urine  
backwards, or aversly between their legs, they might  
conceive there were feminine parts in both.

*Browne's Vulgar Errors.*  
By reason of the backward position of the femi-  
nine parts of quadrupeds, they can hardly admit the  
substitution of masculine generations, except it be  
in *retromingents*. *Browne.*

**RETROSPECT**, *n. s.* } Lat. *retro* and *spe-*  
**RETROSPECTION**. } *cio*. Look thrown  
**RETROSPECTIVE**, *adj.* } upon things behind  
or things past: act or faculty of looking back;  
looking backwards.

As you arraign his majesty by *retrospect*, so you  
condemn his government by second sight.

*Addison's Freeholder.*  
In vain the grave, with *retrospective* eye,  
Would from the' apparent what conclude the why.  
*Pope.*

Can'st thou take delight in viewing  
This poor isle's approaching ruin,  
When thy *retrospection* vast  
Sees the glorious ages past?

Happy nation were we blind,  
Or had only eyes behind. *Swift.*

**RETUND**, *v. a.* Lat. *retundo*. To blunt;  
turn.

Covered with skin and hair keeps it warm, being  
naturally a very cold part, and also to quench and  
dissipate the force of any stroke that shall be dealt  
it, and *retund* the edge of any weapon. *Ray.*

**RETURN**, *v. n., v. a., &* } Fr. *retourner*;  
**RETURNABLE**, *adj.* [*n. s.*] } re and turn. To  
**RETURNER**, *n. s.* } come or go back;  
**RETURNLESS**, *adj.* } come again; come

again to the beginning of a series; retort; recri-  
minate; answer: to repay; give or send back;  
transmit; give account of: as a noun substan-  
tive, the act of coming, going, restoring, or paying  
back; revolution; retrogression; profit; advan-  
tage; remittance: returnable is, in law, allowed  
to be reported back: returner, he who pays  
money: returnless, not admitting return.

Return him a trespass offering. 1 Samuel vi. 3.  
Thy Lord shall return thy wickedness upon thine  
own head. 1 Kings ii. 44.

At the return of the year, the king of Syria will  
come up. Id. xx. 22.

Whoso rolleth a stone, it will return upon him.  
*Proverbs xxvi.*

I am in blood  
Stept in so far, that, should I wade no more,  
Returning were as tedious as go o'er. *Shakespeare.*

The thing of courage,  
As roused with rage, with rage doth sympathize;  
And, with an accent tuned in self-same key,  
Returns to chiding fortune. Id.

The king of France so suddenly gone back!  
—Something since his coming forth is thought of,  
That his return was now most necessary. Id.

Within these two months, I do expect return  
Of thrice three times the value of this bond. Id.

Weapons hardly fall under rule; yet even they  
have returns and vicissitudes; for ordnance was  
known in the city of the Oxidracas in India, and is  
what the Macedonians called thunder and lightning.  
*Bacon's Essays.*

As for any merchandise you have bought, ye shall  
have your return in merchandise or gold. *Bacon.*

As to roots accelerated in their ripening, there is  
the high price that those things bear, and the swift-  
ness of their returns; for, in some grounds, a radish  
comes in a month, that in others will not come in  
two, and so make double returns. Id.

But well knew the truth  
Of this thine own returne, though all my friends,  
I knew as well should make returnlesse ends.

*Chapman.*  
The fruit, from many days of recreation, is very  
little; but from these few hours we spend in prayer,  
the return is great. *Taylor.*

Instead of a ship, he should levy money, and re-  
turn the same to the treasurer for his majesty's use.  
*Clarendon.*

On their embattled ranks the waves return.  
*Milton.*

With the year  
Seasons return, but not to me returns  
Day, or the sweet approach of even or morn. Id.

When answer none returned, I set me down. Id.  
Reject not then what offered means; who knows  
But God hath set before us, to return thee  
Home to thy country and his sacred house? Id.

Probably one fourth part more died of the plague  
than are returned. *Graunt's Bills of Mortality.*



It may be decided in that court where the verdict is *returnable*. *Hals.*

If you are a malicious reader, you *return* upon me that I affect to be thought more impartial than I am. *Dryden.*

When forced from hence to view our parts he mourns;

Takes little journies, and makes quick *returns*. *Id.*

A flaw is in thy ill-baked vessel found;

'Tis hollow, and *returns* a jarring sound. *Id.*

If they *returned* out of bondage, it must be into a state of freedom. *Locke.*

Brokers cannot have less money by them than one twentieth part of their yearly *returns*. *Id.*

The chapmen, that give highest for this, can make most profit by it, and those are the *returners* of our money. *Id.*

Either of the adjoining sides of the front of an house or groundplot is called a *return* side.

*Moxon's Mechanical Exercises.*

The other ground of God's sole property in any thing is the gift, or rather the *return* of it made by man to God. *South.*

Ungrateful lord!

Would'st thou invade my life, as a *return*.

For proffered love? *Rowe.*

He shall have an attachment against the sheriff, directed to the coroner, and *returnable* into the king's bench. *Ayliffe.*

*Returns*, like these, our mistress bids us make, When from a foreign prince a gift her Britons take. *Prior.*

Since these are some of the *returns* which we made to God, after obtaining our successes, can we reasonably presume that we are in the favour of God? *Atterbury.*

This is breaking into a constitution to serve a present expedient; the remedy of an empirick, to stifle the present pain, but with certain prospect of sudden *returns*. *Swift.*

He said; and thus the queen of heaven *returned*, Must I, oh Jove, in bloody wars contend? *Pope.*

The all of thine that cannot die Through dark and dread Eternity,

*Returns* again to me, And more thy buried love endears

Than ought, except its living years. *Byron.*

RETURN, RETURNA, or RETOURNA, in law, is used in divers senses. 1. Return of writs by sheriffs and bailiffs is a certificate made by them to the court, of what they have done in relation to the execution of the writ directed to them. This is written on the back of the writ by the officer, who thus sends the writ back to the court whence it issued, to be filed. 2. Return of a commission, a certificate or answer sent to the court whence the commission issues, concerning what has been done by the commissioners. 3. Returns, or days in bank, are certain days in each term, appointed for the return of writs, &c.

RETZAT, the name of two rivers and a creek of Bavaria: the latter has an area of 3400 square miles, and 520,000 inhabitants. The capital is Ansbach.

RETZIA, in botany, a genus of the monogynia order, and pentandria class of plants, natural order twenty-ninth, campanacæ: caps. bilocular: cor. cylindrical, villous without, stigma bifid.

REU, the son of Peleg, father of Serug, and great-grandfather of Abraham. He was born

about the time of the division of the earth, and died in his 207th year.

REUCHLIN, or CAPNIO (John), LL. D. a learned German, born at Pforzheim, in 1450. He went to Paris with the bishop of Utrecht, where he studied grammar under John de Lapide, rhetoric under Gaguinus, Greek under Tipher-nus, and Hebrew under Wesselus. He became doctor of philosophy at Basil in 1749, and LL.D. of Orleans; where he taught Greek, and published a grammar, lexicon, and vocabularies, in that language. He next went to Rome, where Hermolaus Barbarus persuaded him to change his name to Capnio, which in Greek means the same as Reuchlin in German, i. e. smoke. He was made ambassador to Frederick III., who granted him many favors, but after that emperor's death he was banished, and went to Worms, where the elector palatine employed him to defend his cause at Rome, where he made a celebrated oration before the pope on the rights of the German princes and churches. He revived the study of Hebrew, and died in 1522. The *Epistolæ Obscurorum Virorum* are ascribed to him.

REVE', n. s. Sax. *gerefa*, a governor. The bailiff of a franchise or manor.

The *reve*, the miller, and the mincing lady prioress, speak in character. *Dryden.*

REVEAL', v. a. } Fr. *revealer*; Lat. *revelo*.  
REVEAL'ER, n. s. } To show; discover; lay  
REVELA'TION. } open: the noun substantives corresponding.

The sufferings of this life are not to be compared with the glory which shall be *revealed* in us.

*Romans* viii. 18.

Be ashamed: speaking again that which thou hast heard, and *revealing* of secrets. *Ecclus.* xli. 23.

The habit of faith in divinity is an argument of things unseen, as a stable assent unto things in-vi-dent, upon authority of the divine *revealer*.

*Brown's Vulgar Errors.*

Light was the wound, the prince's care unknown, She might not, would not, yet *reveal* her own.

*Waller.*

He brought a taper; the *revealer* light Exposed both crime and criminal to sight. *Dryden.*

Thy throne is darkness in the abyss of light, A blaze of glory that forbids the sight;

O teach me to believe thee thus concealed, And search no further than thyself *revealed*. *Id.*

The answer to one who asked what time was, si non rogas intelligo—that is, the more I think of time, the less I understand it—might persuade one, that time, which *reveals* all other things, is itself not to be discovered. *Locke.*

When the divine *revelations* were committed to writing, the Jews were such scrupulous reverers of them, that they numbered even the letters of the Old Testament. *Doocy of Plety.*

As the gospel appears in respect of the law to be a clearer *revelation* of the mystical part, so it is a far more benign dispensation of the practical part.

*Sprat.*

The lives of the *revealers* may be justly set over against the *revelation*, to find whether they agree.

*Atterbury.*

REVEILLE, a beat of drum about break of day, to give notice that it is time for the soldiers to arise, and that the sentries are to forbear chal-lenging.

REV'EL, *v. n.* } Skinner derives it from  
 REV'ELLER, *n. s.* } Fr. *reveller*, to awake; Lye  
 REV'ELRY, } from Belg. *reveelen*, to rove  
 REV'EL-ROUT, } loosely about, which is  
 countenanced by the old phrase, revel-rout.  
 Perhaps all are from Lat. *re* and *vigilia*. To  
 feast with clamorous merriment: and (of Lat.  
*revellō*), to drive back: revelry is, jollity; mirth:  
 reveller, one who indulges in revels: revel-rout,  
 a tumult; tumultuous festivity.

My honey love,  
 Will we return unto thy father's house,  
 And reel it as bravely as the best. *Shakspeare.*  
 We shall have revelling to-night;  
 I will assume thy part in some disguise. *Id.*  
 Let them pinch the unclean knight,  
 And ask him, why, that hour of fairy revel,  
 In their so sacred paths he dares to tread? *Id.*  
 Fairies, black, grey, green, and white,  
 You moonshine revellers, attend your office. *Id.*  
 Forget this new-fallen dignity,  
 And fall into our rustic revelry. *Id.*  
 Were the doctrine new,  
 That the earth moved, this day would make it true;  
 For every part to dance and reel goes,  
 They tread the air, and fall not where they rose. *Donne.*

He can report you more odd tales  
 Of our outlaw Robin Hood,  
 That revelled here in Sherewood,  
 Though he ne'er shot in his bow. *Ben Jonson.*  
 Those who miscarry escape by their flood revel-  
 ling the humours from their lungs. *Harvey.*  
 There let Hymen oft appear  
 In saffron robe with taper clear,  
 And pomp, and feast and revelry,  
 With mask and antic pageantry. *Milton.*  
 For this his minion, the revel-rout is done. *Rowe.*  
 Venesection in the left arm does more immediate  
 reel, yet the difference is minute.

*Friend's History of Physic.*  
 Unwelcome revellers, whose lawless joy  
 Pains the sage ear, and hurts the sober eye, *Pope.*  
 While youth's hot wishes in our red veins revel,  
 We know not this—the blood flows on too fast;  
 But as the torrent widens towards the ocean,  
 We ponder deeply on each past emotion. *Byron.*

REVEL, a town of France, in the depart-  
 ment of the Upper Garonne, is situated not far  
 from the great canal of Languedoc. It has a  
 population of 3800, who manufacture woollens,  
 linen, stockings, and caps. During the civil  
 wars of the sixteenth century it was taken and  
 fortified by the Calvinists, but afterwards dis-  
 mantled. Thirty miles south-east of Toulouse.

REVELATION is the act of revealing or making  
 a thing public that was before unknown; it is  
 also used for the discoveries made by God to  
 his prophets, and by them to the world; and  
 more particularly for the books of the Old and  
 New Testament. See BIBLE, CHRISTIANITY,  
 MIRACLE, PROPHECY, RELIGION, and THEO-  
 LOGY. The principal tests of the truth of  
 any revelation are, the tendency of its prac-  
 tical doctrines; its consistency with itself, and  
 with the known attributes of God; and some  
 satisfactory evidence that it cannot have been  
 derived from a human source. In every reve-  
 lation confirmed by this evidence many doc-  
 trines are to be looked for which human reason  
 cannot fully comprehend; and these are to be

believed on the testimony of God, and suffered  
 to produce their practical consequences. This  
 kind of belief has place in arts and sciences, as  
 well as in religion. Whoever avails himself of  
 the demonstrations of Newton, Bernouilli, and  
 others, respecting the resistance of fluids, and  
 applies their conclusions to the art of ship-  
 building, is as implicit a believer, if he under-  
 stand not the principles of fluxions, as any  
 Christian; and yet no man will say that his faith  
 is not productive of important practical conse-  
 quences.

This is a subject respecting which we have  
 felt a strong desire to be at once plain and  
 copious in the present work; and, for reasons  
 which will appear at the close, what may  
 seem briefly discussed in this article will be  
 resumed in that of THEOLOGY. As a country  
 we are recovering—and but recovering—in  
 common with the other nations of Europe from  
 the storm of infidelity and every sort of discord  
 which began in revolutionary France. During  
 its progress not only new and excellent expo-  
 sitions and defences of the evidences of our faith  
 have appeared in England and placed the whole  
 subject in renewed and living light, but one of  
 the greatest moral experiments upon infidelity  
 that was ever tried, or that perhaps ever can be  
 tried, may be said to have been completed.  
 Lardner and Paley and Porteus and Watson  
 (to say nothing of existing writers) must on the  
 other hand have lived in vain, if the evidences  
 of Christianity may not be popularised with  
 more facility, and left to their own fair effect  
 upon the minds of men with more confidence  
 than ever; while on the other hand it will in-  
 deed appear that nations are never to profit by  
 experience, if the international history of Eu-  
 rope for the last thirty years shall not give new  
 scope to the arguments for Christianity, and show  
 the true tendencies of atheism.

Connected with these great facts, and by no  
 means inferior to any other consideration in our  
 view of its importance, is the interesting situa-  
 tion of this country at the present period, with  
 regard to education and the circulation of the  
 Bible. How mightily calculated to act upon  
 each other are the noble engines which are every-  
 where at work to promote these objects! But  
 the more we attempt to educate all classes, and  
 especially those neglected groupes of society to  
 whom education and all its advantages are no-  
 velties, the more in all the ardor of novelty must  
 we expect to see the spirit of enquiry rising  
 about us—and the real taste of truth mingling  
 with much of the pride of supposed discoveries  
 in morals and religion. Each class of society,  
 too, will act strongly, and, on the whole, bene-  
 ficially on every other; while all classes will be  
 stimulated more than ever to discuss every thing  
 they have believed or are taught to believe. The  
 cultivation of the mind educes enquiry: but sorry  
 we are to add that some distinguished promoters  
 of liberal enquiry have been, at any rate, ima-  
 gined, to be indisposed to religion; and to  
 slight its evidences. Here arises therefore a  
 double reason for the plain and full exhibition  
 of them: it is due at once to science and  
 religion.

We should state the *presumption* in favor of revealed religion (to trace the argument fairly from its origin) in the following way. There is a God and He is infinitely benevolent. In the boundless heavens, the teeming earth, the cheerful seas, He has opened volumes of truth and wisdom inviting every eye. We have read them with attention, we claim the privilege of thinking and reasoning about them with impartiality and independence of mind; and whether by the light of science we search the arcana of nature, or confine ourselves to those observations on her works which may be as easily made by the ploughman as by the philosopher, no *one* truth is supported by such variety of proof as the being of a beneficent Author of all: springs of happiness, evidently designed, open every where at our feet, and supply the unquestionable sources of natural religion.

One thing however is left unsatisfied—the human mind. Nature teaches us to ask questions about her God which she cannot answer. This is an anomaly. Every thing seems to lead up to man: he has a more exquisitely finished form than any creature of his size, and a power of reflection, and therefore of anticipation, possessed by no other creature: he arrives at the position with which we have commenced; he finds it the capital truth of nature, without which all the conclusions of science are half-truths only, but he cannot proceed. The very being of nature's God seems to include a hearty determination in God to make his creatures happy, by adapting an object to every faculty of enjoyment; and all their senses are faculties of enjoyment. But here is an appetite for truth unprovided for: either therefore this must remain an inexplicable mystery, or rather a contradiction to the whole series of facts that argue a benevolent designer in the works of nature, or nature herself suggests the highest probability of a further revelation from God; and here we rest the connexion between natural and revealed religion. We have some hope of all who 'desire to retain God in their knowledge,' and would reason with all who avow that desire. The Bible professes to contain that revelation from God which every consistent deist must be enquiring for—it demands 'a reasonable service' only, from its most devout admirers, and can therefore have nothing to fear from an investigation of its claims. *He who hates a man for not being a Christian is not himself a Christian*, lord Littleton has well said. Weak Christians and violent sceptics are each likely to be improperly affected by the revival of the deistical controversy,—the former by undue apprehensions, the latter by a premature exultation; but, whether the triumphs of the one or the fears of the other are to be realised, we deem it a paramount duty to request both, as much as possible, to suppress mere emotions, and in the spirit of untreble deliberation to allow the arena to be cleared and the conflict to be fairly and openly decided.

But to return:—By revealed, as distinguished from natural religion, we are to understand that knowledge of religion which was originally communicated in a supernatural way. A revelation

of this kind must either be by an immediate infallible inspiration, or illumination of every particular person, for informing and directing him with regard to the knowledge and practice of religion; or by God's making an extraordinary discovery of himself and of his will to some person or persons, who should be commissioned to communicate it to others. In the former case it could not be properly called extraordinary or supernatural revelation; for if it were a universal infallible light, imparted to every single person in every nation and every age from the beginning of the world, it would be as common and familiar to every one as the common light of reason, and by being universal would cease to be extraordinary. Whereas if there be such a thing as revealed religion, or if it has pleased God to make discoveries of his will to mankind with respect to religious truth and duty, in a way of extraordinary revelation, the most natural mode of doing it, and the which is best accommodated to the present state of mankind, seems to be that the revelation should be communicated to some person or persons, to be by them communicated to others in his name; at the same time furnishing them with sufficient proofs and credentials, to show that they were indeed sent and inspired by him, and that the doctrines and laws which are the matter of such revelation, and which they are authorised to publish to the world in his name, were really and originally communicated by revelation from him. This method admits of sufficient proof being given to satisfy well-disposed minds, and of provision being made for instructing men, unless it be their own fault, as the knowledge of religion, and engaging them to the practice of the duties which it requires: and at the same time there is room for the exercise of reason in examining the nature of the evidence, and the trial of men's sincerity and diligence, of their impartial love of truth, and their openness to receive it.

Two principal questions present themselves to our consideration with regard to this kind of revelation. Its usefulness and expediency, and even the necessity of it in the present state of mankind, and its proofs and evidences.

It is acknowledged by lord Bolingbroke, a writer of distinguished rank among the opposers of revelation (Works vol. ii. p. 468, ed. 4to.), 'that an extraordinary action of God upon the human mind, which the word *'inspiration'* is now used to denote, is not more inconceivable than the ordinary action of mind upon body, or body on mind;' and 'that it is impertinent to deny the existence of any phenomena, merely because we cannot account for it.' Moreover as God can, if he thinks proper, communicate his will to mankind, he can also do it in such a manner as to give to those to whom it is originally and immediately made a full and certain assurance of its being a true divine revelation. Besides, God can commission those to whom he has made an extraordinary revelation of his will to communicate to others what they have received from him; and can furnish them with such credentials of their divine mission as are sufficient to prove that he sent them, and that the



doctrines and laws which they deliver in his name were indeed received from God. He can also undoubtedly, if he thinks fit, enable such persons to perform the most wonderful works in his name, as a proof that he sent them; works of such a nature and so circumstanced as manifestly to transcend all human power, and bear the evident marks of a divine interposition. He can also endue them with supernatural gifts, and enable them to deliver express predictions of future contingent events, which no human sagacity could foresee, and which yet shall be accomplished in the proper season. See *PROPHET*. It should also be further observed, upon this subject, that not only they who live in the age when the revelation was first published to the world may have such proofs of it as may be sufficient to convince them of its divine authority and original, but that it may be transmitted with such evidence to those who live in succeeding ages as may lay them under an obligation to receive and submit to it as a revelation from God. Although oral tradition is not a very sure conveyance, yet it is undeniable that writings may be transmitted with such a degree of evidence as to leave no room for reasonable doubt. Such is the fact with regard to the revelation contained in the holy scriptures; nor is it difficult to prove that we have greater evidence of the safe transmission of these sacred writings, without any general and material corruption and alteration, than we have concerning other books, the genuineness of which is universally acknowledged. To this kind of argument it can only be objected that moral evidence is uncertain, and historical human testimony fallible; but to the objection the reply is obvious, that this kind of evidence may be, and frequently is, so circumstanced, that the man would scarcely be thought in his senses who should seriously deny or doubt of it. It is by moral evidence, and the testimony of fallible men, capable of deceiving and of being deceived, that a man who has never been at Paris or Rome knows that there are such cities, and yet he can no more reasonably doubt of it than if he had seen them with his own eyes. It is by moral evidence that we have all our laws and records, and the assurance of any past facts.

The great subject of present consideration, the usefulness and advantage of divine revelation, and the necessity of it in the present state of mankind, for supporting and promoting the interests of religion and virtue in the world, may thus be stated:—Such a revelation will be of great use even with regard to those truths and principles which lie at the foundation of all piety, or are common to what is called natural and revealed religion. Such are the truths which relate to the excellent and unparalleled nature, the perfections and attributes of the one supreme God. A divine revelation may also be very useful in establishing the belief of the providence of God, and in communicating instruction to all those who allow that some kind of religious worship and homage should be rendered to him. What kind of worship will be most acceptable to the Supreme Being, and what rites are most proper to be used in his service? are questions

which unassisted reason cannot positively and with certainty determine. The doctrine of the immortality of the soul, and of a future state of retribution, is unquestionably of very great importance to mankind; and the natural and moral arguments to prove it have certainly great weight; but they are assailed by difficulties and objections which weaken the evidence, and may occasion suspicion and doubt, if natural reason be our only guide and umpire. Accordingly some of the most eminent ancient philosophers either denied this doctrine, or expressed themselves doubtfully concerning it. If then God himself should, by a well-attested revelation, assure us that death shall not put an utter end to our being; that the present life is only the first stage of our existence; that we shall be raised again from the dead; and that God will call all men to an account, and reward or punish them in a future state according to their behaviour in this; and should also signify to us the nature of those rewards and punishments, and the qualifications of the persons on whom they should be conferred or inflicted; this must needs be of high advantage, and tend to give us satisfaction in a point of considerable importance, for encouraging men in the practice of virtue, and delivering them from vice and wickedness. Moreover, we are led by the light of nature and reason to entertain some hope that God will show mercy to sinners upon their repentance and amendment; but how far this mercy shall extend, whether he will pardon sins of every kind, even the most heinous, frequently repeated, and long persisted in, merely upon repentance and amendment; and whether his pardon in this case will be only a mitigation or remission of the threatened penalty, without a full restitution to grace and favor, and how far he will reward an obedience attended with failures and defects:—these things might create anxious doubts and perplexities in all thoughtful minds; especially when it is further considered that reason leads us to regard God as just as well as merciful, a wise and righteous governor, who will therefore exercise his pardoning mercy in such a way as seemeth most fit to his rectoral wisdom, and will best answer the ends of moral government. A revelation from God satisfying mankind, and especially anxious penitents, with regard to these interesting questions, and assuring them by express promise, as well as by its representations of the placability of God, and of the provision which he has made for the pardon of repenting transgressors, in perfect consistence with all the attributes of his nature and laws of his government, must be a very great benefit to the world. The assistance promised and certified by revelation to those who use their own earnest endeavours in the performance of their duty must further evince its importance and utility. The benefits and uses of a divine revelation further extend to those laws and duties which we owe to God, our neighbours, and ourselves, and which are comprehended under the class of moral obligations. But though revelation is thus eminently useful, and even necessary, it is not designed to supersede the use of our own reason, or to render the exercise of it needless, but to

guide, improve, and perfect it. Revelation, so far from discarding or weakening any argument that can be justly brought from reason, in proof of any truths relating to religion or morality, adds to them the attestation of a divine authority or testimony, which is of great weight. This both gives us a farther degree of certainty with regard to those things which are in some degree discoverable by the light of reason, and also furnishes us with a sufficient ground of assent with respect to those things which mere unassisted reason, if left to itself, would not have discovered, and which yet it may be of the highest importance for us to know.

This leads us to the next subject of enquiry proposed:—What are the proofs and evidences by which it may be known that such a revelation has been actually communicated to mankind? In general we may observe that it has been the sense of mankind, in all ages and nations, that God has made a revelation of his will to man; and this prevalent opinion has been probably derived from a tradition of some extraordinary revelation or revelations, communicated in the earliest times to the first ancestors of the human race, though in process of time it has been in a great measure corrupted and lost: or at least we may hence conclude that men have generally thought that a revelation from God to man was both possible and probable; and that this was agreeable to the ideas they had formed of the wisdom and goodness of God, and of his concern for mankind. It would lead us far beyond our present limits particularly to state the proofs that have been alleged for the divine authority of the Jewish and Christian revelation; both of which refer to and confirm the original revelation made to mankind. See the article THEOLOGY.

Of the Christian revelation, however, we may here remark, cursorily, that it is founded on a part of the Jewish, and has been opposed by the Jewish race: that is, the Messiah promised in the one revelation is declared to have come in the other. All the rest of the Jewish revelation, or that which related peculiarly to the Jewish people, is set aside; and only that part of it in which the world in general was interested, and that relating to the advent, offices, and character of the Messiah, are retained. It must be owned indeed that the Jews ever looked on this to be as peculiar to themselves as any of the rest: the Messiah was promised to them; he was to be their deliverer, their restorer, &c., and under this character he actually appeared. But, upon this new revelation taking place, a new scene was opened, different from what many of them apprehended, because they misinterpreted the prophecies relating to the Messiah. The ceremonial part of their institution, local and temporary in its establishment and use, was abolished: and the Messiah appeared, not as they erroneously imagined, to be the restorer of their civil sovereignty and liberties, which were now fallen into the hands of the Romans, but to restore and re-establish mankind in general, who had lost their original righteousness, and were become slaves of sin: to preach repentance and remission: and at last to suffer death, that all

who believed in him might not perish, but have everlasting life.

Now here it must be remembered that a Jewish infidel *quoad* Christianity establishes and advocates our faith in the old and more sacred scriptures. Between us and him, our most veteran opponent, as to the evidences of Christianity, there is no difference, either as to its authenticity or inspiration of the greater part of our holy books. It is at most only a difference of interpretation. While the expansive character of the Christian dispensation opens it to a more and far more comprehensive and irresistible arguments from reason and the general benevolence of providence.

#### REVELATION OF ST. JOHN. See APOCALYPSE

REVEL, or Kolyvan, a town of Europe, Russia, the capital of Esthonia, is situated on a small bay of the gulf of Finland, and has an excellent harbour, defended by the works of the town, and by batteries on some islands at its mouth. The town is further fortified by a moat and ditch, as well as by a citadel on a rock, and divided into three parts, called the town, suburbs, and Domberg. The houses are of brick, and tolerably well built; but the streets are narrow and irregular. Of the churches, thirteen in number, six are for the Greek faith, and the others for the Lutheran. These churches, as several of the other ancient edifices, bear Danish inscriptions and coats of arms. Here is a secondary academy, a public library, and several schools, infirmaries, and poor houses. A small palace adjacent to the shore has gardens open to the public.

The population, about 13,000, are descended from German and Russian settlers, Swedes, Finns, and Esthonians. The average number of merchantmen that arrive in a year is about 250. The exports are corn, timber, hemp, and spirituous liquors from the interior. The imports are salt, sugar, coffee, and British manufactures. Some glass and leather are made on the spot. Revel was founded by the Danes in 1218, conquered at a subsequent date by the Swedes, and taken from the latter, in 1710, by the Russians. It is 200 miles west of St. Petersburg, and 136 west by north of Riga.

REVELLO, a town of Piedmont, situated on a mountain, and fortified both by nature and art. It contains 5000 inhabitants, and has several well built churches, a palace and an old ruined castle. Nine miles north-west of Saluzzo.

REVENGE, *n. s.* } *Fr. revenger, revenger; Span. vengador; Ital. vendicare, of law; vindico. To return or recompense an injury; wreak one's wrongs on the wrong doer: the passion of vengeance; return of an injury. Dr. Johnson suggests a correct rather than an established distinction when he says, 'vengeance is an act of passion; vengeance of justice. Injuries are revenged; crimes are avenged.'* A revenger is, a vindictive person; one who wreaks vengeance: *revenged*, vindictive; malicious: the adverb corresponding: *revengement*, an old synonyme of *vengeance*, now substantive: *revengingly*, vindictively.



I will make mine arrows drunk with blood; from the beginning of *revenges* upon the enemy.

*Deut. xxxii. 42.*

O Lord, visit me, and *revenge* me of my persecutors.

*Jeremiah.*

Edom hath *revenged* himself upon Judah.

*Ezekiel xxv. 12.*

Who shall come to stand against thee, to be *revenged* for the unrighteous men?

*Wisdom xii. 12.*

So shall the great *revenger* ruinate

Him and his issue by a dreadful fate.

*Sandys.*

They often tread destruction's horrid path,

And drink the dregs of the *revenger's* wrath.

*Id.*

May be, that better reason will assuage

The rash *revenger's* heat; words well disposed

Have secret power to appease inflamed rage.

*Spenser.*

It may dwell

In her son's flesh to mind *revengement*,

And be for all chaste dames an endless monument.

*Id.*

Come, Antony and young Octavius,

*Revenge* yourselves alone on Cassius.

*Shakspeare.*

It is a quarrel most unnatural,

To be *revenged* on him that loveth thee.

*Id.*

*Revenues* burn in them; for their dear causes

Would to the bleeding and the grim alarm,

Excite the mortified man.

*Id. Macbeth.*

May my hands

Never brandish more *revengful* steel

Over the glittering helmet of my foe.

*Shakspeare.*

I do not know,

Wherefore my father should *revengers* want,

Having a son and friends.

*Id.*

I've belied a lady,

The princess of this country; and the air on't

*Revengingly* enfeebles me.

*Id. Cymbeline.*

By the perclose of the same verse, vagabond is understood for such a one as travelleth in fear of *revengement*.

*Raleigh.*

Deformed persons are commonly even with nature; for, as nature has done ill by them, so they do by nature; being void of natural affection, they have their *revence* of nature.

*Bacon.*

What had this been but to thrust themselves into the hands of the *revenger* of all wicked insinencies.

*Bp. Hall.*

Moses will not *revenge* this wrong, God will; yet will he not deal with them himself, but he sends the fiery serpents to answer for him.

*Id.*

Into my borders now Jarbas falls,

And my *revengful* brother scales the walls.

*Denham.*

What will not ambition and *revence* descend to?

*Milton.*

Morocco's monarch

Had come in person, to have seen and known

The injured world's *revenger* and his own.

If our hard fortune no compassion draws,

The gods are just, and will *revence* our cause.

*Dryden.*

Your fury of a wife,

Not yet content to be *revenged* on you,

The agents of your passion will pursue.

*Id.*

The satyr in a rage

Forgets his business is to laugh and bite,

And will of death and dire *revenges* write.

*Id.*

Repenting England, this *revengful* day,

To Philip's manes did an offering bring;

*Id.*

He smiled *revengfully*, and leaped

Upon the floor: thence gazing at the skies,

His eye-balls fiery red, and glowing vengeance;

Gods, I accuse you not.

*Id. and Lee's Oedipus.*

What government can be imagined without judicial proceedings? and what methods of judicature

without a religious oath, which supposes an omniscient being, as conscious to its falsehood or truth, and a *revenger* of perjury?

*Bentley.*

Not unappeased, he passed the Stygian gate,

Who leaves a brother to *revenge* his fate.

*Pope.*

Draco, the Athenian lawgiver, granted an impunity to any person that took *revence* upon an adulterer.

*Broome.*

REVENUE, *n. s.* Fr. *revenu*; Lat. *reventus*. Income; annual profits.

They privily send over unto them the *revenues* wherewith they are there maintained.

*Spenser.*

She bears a duke's *revenues* on her back,

And in her heart scorns our poverty.

*Shakspeare.*

Only I retain

The name and all the addition to a king;

The sway, *revenue*, beloved sons, be yours.

*Id.*

Many offices are of so small *revenue*, as not to furnish a man with what is sufficient for the support of his life.

*Temple.*

If the woman could have been contented with golden eggs, she might have kept that *revenue* on still.

*L'Estrange.*

His vassals easy, and the owner blest,

They pay a trifle and enjoy the rest;

Not so a nation's *revenues* are paid;

The servant's faults are on the master laid.

*Swift.*

When men grow great from their *revenue* spent,

And fly from bailiffs into parliament.

*Young.*

REVENUE, in law, is properly the yearly rent which accrues to any man from his lands and possession; but is generally used for the *revenues* or profits of the crown.

The fiscal prerogatives of the king, or such as regard his *revenue*, that is, those which the constitution has vested in the royal person, in order to support his dignity and maintain his power, are very learnedly treated of by Blackstone, in the eighth chapter of the first volume of his Commentaries. It will be sufficient to observe here that almost the whole of these were, in the late king's reign, consolidated and taken as the property of the country: his late majesty, soon after his accession, having accepted the limited sum of £800,000 per annum for the support of his civil list (charged also with three life-annuities, to the princess of Wales, the duke of Cumberland, and the princess Amelia, to the amount of £77,000), the hereditary and other *revenues* being made a part of the aggregate fund, which was charged with the payment of the whole annuity to the crown. The expenses formerly defrayed by the civil list were those that in any shape relate to civil government: as the expenses of the household; all salaries to officers of state, to the judges, and each of the king's servants; the appointments to foreign ambassadors; the maintenance of the queen and royal family; the king's private expenses, or privy purse; and other very numerous outgoings, as secret service money, pensions, and other bounties; which sometimes have so far exceeded the *revenues* appointed for that purpose that application has been made to parliament to discharge the debts contracted on the civil list; as particularly in 1724, when 1,000,000 was granted for that purpose by the statute 11 Geo. I. c. 17; and in 1769 and 1777, when 1,500,000 and £600,000 were appropriated to the like use, by the statutes 9 Geo. III. c. 34, and 17 Geo. III. c. 47. Many of these expenses are now charged on the



consolidated fund, and the civil list comprehends the support of his majesty's household. The civil list is, indeed, properly the whole of the king's revenue in his own distinct capacity; the rest being rather the revenue of the public, or its creditors, though collected and distributed again in the name and by the officers of the crown. See ENGLAND.

REVENUE, in hunting, a fleshy lump formed chiefly by a cluster of whitish worms on the head of the deer, supposed to occasion the casting of their horns by gnawing them at the root.

REVERB' *v. a.*  
 REVERBERANT, *adj.*  
 REVERBERATE, *v. a. & v. n.*  
 REVERBERATION, *n. s.*  
 REVERBERATORY, *adj.*

Fr. *reverberer*;  
 Latin *reverbero*.  
 To resound; beat  
 back: reverberate  
 is the more usual  
 verb, and signifies also to heat so that the flame  
 is reverberated upon the matter to be melted or  
 cleaned: reverberation is the act of beating or  
 driving back: reverberatory, driving back.

Reserve thy state, with better judgment check  
 This hideous rashness:  
 The youngest daughter does not love thee least;  
 Nor are those empty hearted whose loud sound  
 Reverts no hollowness. *Shakespeare. King Lear.*  
 Hollow your name to the reverberate hills,  
 And make the babbling gossip of the air  
 Cry out Olivia. *Id. Twelfth Night.*

Start

And echo with the clamour of thy drum,  
 And even at hand a drum is ready braced,  
 That shall reverberate all as well as thine.

*Shakespeare.*

As the sight of the eye is like a glass, so is the ear  
 a sinuous cave, with a hard bone, to stop and reverberate the sound. *Bacon.*

To the reflection of visibles small glasses suffice;  
 but to the reverberation of audibles are required  
 greater spaces. *Id.*

The rays of royal majesty reverberated so strongly  
 upon Villerio that they dispelled all clouds. *Howel.*

Crocus martis, that is, steel corroded with vinegar  
 or sulphur, and after reverberated with fire, the load-  
 stone will not attract. *Broune.*

Good lime may be made of all kinds of flints, but  
 they are hard to burn, except in a reverberatory kiln.

*Moxon.*

The first repetitions follow very thick; for two  
 parallel walls beat the sound back on each other,  
 like the several reverberations of the same image from  
 two opposite looking-glasses. *Addison.*

As we, to improve the nobler kinds of fruits, are  
 at the expence of walls to receive and reverberate the  
 faint rays of the sun, so we, by the help of a good  
 soil, equal the production of warmer countries.

*Swift.*

REVERBERATORY FURNACE. See CHEMISTRY  
 and LABORATORY.

REVERE', *v. a.*  
 REV'ERENCE, *n. s. & v. a.*  
 REV'ERENCER, *n. s.*  
 REV'EREND, *adj.*  
 REV'ERENT,  
 REVEREN'TIAL,  
 REVEREN'TIALLY, *adv.*  
 REV'ERENTLY,  
 REV'ERER, *n. s.*

Fr. *reverer*; Lat.  
*revereor*. To vene-  
 rate; regard with  
 honor or awe: rever-  
 ence is, veneration;  
 respect; act of cour-  
 tesy or obeisance,  
 bow: a title that has  
 been given both to  
 the clergy and to fathers: to reverence seems

synonymous with to revere: a reverence, re-  
 verer, one who feels or manifests reverence;  
 reverend is, venerable; deserving or comman-  
 ding respect; an honorary epithet of the deity;  
 reverent is, humble; testifying reverence or re-  
 mission: reverential, proceeding from, or ex-  
 pressive of, reverence: the adverbs correspon-  
 ding.

And afterward we hadden sadres of our first  
 teacheris, and we with reverence dreden hem.

*Wiclif. Ezechiel.*

Onias, who had been high priest, reverend in con-  
 versation, and gentle in condition, prayed for the  
 Jews. *2 Mac. xv. 12.*

Now lies he there,

And none so poor to do him reverence. *Shakspeare.*

Many now in health

Shall drop their blood, in approbation

Of what your reverence shall incite us to. *Id.*

O my dear father! let this kiss

Repair those violent harms that my two sisters

Have in thy reverence made. *Id.*

Those that I reverence, those I fear, the wise:

At fools I laugh, not fear them. *Id.*

Reverend and gracious senators.

Chide him for faults, and do it reverently. *Id.*

All this was ordered by the good discretion

Of the right reverend cardinal of York.

*Id. Henry VIII.*

When quarrels and factions are carried openly  
 is a sign the reverence of government is lost.

*Bacon's Essay.*

His disciples here,

By their great master sent to preach him every where,  
 Most reverently received. *Dryden.*

That oaths made in reverential fear

Of love and his wrath may any forswear. *Dana.*

He led her easily forth,

Where Godfrey sat among his lords and peers;  
 She reverence did, then blushed as one dismayed.

*Fairfax.*

In your prayers use reverent postures, and the  
 lowest gestures of humility, remembering that we  
 speak to God, in our reverence to whom we cannot  
 exceed. *Taylor.*

Higher of the genial bed,

And with mysterious reverence I deem. *Milnes.*

While they pervert pure nature's healthful rules  
 To loathsome sickness, worthily since they  
 God's image did not reverence in themselves. *Id.*

A reverend sire among them came,

Who preached conversion and repentance. *Id.*

They forthwith to the place

Repairing, where he judged them, prostrate fell

Before him reverent. *Id. Paradise Lost.*

The Jews, reverentially declining the situation of  
 their temple, place their beds from north to south.

*Brown.*

To nearest ports their shattered ships repair,

Where by our dreadful cannon they lay awed;

So reverently men quit the open air,

When thunder speaks the angry gods abroad.

*Dryden.*

A poet cannot have too great a reverence for  
 readers. *Id.*

Upstarts the beldam,

And reverence made, accosted thus the queen. *Id.*

A parish priest was of the pilgrim train,

An awful, reverent, and religious man,

His eyes diffused a venerable grace,

And charity itself was in his face. *Id.*

The least degree of contempt weakens religion; it  
 properly consisting in a reverential esteem of things  
 sacred. *South.*

When the divine revelations were committed to writing, the Jews were such scrupulous *reversers* of them that it was the business of the Masorites, to number not only the sections and lines, but even the words and letters of the Old Testament.

*Government of the Tongue.*

An emperor often stamped on his coins the face or ornaments of his colleague, and we may suppose Lucius Verus would omit no opportunity of doing honour to Marcus Aurelius, whom he rather *reversed* as his father, than treated as his partner in the empire.

*Addison's Remarks on Italy.*

Then down with all thy boasted volumes, down;  
Only reserve the sacred one:

*Low, reverently low,*

Make thy stubborn knowledge bow:

To look to heav'n be blind to all below. *Prior.*

Jove shall again *reverse* your power,

And rise a swan, or fall a shower. *Id.*

The reason of the institution being forgot, the after-ages perverted it, supposing only a *reverential* gratitude paid to the earth as the common parent.

*Woodward's Natural History.*

The fear acceptable to God is a filial fear; an awful *reverence* of the divine nature, proceeding from a just esteem of his perfections, which produces in us an inclination to his service, and an unwillingness to offend him.

*Rogers.*

*Reverend* old man! lo here confest he stands.

*Pope.*

Meet then the senior, far renowned for sense,

With *revert* awe, but decent confidence. *Id.*

All look up, with *reverential* awe,

At crimes that 'scape, or triumph o'er the law. *Id.*

The Athenians, quite sunk in their affairs, had little commerce with the rest of Greece, and were become great *reverencers* of crowned heads. *Swift.*

He presents every one so often before God in his prayers that he never thinks he can esteem, *reverence*, or serve those enough, for whom he implores so many mercies of God. *Law.*

With deep-struck *reverential* awe,

The learned sire and son I saw,

To Nature's God and Nature's law

They gave their lore,

This all its source and end to draw,

That to adore. *Burns.*

That had been just replied the *reverend* bard,

But done, fair youth, thou ne'er hadst met me here,  
I ne'er had seen yon glorious throne in peace.

*Pollok.*

REVERSE, *v. a., v. n.,* Latin *reversus.*

REVER'SAL, *n. s.* [*& n. s.*] To turn complete-

REVER'SIBLE, *adj.* ly over, or upside

REVER'SION, *n. s.* down; turn back;

REVER'SIONARY, *adj.* put one thing in

the place of another; subvert; hence to contradict; repeal; turn to the contrary; recal; re-new (obsolete): as a verb neuter, to return: as a noun-substantive, change; vicissitude; an opposite; that side of a coin on which the head is not placed: reversible is, capable of being reversed or changed: reversion, right of succession; state of being to be possessed after the death of a present possessor: the adjective corresponding.

Well knowing true all he did rehearse,

And to his fresh remembrance did *reverse*

The ugly view of his deformed crimes. *Spenser.*

Better it was, in the eye of his understanding, that sometimes an erroneous sentence definitive should prevail, till the same authority, perceiving such oversight, might afterwards correct or *reverse* it,

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than that strifes should have respite to grow, and not come speedily unto some end. *Hooker's Preface.*

As were our England in *reversion* his,

And he our subjects next degree in hope.

*Shakspeare.*

The king, in the *reversal* of the attainders of his partakers, had his will. *Bacon's Henry VII.*

As the Romans set down the image and inscription of the consul, afterward of the emperor, on the one side, so they changed the *reverse* always upon new events.

*Camden.*

A decree was made that they had forfeited their liberties; and albeit they made great moans, yet could they not procure this sentence to be *reversed*.

*Hayward.*

A life in *reversion* is not half so valuable as that which may at present be entered on. *Hammond.*

He was very old, and had out-lived most of his friends; many persons of quality being dead who had for recompence of services, procured the *reversion* of his office. *Clarendon.*

Michael's sword staid not;

But with swift wheel *reverse*, deep ent'ring shared  
Satan's right side. *Milton.*

Our guard upon the royal side;

On the *reverse* our beauty's pride. *Waller.*

A pyramid *reversed* may stand upon his point, if balanced by admirable skill. *Temple's Miscellanies.*

The strange *reverse* of fate you see;

I pitied you, now you may pity me. *Dryden.*

So many candidates there stand for wit,

A place at court is scarce so hard to get;

In vain they crowd each other at the door;

For ev'n *reversions* are all begg'd before. *Id.*

Those seem to do best, who, taking useful hints from facts, carry them in their minds to be judged of, by what they shall find in history to confirm or *reverse* these imperfect observations. *Locke.*

Though grace may have *reversed* the condemning sentence, and sealed the sinner's pardon before God, yet it may have left no transcript of that pardon in the sinner's breast. *South.*

Count Tariff appeared the *reverse* of Goodman Fact. *Addison.*

Several *reverses* are owned to be the representations of antique figures. *Id., on Ancient Medals.*

With what tyranny custom governs men! it makes that reputable in one age, which was a vice in another, and *reverses* even the distinctions of good and evil. *Rogers.*

There are multitudes of *reversionary* patents and *reversionary* promises of preferments. *Arbuthnot.*

These now controul a wretched people's fate;

These can divide, and these *reverse* the state. *Pope.*

Fame's a *reversion* in which men take place,

O late *reversion*! at their own decease. *Young.*

By a strange *reverse* of things, Justinian's law, which for many ages was neglected, does now obtain, and the Theodocian code is in a manner antiquated. *Baker.*

Whoever feels pain in hearing a good character of his neighbour will feel a pleasure in the *reverse*. And those who despair to rise in distinction by their virtues are happy if others can be depressed to a level with themselves. *Franklin.*

REVERSAL OF JUDGMENT, in law. A judgment may be falsified, reversed, or voided, in the first place, without a writ of error, for matters foreign to or de hors the record, that is, not apparent upon the face of it; so that they cannot be assigned for error in the superior court, which can only judge from what appears in the record itself; and therefore, if the whole record be not certified, or not truly certified, by the inferior

court, the party injured thereby in both civil and criminal cases may allege a diminution of the record, and cause it to be rectified. 2dly, A judgment may be reversed by writ of error, which lies from all inferior criminal jurisdictions to the court of king's bench, and from the king's bench to the house of peers, and may be brought for notorious mistakes in the judgment or other parts of the record. The effect of falsifying or reversing an outlawry is, that the party shall be in the same plight as if he had appeared upon the *capias*: and, if it be before pleaded, he shall be put to plead to the indictment; if, after conviction, he shall receive the sentence of the law; for all the other proceedings, except only the process of outlawry for his non-appearance, remain good and effectual as before. But, when judgment pronounced upon conviction is falsified or reversed, all former proceedings are absolutely set aside, and the party stands as if he had never been at all accused, restored in his credit, his capacity, his blood, and his estates; with regard to which last, though they be granted away by the crown, yet the owner may enter upon the grantee, with as little ceremony as he might enter upon a disseisor. But he still remains liable to another prosecution for the same offence: for, the first being erroneous, he never was in jeopardy thereby.

REVERSION, in the law of England, has two significations: the one of which is an estate left, which continues during a particular estate in being; and the other is the returning of the land, &c., after the particular estate is ended; and it is further said to be an interest in lands, when the possession of it fails, or where the estate which was for a time parted with returns to the granters, or their heirs. But, according to the usual definition of a reversion, it is the residue of an estate left in the grantor, after a particular estate granted away ceases, continuing in the grantor of such an estate. The difference between a remainder and a reversion consists in this, that the remainder may belong to any man except the grantor; whereas the reversion returns to him who conveyed the lands, &c.

REVERT, *v. a.*, *v. n.*, & *n. s.* Lat. *revertō*. To change; turn to the contrary; reverberate; return; fall back: as a musical term, recurrence; revertible; returnable.

My arrows,  
Too slightly timbered for so loud a wind,  
Would have *reverted* to my bow again.

*Shakespeare.*

If his tenant and patentee should dispose of his gift, without his kingly assent, the lands shall *revert* to the king.

*Bacon.*

Hath not musick her figures the same with rhetoric? what is a *revert* but her antistrophe?

*Peacham on Musick.*

Wretched her subjects, gloomy sits the queen,  
Till happy chance *revert* the cruel scene;  
And apish folly, with her wild resort  
Of wit and jest, disturbs the solemn court.

*Prior.*

The stream boils  
Around the stone, or from the hollowed bank  
*Reverted* plays in undulating flow.

*Thomson.*

REVERIE, or } French *reverie*. Loose  
REVERY', *n. s.* } musing; irregular thought.

*Revery* is when ideas float in our mind, without any reflection or regard of the understanding.

*Locke.*

If the minds of men were laid open, we should see but little difference between that of the wise man and that of the fool; there are infinite *reveries* and numberless extravagancies pass through both.

*Addison.*

I am really so far gone as to take pleasure in *reveries* of this kind.

*Pope.*

REVEST', *v. a.* Fr. *revestir*, *revêtir*; Lat. *revestio*. To clothe again.

Her natheless,

The' enchanter finding fit for his intents,

Did thus *revest*, and deckt with due habiliments.

*Spenser.*

The effectual power of words the Pythagoreans extolled; the impious Jews ascribed all miracles to a name, which was engraved in the *revestiary* of the temple.

*Camden's Remains.*

When thou of life renewest the seeds,  
The withered fields *revest* their cheerful weeds.

*Wotton.*

REVICTION, *n. s.* Lat. *revictum*. Return to life.

If the Rabines' prophecy succeed, we shall conclude the days of the phoenix, not in its own, but in the last and general flames, without all hope of *reviction*.

*Broune.*

REVICTUAL, *v. a.* Re and victual. To stock anew with victuals.

It hath been objected, that I put into Ireland, and spent much time there, taking care to *revictual* myself, and none of the rest.

*Raleigh's Apology.*

REVIEW', *v. a.* & *n. s.* } Re and view. To  
REVIEWER, *n. s.* } look back; see or consider again; retrace; in modern literature to give a public character of a book after having examined it more or less: the noun substantive corresponding.

I shall *review* Sicily; for whose sight

I have a woman's longing.

*Shakespeare.*

So swift he flies, that his *reviewing* eye  
Has lost the chasers, and his ears the cry.

*Denham.*

He with great indifference considered his *review* and subsequent editions.

*Fell.*

Sagrais says, that the *Æneis* is an imperfect work, and that death prevented the divine poet from *reviewing* it; and, for that reason he had condemned it to the fire.

*Dryden.*

We make a general *review* of the whole work, and a general *review* of nature; that, by comparing them, their full correspondency may appear.

*Burnet's Theory of the Earth.*

The works of nature will bear a thousand *views* and *reviews*; the more narrowly we look into them, the more occasion we shall have to admire.

*Atterbury's Sermons.*

Shall I the long laborious scene *review*,  
And open all the wounds of Greece anew.

*Pope.*

I did not suspect, till the *reviewers* told me so, that you are made up of artifice and design, and that your ambition is to delude your hearers.

*Cowper's Private Correspondence.*

REVIEW, in military affairs, is the drawing out all or part of the army in line of battle, to be viewed by the king, or a general, that they may know the condition of the troops.



**REVIEW**, **COMMISSION OF**, is a commission sometimes granted in extraordinary cases, to revise the sentence of the court of delegates, when it is apprehended they have been led into a material error. This commission the king may grant, although the statutes 24 and 25, Henry VIII., declare the sentence of the delegates definitive: because the pope, as supreme head by the canon law, used to grant such commission of review; and such authority as the pope heretofore exerted is now annexed to the crown, by statutes 26 Henry VIII. c. 1, and Eliz. c. 1. But it is not matter of right, which the subject may demand ex debito justitiae; but merely a matter of favor, and which therefore is often denied.

**REVILE**, *v. a. & n. s.* } Re and vile. To  
**REVI'LER**, } reproach; vilify: the  
**REVI'LINGLY**, *adv.* } reproach given: the  
other noun substantive and the adverb corresponding.

Fear not the reproach of men, neither be afraid of their revilings. *Isaiah li. 7.*

Asked for their pass by every squire,  
That list at will them to revile or snib. *Spenser.*  
I read in 's looks

Matter against me; and his eye reviled  
Me as his abject object. *Shakespeare. Henry VIII.*

I heard thee in the garden, and of thy voice  
Afraid, being naked, hid myself,—to whom  
The gracious Judge, without revile, replied. *Milton.*

The bitterest revilers are often half-witted people.  
*Government of the Tongue.*

She still beareth him an invincible hatred, revileth  
him to his face, and railleth at him in all companies.  
*Swift.*

**REVILLA GIGEDO**, a large island on the coast of north-west America, first circumnavigated by Vancouver, and so called in honor of Conde de Revilla Gigedo, viceroy of New Spain. It is about fifty miles in length, and twenty-five in breadth. Here Vancouver was, before he was aware, surrounded by the natives in their canoes, and in imminent danger of being murdered. After various fruitless efforts to conciliate the inhabitants, he at length gave the order to fire, when they all immediately fled, but two British sailors were badly wounded with spears. Long. 228° 27' to 229° 15' E., lat. 55° 6' to 55° 35' N.

**REVILLA GIGEDO, CANAL DE**, a channel on the north-west coast of North America, so called by Vancouver, and formed by the island of Revilla Gigedo on the west, and by the continental shore of North America and the island of Gravina on the east.

**REVISE**, *v. a. & n. s.* } Lat. *revisus*. To  
**REVI'SAL**, *n. s.* } review; overlook: a  
**REVI'SION**. } review or re-examination: this is also the general sense of revisal: revision is the act of revising.

His sending them sheet by sheet when printed,  
and surveying the revises. *Fell.*

The revisal of these letters has been a kind of examination of conscience to me; so fairly and faithfully have I set down in them the undisguised state of the mind. *Pope.*

Lintot, dull rogue! will think your price too much:

Not, Sir, if you revise it, and retouch. *Id.*

**REVISIT**, *v. a.* Fr. *revisiter*; Lat. *reviso revisito*. To visit again.

Thee I revisit safe,  
And feel thy sovereign vital lamp; but thou  
Revisitest not these eyes, that rowl in vain,  
To find thy piercing ray, and find no dawn.

*Milton.*

Let the pale sire revisit Thebes, and bear  
These pleasing orders to the tyrant's ear. *Pope.*  
**REVIVE**, *v. n. & v. a.* } Fr. *revivre*; Lat.  
**REVIV'ER**, *n. s.* } *revivo, re and vivifico.*  
**REVIV'IFICATE**, *v. a.* } To return to life, vi-  
**REVIVIFICA'TION**, *n. s.* } gor, or activity; to  
**REVIVIS'ENCY**. } renew; to quicken;  
rouse: to revivificate is to call to life: revivifica-  
tion, the act of doing so: reviviscency, renewal  
of life.

The Lord heard Elijah, and the soul of the child  
came unto him again, and he revived.

*1 Kings xvii. 22.*

God lighten our eyes, and give us a little reviving  
in our bondage. *Ezra ix. 8.*

Noise of arms, or view of martial guise,  
Might not revive desire of knightly exercise.

*Spenser.*

I should revise the soldiers' hearts;  
Because I ever found them as myself. *Shakespeare.*

So he dies;

But soon revives: death over him no power  
Shall long usurp. *Milton.*

I revive

At this last sight, assured that man shall live. *Id.*  
What first Æneas in this place beheld

Revived his courage, and his fear expelled. *Dryden.*

The memory is the power to revive again in our  
minds those ideas which after imprinting have been  
laid aside out of sight. *Locke.*

As long as an infant is in the womb of its parent,  
so long are these medicines of revivification in pre-  
paring. *Spectator.*

Scripture makes mention of a restitution and  
reviviscency of all things at the end of the world.

*Burnet.*

He'll use me as he does my betters,  
Publish my life, my will, my letters,  
Revive the libels born to die,

Which Pope must bear as well as I. *Swift.*

**REUNITE**, *v. a.* } Re and unite. To join  
**REUN'ION**, *n. s.* } again; make one a second  
time; join what is divided: the noun substan-  
tive corresponding.

By this match the line of Charles the Great  
Was reunited to the crown of France. *Shakespeare.*

She, that should all parts to reunion bow,  
She that had all magnetick force alone,

To draw and fasten sundry parts in one. *Donne.*

**REVOKE**, *v. a.* } Fr. *revoquer*; Span  
**REVO'CABLE**, *adj.* } and Port. *revocar*;  
**REVO'CABLENESS**, *n. s.* } Lat. *revoco*. To re-  
**REVOCA'TION**, } peal; reverse; re-  
**REVOKE'MENT**. } press; draw back:

revocable is that which may be recalled or re-  
pealed: the noun substantive corresponding:  
revocation, the act of recalling, or state of being  
recalled; repeal: revokement (disused) is its  
synonyme.

What reason is there, but that those grants and  
privileges should be revoked, or reduced to the first  
intention? *Spenser.*

She strove their sudden rages to revoke,  
That at the last suppressing fury mad,

They 'gan abstain. *Id.*

When we abrogate a law as being ill made, the

whole cause for which it was made still remaining, do we not herein *revoke* our very own deed, and upbraid ourselves with folly, yea all that were makers of it with oversight and error? *Hooker.*

One, that saw the people bent for the *revocation* of Calvin, gave him notice of their affection. *Id.*

Let it be noised,  
That through our intercession, this *revokement*  
And pardon comes. *Shakespeare. Henry VIII.*

Howsoever you shew bitterness, do not act any thing that is not *revocable*. *Bacon's Essays.*

Seas are troubled, when they do *revoke*  
Their flowing waves into themselves again. *Davies.*

A law may cease to be in force, without an express *revocation* of the lawgiver. *White.*

His successor, by order, nullifies  
Many his patents, and did *revocate*  
And re-assume his liberalities. *Daniel's Civil War.*

Elaiana's king commanded Chenandra to tell him that he had received advice of his *revocation*.  
*Howel's Vocal Forest.*

Without my Aurengzebe I cannot live;  
*Revoke* his doom, or else my sentence give.  
*Dryden.*

If a grievance be inflicted on a person, he may appeal; it is not necessary to pray a *revocation* of such a grievance. *Ayliffe.*

REVOLT, *v. n.* } *Fr. revolter*; *Ital. revol-*  
REVOL'TER, *n. s.* } *tare*; of *Lat. re* and *voluto*.  
To fall off from one to another; change: a desertion; rebellion: *Shakespeare* uses it for *revolter*.

This people hath a *revolting* and a rebellious heart; they are *revolted* and gone. *Jeremiah v. 53.*  
All will *revolt* from me, and turn to him.  
*Shakespeare.*

You are already love's firm votary,  
And cannot soon *revolt* and change your mind. *Id.*

You ingrate *revolts*,  
You bloody Neros, ripping up the womb  
Of your dear mother England. *Id.*  
Our daughter hath made a gross *revolt*. *Id.*

He was greatly strengthened, and the enemy as much enfeebled by daily *revolts*. *Raleigh.*

Thou single hast maintained  
Against *revolted* multitudes the cause of truth.  
*Milton.*

Fair honour that thou dost thy God, in trusting  
He will accept thee to defend his cause,  
A murderer, a *revolter*, and a robber. *Id.*

If all our levies are made in Scotland or Ireland, may not those two parts of the monarchy be too powerful for the rest, in case of a *revolt*?  
*Addison's State of the War.*

He was not a *revolter* from the truth which he had once embraced.  
*Atterbury's Sermons.*

Those who are negligent or *revolters* shall perish.  
*Swift.*

REVOLVE, *v. n. & v. a.* } *Lat. revolveo.*  
REVOL'UTION, *n. s.* } To roll in a circle;  
fall back; roll any thing round; consider; meditate on: revolution is the act of revolving; course of, or space measured by, that which revolves; rotation; backward motion; change in the government of a country. Used among us particularly for the change produced by the admission of king William and queen Mary.

You may *revolve* what tales I told you  
Of courts, of princes, of the tricks of war.  
*Shakespeare.*

Then in the east her turn she shines,  
*Revolved* on heaven's great axis. *Milton.*

On their orbs impose  
Such restless *revolution*, day by day  
Repeated. *Id. Paradise Lost.*

Fear  
Comes thund'ring back with dreadful *revolution*  
On my defenceless head. *Milton.*

Meteors have no more time allowed them for their mounting, than the short *revolution* of a day.  
*Dryden.*

The late *revolution*, justified by its necessity, and the good it had produced, will be a lasting answer.  
*Davenant.*

On the desertion of an appeal, the jurisdiction does ipso jure *revolve* to the judge a quo.  
*Ayliffe's Parergon.*

The Persian wept over his army, that within the *revolution* of a single age, not a man would be left alive.  
*Wake.*

They do not *revolve* about any common centre.  
*Cheyne.*

Each *revolving* year,  
The teeming ewes a triple offspring bear. *Pope.*  
If the earth *revolve* thus, each house near the equator must move a thousand miles an hour.

*Watts's Improvement of the Mind.*  
They will be taught the diurnal *revolution* of the heavens.  
*Watts.*

Winds of the north! restrain your icy gales,  
Nor chill the bosom of these happy vales!  
Hence in dark heaps, ye gathering clouds, *revolve*!  
Disperse, ye lightnings! and ye mists dissolve!  
*Darwin.*

REVOM'IT, *v. a.* *Fr. revomir.* Re and vomit. To vomit again.

They might cast it up, and take more, vomiting and *revomiting* what they drink. *Hakewill.*

REUS, a considerable town of Catalonia, Spain, situated in a fertile plain, six miles from the sea. The harbour is near a village called Salon, and is joined to the town by a canal. It is one of the two towns of Spain that have risen into importance in modern times. Manufactures of silk, cottons, leather, hats, brandy and liquors, have been progressively established; and the population now exceeds 20,000. Eight miles west from Tarragona.

REUSS, a principality of Upper Saxony, divided into two parts, of which the one adjoins Prussia, the other Bavaria. The area of the whole is about 600 square miles; general hilly, and better adapted for pasture than tillage. The hills are productive of copper and lead; also a few of iron, silver, alum, and vitriol. The more extensive manufactures are woollen and linen, the smaller cottons, leather, and hardware. The chief town is Gera. The north-east corner of this principality is watered by the Elster, the south-west by the Saale. The princes of Reuss are of an old family, repeatedly divided and subdivided. At present it consists of two principal lines, the elder and younger; the latter having an income of £40,000 sterling, the elder of about £13,000. They both have votes in the diet of the Germanic confederation; and there exists a deliberative body in this petty principality under the name of states. The prevailing religion is the Lutheran. Population 85,000.

Reuss, one of the largest rivers of Switzerland, issues from the lake Luzendro, in Mount St. Gothard, and flows through the Waldstadtersee, passing by Lucerne, until it falls into the



Aar, near Bruck. It has a great number of waterfalls, and receives mountain streams in rapid succession. Below the valley of Urseren on this stream is the Devil's Bridge, consisting of a single arch, of eighty feet span, at a spot where the water has a fall of 100 feet. It abounds in fine salmon, and becomes navigable at Lucerne.

REUTLINGEN, an ancient town of Wirtemberg, Germany, on the river Echetz, nineteen miles south by east of Stuttgart. After being long a free town, it was incorporated with the dominions of Wirtemberg and its population about 8000.

REVULSION, *n. s.* } *Fr. revulsion; Lat.*

REVULSIONARY, *adj.* } *revulsus.* The act of drawing the blood or humors from remote parts of the body: having the power of revulsion.

There is a way of *revulsion* to let blood in an adverse part.

*Bacon's Natural History.*

His flux of blood breaking forth again with greater violence than it had done before, was not to be stopped by outward applications, nor the *revulsives* of any kind.

*Fell.*

I had heard of some strange cures of frenzies, by casual applications of fire to the lower parts, which seems reasonable enough, by the violent *revulsion* it may make of humours from the head.

*Temple.*

Derivation differs from *revulsion* only in the measure of the distance, and the force of the medicines used: if we draw it to some very remote or contrary part, we call it *revulsion*; if only to some neighbouring place, and by gentle means, we call it *derivation*.

*Wiseman of Tumours.*

REWARD, *v. a. & n. s.* } Re and award.—

REWARDABLE, *adj.* } Skinner. To give

REWARDER, *n. s.* } in return; repay;

recompense; the recompense given; used sometimes, but not frequently, for a recompense of evil: rewardable is worthy of reward: rewarder, he who bestows recompense.

Thou hast rewarded me good, whereas I have rewarded thee evil.

*1 Sam. xxiv. 17.*

They rewarded me evil for good.

*Psal. xxxv. 12.*

Rewards and punishments do always presuppose something willingly done well or ill; without which respect, though we may sometimes receive good, yet then it is only a benefit and not a reward.

*Hooker.*

Men's actions are judged, whether in their own nature rewardable or punishable.

*Id.*

A liberal rewarder of his friends.

*Shakspeare.*

God rewards those that have made use of the single talent, that lowest proportion of grace which he is pleased to give; and the method of his rewarding is by giving them more grace.

*Hammond.*

The action that is but indifferent, and without reward, if done only upon our own choice, is an act of religion, and rewardable by God, if done in obedience to our superiors.

*Taylor.*

There is no more reason to reward a man for believing that four is more than three, than for being hungry or sleepy; because these things do not proceed from choice, but from natural necessity. A man must do so, nor can he do otherwise.

*Wilkins.*

To judge th' unfaithful dead, but to reward

His faithful, and receive them into bliss.

*Milton.*

Men have consented to the immortality of the soul and the recompenses of another world, promising to themselves some rewards of virtue after this life.

*Tillotson.*

To myself I owe this due regard,  
Not to make love my gift, but my reward.

*Dryden.*

As the Supreme Being is the only proper judge of our perfections, so is he the only fit rewarder of them.

*Addison.*

Ill judges, as well as rewarders, have popular assemblies been, of those who best deserved from them.

*Swift.*

The Supreme Being rewards the just, and punishes the unjust.

*Broome on the Odyssey.*

REWORD, *v. a.* Re and word. To repeat in the same words.

Bring me to the test,

And I the matter will reword; which madness

Would gambol from.

*Shakspeare. Hamlet.*

REYES, a city of the Caraccas, Colombia. The inhabitants carry on a lucrative trade in cacao, tobacco, and in neat cattle. Forty miles S. S. W. from Caraccas. It is also the name of several other settlements in South America.

REYN (John de), an eminent historical and portrait painter, born at Dunkirk in 1610. He was a disciple of Vandyke, and was so attached to his master that he followed him to London, where it is thought he continued as long as he lived. In Britain he is mostly known by the name of Lang Jan. He died in 1678. The scarcity of his works is said to be occasioned by so many of them being imputed to Vandyke.

REYNEAU (Charles Rene), a member of the French Academy, and an eminent mathematician, born at Bressac, in Anjou, in 1650. He taught philosophy at Toulon, and became professor of mathematics at Algiers, in 1683. He published a famous work, entitled *Analysis Demonstrated*, in which he reduced into a body the theories of Newton, Descartes, Leibnitz, &c. He died in 1722, aged seventy-two.

REYNER (John), a learned divine, born at Lincoln, and educated at Emanuel College, Cambridge, of which he was a fellow. He was ejected from his living for nonconformity in 1662; and died at Nottingham, where he had practised physic. His writings are chiefly theological.

REYNOLDS (Sir Joshua), an eminent English painter, born at Plympton, his father being master of the grammar school of that town. At an early age he evinced a fondness for drawing, which induced his father finally to place him at the age of seventeen with Hudson, then the first portrait painter in London. He remained with him only three years, and then upon some trifling disagreement returned into Devonshire. One of his first performances, at this period, was the picture of a boy reading by a reflected light, which was sold fifty years afterwards for thirty-five guineas. He now practised at Plymouth Dock, and, while there, obtained an introduction to the noble family of Mount Edgecumbe, and became acquainted with captain, afterwards admiral lord Keppel. That officer being about to sail in 1749, for the Mediterranean, offered to take Reynolds thither, which invitation he gladly accepted. While at Minorca he was much employed in painting portraits, by which means he increased his finances sufficiently to enable him to visit Rome, in which capital and in other parts of Italy he remained about three years. At the latter end of 1752 he returned to London, and the first specimen he then gave of his



improvements was the head of his pupil, Giuseppe Marchi, painted in a Turkish dress. The picture attracted so much notice that Hudson came to see it, and, after examining it for some time, he said, 'Reynolds, you don't paint so well as you did when you left England.' Notwithstanding this invidious remark, and the depraved state of public taste, Reynolds quickly rose into high reputation as a portrait painter, and the whole length of his friend, commodore Keppel, gained him great popularity. Soon after this, he added to his celebrity, by his picture of Miss Greville and her brother, as Psyche and Cupid, executed in a style which had not been seen in England since the days of Van-dyck. He rapidly acquired opulence, and, being universally regarded as at the head of his profession, he kept a splendid table, which was frequented by the first company in the kingdom. In 1762 he produced his celebrated picture of Garrick between tragedy and comedy, for which the earl of Halifax paid 300 guineas. On the institution of the Royal Academy, in 1768, the presidentship was unanimously conferred on Reynolds, who, at the same time, received the honor of knighthood. Although it was no prescribed part of his duty to read lectures, yet his zeal for the advancement of the fine arts induced him to deliver annual or biennial discourses before the academy on the principles and practice of painting. Of these he pronounced fifteen, from 1769 to 1790, which were published in two sets, and form a standard work. In 1775 Sir Joshua Reynolds was chosen a member of the Imperial Academy at Florence, on which occasion he sent his portrait, drawn in his academical dress, to be placed in the gallery of painters in that city. In the summer of 1781, Sir Joshua, accompanied by a friend, made a tour in Holland and the Netherlands, chiefly with a view to examine the works of the celebrated masters of the Dutch and Flemish schools. Two years afterwards, on the suppression of some of the religious houses in the Low Countries, he again visited Flanders, where he purchased some pictures by Rubens. In 1784 he succeeded Allan Ramsay, as painter to the king, and, in the autumn of the next year, Sir Joshua again paid a visit to Flanders, to attend a sale of pictures collected from the dissolved monasteries; of which, particularly those of Rubens, he purchased many of great value. About the same time he was employed on a commission from the empress of Russia, to paint for her an historical picture, the subject of which being left to himself, he chose that of the infant Hercules strangling the serpents. In return for this piece, the empress sent him 1500 guineas, and a gold box, with her picture set in diamonds. He continued to follow his profession, of which he was enthusiastically fond, till in 1789 he lost the sight of one of his eyes. An unhappy difference soon arose between him and the members of the Royal Academy, in consequence of which he resigned not only his presidentship but also his place as a member. He was afterwards however induced by the mediation of the king to resume his post. He was a distinguished member of the celebrated club which contained

the names of Johnson, Garrick, Burke, &c. others of the first rank of literary eminence. He seems to have been universally loved and respected by his associates. He was also a member of the London Antiquarian and Literary Societies, and of several other literary institutions abroad. In 1791 he partly lost the sight of his remaining eye, which exceedingly oppressed him. He was not, however, a prey to a lingering illness, being carried off by a disease in the liver in 1792, in his sixtieth year. He died unmarried, and was interred in St. Paul's cathedral. He formed a splendid collection of works of art, which, after his death, was sold for £16,947 7s. 6d., and the whole of his property amounted to about £80,000, the bulk of which he left to his niece, who married lord E. Chiquin, afterwards marquis of Thomond. As a writer he obtained great credit by his Discourses, which are elegant and agreeable compositions, although sometimes vague and inconsistent. He also added notes to Dufresnoy's Art of Painting, and gave three papers on painting to the Idler. The whole of The Literary Works of Sir Joshua Reynolds were edited by Mr. Malone in 2 vols. 4to., 1797, with a Life of the Author.

REYS, POINT OF CAPE DE LOS, a conspicuous promontory on the west coast of New America, which from the north or south, at a distance of five or six leagues, appears isolated. Its highest part terminates in steep cliffs nearly perpendicular to the sea, which bears against them with great violence. Long 25° 24' E., lat. 38° 36' N.

REZZONICO (Gaston Della Torre), poet, was born at Parma, in 1740. He made early acquisitions in literature, was admitted a member of the academy of Arcadi, and was appointed by the duke of Parma president of a new academy of fine arts, which he had established. He was afterwards however deprived of his place; and he left Parma, and travelled through France, England, and other parts of Europe. He wrote several works both in prose and poetry, but the latter are most admired, and rank him among the best Italian poets. He died at Rome, in 1798. A collection of his poems was printed at Parma, in 2 vols.

RHABARBARATE, *adj.* Lat. *rhabarbari*. Impregnated or tintured with rhubarb.

The salt humours must be evacuated by the emetic, cathartic, and sweet manna purges, or acids added, or the purging waters. *Fag.*

RHABDOLOGY, or RABDOLOGY, in arithmetic, a name given by Napier to a method of performing some of the more difficult operations of that science by means of certain square rods. Upon these are inscribed the simple numbers; and by shifting them, according to certain rules, these operations are performed by simply adding or subtracting the numbers as they stand upon the rods. See Napier's Rhabdologia, printed in 1617. See also the article NAPIER'S RODS.

RHABDOMANCY, *n. s.* Greek, *ραβδος* and *μαντεια*. Divination by a wand.

Of peculiar rhabdomancy, is that which is used in magical discoveries, with a forked hazel, commonly

called Moses's rod, which, freely held forth, will stir and play if any mine be under it.

*Brown's Vulgar Errors.*

**RHADAMANTHUS**, in fabulous history, the son of Jupiter and Europa, born in Crete. He became king of Lydia, and reigned over the Cyclades, and several Greek cities of Asia, with so much justice and impartiality that the poets make him one of the three judges of hell. According to Plato, Æacus judged the Europeans; and Rhadamanthus, who had left Crete, and fixed his residence in Asia, the Asiatics, among whom were also comprehended the Africans. The stern Rhadamanthus superintends in Tartarus the execution of the sentences which his brother Minos pronounces, after shaking the fatal urn in which are contained the destinies of all mortals. His office is described by Virgil, *Æneid*, lib. iv:—

\* Gnosius hic Rhadamanthus habet durissima regna  
Castigatque auditque dolos, subigitque fateri,  
Quæ quisque apud superos, furto latatus inani  
Distulit in seram commissa piacula mortem.

**RHETI**, or **RATI**, an ancient warlike nation of Italy, in Etruria. They were driven from their country by the Gauls.

**RHETIA**, in ancient geography, a country in the north of Italy, between the Alps and the Danube. Its chief towns were Coria, Tridentum (now Trent), Belunum, and Feltria. It was divided into two parts, called Rhetia Prima, which extended from the sources of the Rhine to those of the Licus, a small river which runs into the Danube; and Rhetia Secunda, or Rhetia Vindelicia, which extended from the Licus to the Oenus, another small river towards the east. The ancient inhabitants of Rhetia rendered themselves formidable to the Romans, by their frequent invasions; but were at last conquered by Drusus the brother of Tiberius, and others under the succeeding emperors. *Strab.* iv. *Plin.* iii. c. 20.

**RHAMA**, or **RAMA**, an incarnate deity of the first rank, in the Hindoo mythology. Sir William Jones believes he was the son of Cush, grandson of Ham, and the first monarch in that part of Asia; and that he was the Dionysos of the Greeks, whom they named Bogenes, when they represented him horned, as well as Lyaïos and Eleutherios the deliverer, and Triambos, or Dithyrambos, the triumphant. 'Most of those titles,' says Sir William, 'were adopted by the Romans.' The festival of Rhama is held on the ninth day of the new moon of Chaitra, on which the war of Lauca is dramatically represented, concluding with an exhibition of the fire ordeal by which the victor's wife Sita gave proof of her connubial fidelity. There are three Rhamas mentioned in the Indian mythology, who are described as youths of perfect beauty. The third Rhama is the eighth Avatar. Like all the Avatars, Rhama is painted with gemmed Ethiopian or Parthian coronets; with rays encircling his head; jewels in his ears, two necklaces, one straight and one pendant on his bosom, with dropping gems; garlands of well-disposed many-colored flowers, or collars of pearl, hanging down below his waist, &c. It is Rama Chandra, and his lovely Sita, who are the favorite subjects of he-

roic and amatory poetry: he is described in the Ramayana as Rama 'of ample shoulders; brawny arms, extending to the knee; neck shell-formed; chest circular and full, with auspicious marks; body hyacinthine; with eyes and lips of sanguine hue; the lord of the world; a moiety of Vishnu himself; the source of joy to Ikshwaku's race.' His faithful wife Sita is one of the most interesting females in Hindoo poetry. Rama is also called Raghava, or son of Raghu. Kaka-paksha-dara, or crow-winged, is an epithet given to the Ramas, and to other warriors, from a certain mode of shaving the head, leaving the hair over the ears only, resembling crow's wings. Shyamula, or blue-bodied, is an appellation of Rama, as well as of Krishna, and of their common prototype, Vishnu; all being represented of hyacinthine hue. It may be here remarked, that several incidents in the Sri-Bhagavat (a history of Krishna), and in the Ramayana, told similarly of their several heroes, seem to mix or approximate, though perhaps scarcely to identify, the characters of Krishna and Rama. Each won a wife by bending an unyielding bow, a story not very unlike that of Ulysses. Each is described as overcoming the demon Kumbakarna, and others. Krishna descended into hell; so did Sita, the sakti, or energy of Rama.

**RHAMNUS**, in ancient geography, a town of Attica, famous for a temple of Amphiaræus, and a statue of Nemesis, thence called Rhamnusia. This statue was made by Phidias, out of a block of fine Parian marble, which the Persians had brought to erect as a monument of their expected conquest of Greece. *Paus.* i. *Plin.* 36.

**RHAMNUS**, the buckthorn, in botany, a genus of the monogynia order and pentandria class of plants; natural order forty-third, dumose: *cal.* tubulous, with five minute scales surrounding the stamina: *cor.* none: the fruit is a berry. There are thirty species; of which the most remarkable are,

1. *R. alaternus*, the common alaternus, is an evergreen, a native of the south of Europe. There are several varieties, the most remarkable are the broad-leaved and the jagged-leaved alaternus, which have all been confounded with the phillyrea.

2. *R. alpinus*, rough-leaved frangula, or berry-bearing alder, is also a deciduous shrub, and native of the Alps. It differs in no respect from the common sort, except that it has no thorns, and that it will grow to be rather taller, with tough, large, and doubly lacinated leaves. The smooth-leaved Alpine frangula is a variety of this species, with smooth leaves, and of a lower growth.

3. *R. catharticus*, or common purging-buckthorn, growing naturally in some parts of Britain. This grows to the height of twelve or fourteen feet, with many irregular branches at the extremities. The leaves are oval-lanceolate, finely serrated on the edges, their nerves converging together. The flowers grow in clusters, one on each foot-stalk, white, and in this species divided into four segments; the fruit is a round black berry, containing four seeds. The juice of the berries is a strong purgative, and is made use of for making the common syrup of buckthorn kept in

the shops. The bark is emetic; the juice of the unripe berries, with alum, dyes yellow, of the ripe ones a fine green; the bark also dyes yellow. The green color yielded by the berries, called verde vessie, is much esteemed by miniature painters. Of this species there are two varieties, viz. the dwarf buckthorn, a shrub of about a yard high, of a greenish color but little show; and the long-leaved dwarf buckthorn, which is a larger shrub, with leaves somewhat larger, but in other respects very similar to the dwarf buckthorn.

4. *R. frangula*, or berry-bearing alder, is a deciduous shrub, a native of England and most of the northern parts of Europe, and affords several varieties.

5. *R. insectorius*, or narrow-leaved buckthorn, is an evergreen shrub or tree, and native of Spain. It grows to ten or twelve feet and sends forth several branches from the bottom to the top. They are covered with a blackish or dark-colored bark, and each of them is terminated by a long sharp thorn. The fruit continues on the trees all winter, making a beautiful appearance among the narrow-clustered leaves at that season.

6. *R. lotus*, the Lybian lotus, has the leaves, prickles, flowers, and fruit, of the zizyphus; only with this difference that the fruit is here round, smaller, and more luscious, and at the same time the branches, like those of the paliurus, are neither so much jointed nor crooked. It is proper, however, to distinguish between these shrubs and a herb often mentioned by the ancients under the name of lotus, which, Homer says, was the food of the horses of Achilles, and Virgil mentions as proper to increase the milk of sheep. See *Lotus*.

7. *R. oleoides*, the olive-leaved buckthorn, is an evergreen shrub, a native of Spain, and grows to eight or ten feet. It sends forth numerous branches, each of which is terminated by a long sharp spine. The flowers are small, of a whitish green color, and are succeeded by round black berries.

8. *R. paliurus*, or thorn of Christ, is a deciduous shrub or tree, a native of Palestine, Spain, Portugal, and Italy. It will grow to nearly the height of fourteen feet, and is armed with sharp thorns, two of which are at each joint, one of which is about half an inch long, straight and upright; the other is scarcely half that length, and bent backward; and between them is the bud for next year's shoot. June is the time of flowering, and the flowers are succeeded by a small fruit, surrounded by a membrane. 'This plant,' says Hanbury, 'is probably the sort of which the crown of thorns for our Blessed Saviour was composed. The branches are very pliant, and the spines of it are at every joint strong and sharp. It grows naturally about Jerusalem, as well as in many parts of Judea; and the ancient pictures of our Saviour's crucifixion confirm this.'

9. *R. zizyphus*, or jujub, is the species in which the lac insect forms its cells, and produces the wax called gum lac.

**RHAMPHASTOS**, in ornithology, the toucan, a genus belonging to the order of picæ.

The bill is very large, and serrated outwardly. The nostrils are situated behind the base of the beak; and in most of the species the feet are toed, with two toes forward, and two backwards. The tongue is long, narrow, and feathered on the edges. Mr. Latham enumerates fifteen different species. We can only afford room for a description of the red beaked toucan, which will serve as a type of the rest. This bird is about the size of a jackdaw, and of a similar shape, with a large head to support its monstrous bill. This bill, from the angles of the mouth to its point, is six inches and a half in length, and its breadth in the thickest part is a little more than two. Its thickness near the head is one inch and a quarter; and it is a little rounded along the top of the upper chap, the under side being rounded also; the whole of the bill extremely slight, and but little thicker than parchment. The upper part is of a bright yellow, except on each side, which is of a fine scarlet color; as is also the lower part, except at the base, which is purple. Between the head and the bill there is a black line of separation all round the base of the bill; in the upper part of which the nostrils are placed, and almost covered with feathers; which has occasioned some to say that the toucan has no nostrils. Round the eyes, on each side of the head, is a space of bluish skin, void of feathers; above which the head is black, except a white spot on each side joining to the base of the upper part of the bill. The hinder part of the neck, the back, wings, tail, belly, and thighs, are black. The under side of the head, throat, and the beginning of the breast, are white. Between the white on the breast, and the black on the belly, is a space of red feathers, in the form of a new moon, with its horns upwards. The legs, feet, and claws, are of an ash color; and the toes stand like those of parrots, two before and two behind. It is said that this bird, though furnished with so formidable a beak, is harmless and gentle, being easily made tame so as to sit and hatch its young in houses. It feeds on vegetables, and prefers pepper. Its bill is hollow, and very light, so that it cannot peck or strike smartly therewith. Its tongue is long, thin, and flat; and is moved up and down, and often extended five or six inches from the bill. It is of a flesh color, and fringed on each side with very small filaments, exactly resembling a feather. It is probable that this long tongue has greater strength than the thin hollow beak that contains it. This bird builds its nest in holes of trees, which have been previously scooped out for this purpose. No bird secures its young better from injury than the toucan. It has not only birds, men, and serpents, to guard against, but a numerous tribe of monkeys. The toucan, however, scoops out its nest into the hollow of a tree, leaving only a hole large enough to go in and out at. There it sits, with its great beak, guarding the entrance; and, if a monkey ventures a visit, the toucan gives him such a welcome that he is glad to escape. The toucan is only found in the warm climates of South America, where it is in great request, both for the delicacy of its flesh, which is tender and nourishing, and for the beauty of its plumage, particularly the feathers of the breast.



**RHAMPSINITUS**, an opulent king of Egypt, who succeeded Proteus. He built a large stone tower at Memphis, where he deposited his riches, of which he was robbed by the artifice of the architect.—Herodotus.

**RHAMSES**, or **RAMISES**, a powerful king of Egypt, who, with an army of 700,000 men, conquered Ethiopia, Libya, Persia, and other eastern kingdoms. Pliny says Troy was taken in his reign. Some suppose him the same with Sesostris.

**RHAPIS**, in botany, a genus of the monogynia order, and hexandria class of plants; natural order first, palmæ: *CAL.* monophyllous; trifid spatha: *COR.* monopetalous and trifid. There are two species, viz.—*R. arundinacea*, simple leaved rhaps, a native of Carolina; and *R. flabelliformis*, or ground ratan, a native of China.

**RHAPSODI**, or **RHAPSODISTS**, in antiquity, persons who travelled from place to place, singing parts of Homer's poems. They were clothed in red when they sung the Iliad, and in blue when they sung the Odyssey. They performed in the theatres, and sometimes strove for prizes in contests of poetry, singing, &c. After the two antagonists had finished their parts, the two pieces or papers they were written in were joined together again: whence the name, viz. from *ραπτοω*, *suo*, to sew, and *ὠδή*, canticum, a song. But there seem to have been other rhapsodi of higher antiquity than these, who composed heroic poems, or songs in praise of heroes and great men, and sung their own compositions from town to town, for a livelihood; of which profession, it is said, was Homer himself. Hence some critics, instead of the former origin, derive the word rhapsodist from *ραβδω αἶνεν*, to sing with a laurel-rod in the hand, which, it seems, was the badge of the primitive rhapsodi. Philochorus, again, derives the word from *ραπτειν τας ὠδας*, *q. d. συντιθεσθαι*, to compose songs or poems; as if they were the authors of the poems they sung. This opinion, to which Scaliger inclines, reduces these rhapsodi to the second kind. It is probable that these rhapsodists were all of the same class, whatever distinction some authors may imagine among them; and that their business was to sing or rehearse poems, either of their own or other people's composition, as might best serve their purpose, which was gaining a pecuniary advantage by them.

**RHAPSODOMANCY**, an ancient kind of divination, performed by taking a passage of a poet at hazard, and reckoning it as a prediction of what was to come to pass. There were various ways of practising this rhapsodomancy. Sometimes they wrote several papers or sentences of a poet on so many pieces of wood or paper, shook them together in an urn, and drew out one which was accounted the lot; sometimes they cast dice on a table whereon verses were written, and that whereon the die lodged contained the prediction. A third method was by opening a book, and taking some verse at first sight. This method they particularly called the *sortes Prænestinæ*; and afterwards made use of *sortes Homericae*, *sortes Virgilianæ*, &c.

**RHAPSODY**, *n. s. γ* Gr. *ραψωδία*; *ραπτοω*, *RHAPSODIST*, } to sew, and *ὠδή*, a song.

Any number of parts joined together, without necessary or due connexion: a writer in this unconnected way.

Such a deed, as sweet religion makes

A rhapsody of words.

Shakspeare. Hamlet.

This confusion and rhapsody of difficulties was not to be supposed in each single sinner.

Hammond.

He that makes no reflections on what he reads only loads his mind with a rhapsody of tales fit for the entertainment of others.

Locke.

The words slide over the ears, and vanish like a rhapsody of evening tales.

Watts on the Mind.

Ask our rhapsodists, if you have nothing but the excellence and loveliness of virtue to preach, and no future rewards or punishments, how many vicious wretches will you ever reclaim?

Watts.

**RHAYADER-GWY**, or **GOWY**, a market-town of Radnorshire, on the river Wye. It is divided into four streets in the form of a cross, and anciently had a very considerable castle, part of the foundations of which may be still traced. In the centre of the town stands the hall, a handsome square building of stone, erected in 1768. The church is a respectable modern structure, in the form of an oblong square, with a quadrangular stone tower and turrets. At the upper end of the town, near the parsonage house, is a new-built free-school, and there is also a meeting-house for dissenters. The town is governed by a bailiff, and joins with New Radnor in sending a member to parliament. In the town is a small manufacture of coarse cloth. Market on Wednesday.

**RHAZIS**, or **RHASES**, a celebrated Arabian physician and chemist, of great learning and experience, born at Rhei, in Chorosana, in 852. Dr. Mead translated his work on the Small-Pox; the rest of his works were printed in folio, in 1548.

**RHEA**, in the mythology, the daughter of Coelus and Terra, sister and wife of SATURN; the same with CYBELE or OPS. See these articles.

**RHEA AMERICANA**, in ornithology, the American ostrich, is very little smaller than the common one: the bill is sloped like that of a goose, being flat on the top and rounded at the end: the eyes are black, and the lids furnished with hairs: the head is rounded, and covered with downy feathers; the neck is two feet eight inches long, and feathered; from the tip of one wing to that of the other extended, the length is eight feet; but from the want of continuity of the webs of the feathers, and their laxity of texture, the bird is unable to raise itself from the ground; it is, however, capable of greatly assisting itself by their motion in running, which it does very swiftly. The legs are stout, bare of feathers above the knees, and furnished with three toes, all placed forwards, each having a straight and stout claw as in the cassowary; on the heel is a callous knob, serving as a back toe. The general color of plumage is dull gray mixed with white, inclining to the latter on the under parts; the tail is very short and not conspicuous, being entirely covered with long, loose, and floating feathers, originating from the lower part of the back

and rump, and entirely covering it; the bill and legs are brown. Molina says the body in some is white, in others black. It is fond of flies, which it catches with great dexterity, and will also, like the common ostrich, swallow bits of iron, and any other trash offered to it. In common with the ostrich of the old world, it lays a number of eggs, from forty to sixty, in the sand, each of them holding a quart; but it differs from that bird in many particulars, especially in wanting the callosity on the sternum, and spurs on the wing. With these last the common ostrich is known to defend itself; in defect of them this one uses the feet with such address as to become at once a furious and dangerous antagonist. The female calls its young ones together with a kind of whistling note somewhat similar to that of a man: when young it is very tame, frequently following the first creature it meets with. The flesh is said to be very unpalatable. They are found in various parts of South America, from Patagonia to Guiana.

**RHEEDE** (N.), esq., an eminent botanist of the sixteenth century. He was governor of Malabar, and published a well known work, entitled *Hortus Malabaricus*. We have seen no memoir of him.

**RHEEDIA**, in botany, a genus of the monogynia order, and polyandria class of plants: cor. tetrapetalous: cal. none: the fruit is a trispermous berry.

**RHEGIUM**, in ancient geography, a very ancient city of Italy. It was a city of the Bruttii, a colony of Chalcidians from Eubœa, surnamed Julium, from a fresh supply of inhabitants sent thither by Augustus, after driving Sextus Pompeius out of Sicily (Strabo); and thus was in part a colony, retaining still the right of a municipium. Virgil (l. iii. v. 414) thus describes it:—

*Hæc loca, vi quondam, et vastâ convulsa ruina  
(Tantum ævi longinqua valet mutare vetustas)  
Dissiluisse ferunt, cum protinus utraque tellus  
Una foret; venit medio vi pontus, et undis  
Hesperium Siculo latus abscedit; arvaque et urbes  
Littore diductas angusto interluit æstu.*

**RHEIMS**, or **REIMS** (anciently Remi), a large city of France, in the department of the Marne. It stands in a fine plain, on the banks of the Vesle, surrounded by a chain of low hills, covered with vineyards. The space enclosed by the walls is very large, but a large part of it, particularly on the south-west side, is occupied by gardens. The form of the city is oblong, having its length from south-east to north-west, and it is surrounded with a ditch and earthen mound, planted on both sides with double rows of trees; the fortifications of the city were levelled in 1812. The closely built part is a regular oval, of which the square called the Place Royale may be considered the centre. The streets in general are wide and straight; in the old quarters, however, they are often winding and narrow. One of the finest leads in a straight line, across the whole width of the town, from the eastern to the western gate, passing through the centre of the royal square. The Place St. Remy, at the southern extremity of the town, though of an irregular shape, is pleasant. The houses throughout Rheims want in general height: hence there is little that is striking in their appearance. But

the city has six fine gates. Two of these, the Porte de Ceres, and the Porte de Mars, retained their Roman names. The town is supplied with water by pipes from the Vesle. The cathedral, a vast Gothic edifice of the twelfth century, is one of the finest specimens of that kind of architecture in France. The portico is a chef d'œuvre, except that the frontispiece is loaded with a profusion of indifferent sculptures. In this church the ceremony of anointing and consecrating the kings of France formerly took place. A second object of interest formerly was the church of St. Nicaise, with its arch and spiral, said to shake on the ringing of one of its bells. In that of St. Remi was deposited the holy oil of the French kings; brought from heaven, it is said, by a dove; and preserved through the feuds of the Revolution by at least one miracle. The episcopal palace is a fine building, as also the Hotel de Ville. Here are traces of an amphitheatre, and the remains of a Roman triumphal arch: three hospitals; a small university; a royal college, and a high school. The archbishop is primate of France. Inhabitants 35,000. The manufactures are cotton, woollen, and hats. It was the birth place of Colbert.

**RHEINFELS**, or **RHEINFELS**, a fortress of the Prussian grand duchy of the Lower Rhine, situated on an island in the Lower Rhine, at St. Go between Coblenz and Bacharach. It was besieged by the French in 1672, but without success: in 1794 it was taken and dismantled by them. Over against it stands New Castle on the Rhine, a very strong castle on a high rock.

**RHEINGAU**, or **RHINGAU**, a district of the duchy of Nassau, Germany, on the north bank of the Rhine. It extends from Biberach to Rudesheim, and is about twelve miles long and four broad, producing the best quality of Rhine wine.

**RHEINTHAL**, i. e. the Valley of the Rhine, a district of the canton of St. Gall, Switzerland, lying along the Rhine, from the lake of Constance to the lordship of Sax. It is about sixty miles long and four broad, having in the immediate neighbourhood of the Rhine a gravelly soil, and the population thin; but at a greater distance flax, vines, fruit, and maize, are all raised with success. The chief employment consists in spinning and weaving cotton and flax. The majority are Calvinists, but there are a great many Catholics, and both sects in many places use the same church. The chief town is Rheinfelden. Inhabitants 15,000. This is also the name of a small track in Baden, extending along the right bank of the Rhine, near Rheinfelden.

**RHENANUS** (Beatus), a learned German, born at Scelestat in 1485, whence he removed to Basil, where he corrected the press with Frobenius, and contracted a friendship with Erasmus. He wrote *The Life of Erasmus*: See upon Tertullian, and other classics; but his chief work is his *Res Germanicæ*, in 2 vols. lat. He died at Strasburg in 1547.

**RHENE**, in ancient geography, a small island in the Ægean Sea, about 200 yards from Delos, whence it is sometimes called Delos Minor. It is about eighteen miles in circumference. Thucyd. 3. Strabo x.



**RHENUS**, in ancient geography, the Rhine, a large river of Germany, celebrated in ancient history. It rises among the Alpes Lepontiae, or Grisons; and, first traversing the Lacus Acronius, divides the Rhaeti and Vindelicii from the Helvetii, and then the Germani from the Gauls and Belgae; and running from south to north for the greater part of its way, and at length bending its course west, it empties itself by three mouths into the German Ocean, viz. the western, or Helias; the northern, or Fleuvus; and the middle between both these, which retains the original name, Rhenus (Pliny and Ptolemy). Mela and Tacitus mention two channels, and as many mouths, the right and left; the former running by Germany, and the latter by Gallia Belgica: and thus also Asinius Pollio, and Virgil; the trench of Drusus not being made in their time, whereby the middle channel was much drained and reduced, and therefore overlooked by Tacitus and Mela. See **RHINE**.

**RHESE** (John David), M. D., was born in the isle of Anglesey, in 1534, and elected fellow of Christ Church College, Oxford, in 1555. He took his degree at Sienna, and was so complete a master of the Italian language as to be appointed moderator of the school at Pistoia, in Tuscany. He died at Brecknock about 1609.

**RHESUS**, in fabulous history, king of Thrace, son of the Strymon by the Muse Terpsichore, or, according to some, of Eioneus and Euterpe. After many warlike exploits in Europe, he went to assist Priam, king of Troy, against the Greeks. The Trojans were anxious for his arrival, as an oracle had declared that Troy should never be taken if the horses of Rhesus drank the waters of the Xanthus, and eat the grass of Troy. Diomedes and Ulysses were therefore sent to intercept Rhesus: they entered his camp in the night, killed him, and carried off his horses.—Homer.

**RHETICUS** (George), a learned German astronomer, born at Feldkirk, in the Tyrolease, in 1514. He became professor at Wirtemberg, but left his chair to improve himself under Copernicus; after which he resumed his chair. He went to Poland; and afterwards to Cassaria, in Hungary, where he died in 1576.

**RHETORES**, amongst the Athenians, were ten orators elected by lot to plead public causes in the senate-house or assembly. For every cause in which they were detained they received a drachm out of the public money. They were sometimes called *Συνήγοροι*, and their fee *ρο Συνήγοραον*. No man was admitted to this office before he was forty years of age, though others say thirty. Valor in war, piety to their parents, prudence in their affairs, frugality, and temperance, were necessary qualifications for this office; and every candidate underwent an examination concerning these virtues previous to the election. The orators at Rome were not unlike the Athenian rhetores.

**RHETORIANS**, a sect of heretics in Egypt, so denominated from Rhetorius, their leader.

**RHETORIC**, *n. s.*

**RHETORICAL**, *adj.*

**RHETORICALLY**, *adv.*

**RHETORICATE**, *v. n.*

**RHETORICIAN**, *n. s. & adj.*

*Fr. rhetorique;*

*Gr. ῥητορικη.*

The art of speaking

with elegance; the power

of persuasion; oratory. See **ORATORY**. Rhetorical and rhetorician, adjective, mean, pertaining to, or befitting this art: the adverb corresponding: to rhetoricate is, to play the orator; address the passions: a rhetorician, one who teaches or practises rhetoric.

The heart's still rhetoric disclosed with eyes.

*Shakespeare.*

The ancient sophists and rhetoricians, which ever had young auditors, lived till they were an hundred years old.

*Bacon.*

His sober lips then did he softly part,

Whence of pure rhetoric whole streams outflow.

*Fairfax.*

'Twill be much more seasonable to reform, than apologize or rhetoricate; not to suffer themselves to perish in the midst of such solicitations to be saved.

*Decoy of Piety.*

Enjoy your dear wit and gay rhetoric,

That hath so well been taught her dazzling fence.

*Milton.*

Because Brutus and Cassius met a blackmore, and Pompey had on a dark garment at Pharsalia, these were presages of their overthrow, which notwithstanding are scarce rhetorical sequels; concluding metaphors from realities, and from conceptions metaphorical inferring realities again.

*Broune.*

The apprehension is so deeply riveted into my mind, that rhetorical flourishes cannot at all loosen it.

*More.*

We could not allow him an orator, who had the best thoughts, and who knew all the rules of rhetoric, if he had not acquired the art of using them.

*Dryden's Dufresnoy.*

'Tis the business of rhetoricians to treat the characters of the passions.

*Id.*

He played at Lyons a declaiming prize,

At which the vanquished rhetorician dies.

*Dryden.*

Of the passions, and how they are moved, Aristotle in his second book of rhetoric hath admirably discoursed in a little compass.

*Locke.*

Boldly presumed with rhetorician pride,

To hold of any question either side.

*Blackmore.*

The subject may be moral, logical, or rhetorical, which does not come under our senses.

*Watts.*

Grammar teacheth us to speak properly; rhetoric instructs to speak elegantly.

*Baker.*

A man may be a very good rhetorician, and yet at the same time a mean orator.

*Id. on Learning.*

**RHEUM**, *n. s.* } *Fr. rheume; Gr. ρευμα.*

**RHEUMY**, *adj.* } The thin watery matter about the mouth, eyes, &c.: abounding in rheum.

Trust not these cunning waters of his eyes;

For villainy is not without such a rheum;

And he, long trading in it, makes it seem

Like rivers of remorse.

*Shakespeare.*

You did void your rheum upon my beard.

*Id.*

Is Brutus sick?

And will he steal out of his wholesome bed,

To dare the vile contagion of the night?

And tempt the rheumy and unpurged air,

To add unto his sickness?

*Id.*

The South he loosed, who night and horror brings,

And fogs are shaken from his flaggy wings;

From his divided beard two streams he pours;

His beard and rheumy eyes distil in showers.

*Dryden.*

Each changing season does its poison bring,

Rheuma chill the winter, agues blast the spring.

*Prior.*

**RHEUM**, in botany, rhubarb, a genus of the monogynia order, and enneandria class of plants; natural order twelfth, holoraceæ: *CAL.* none:



con. sexfid and persistent: and there is one triquetrous seed. There are five species, viz.

1. *R. Arabicum*, the currant rhubarb of Mount Libanus, has a thick fleshy root, very broad leaves, full of granulated protuberances, and with equal foot-stalks, and upright firm stems three or four feet high, terminated by spikes of flowers, surrounded by a purple pulp.

2. *R. compactum*, the Tartarian rhubarb, with a large, fleshy, branched root, yellow within; crowned by very large, heart-shaped, somewhat lobated, sharply indented, smooth leaves, and an upright large stem, five or six feet high, garnished with leaves singly, and branching above; having all the branches terminated by nodding panicles of white flowers. This has been supposed to be the true rhubarb; which, however, though of superior quality to some sorts, is accounted inferior to the *rheum palmatum*.

3. *R. palmatum*, palmated-leaved true Chinese rhubarb, has a thick fleshy root, yellow within; crowned with very large palmated leaves, being deeply divided into accumulated segments, expanded like an open hand; upright stems, five or six feet high or more, terminated by large spikes or flowers. This is the true foreign rhubarb, the purgative quality of which is well known.

4. *R. rhaponticum*, common rhubarb, has a large, thick, fleshy, branching, deeply-striking root, yellowish within; crowned by very large, roundish, heart-shaped smooth leaves, on thick, slightly furrowed foot-stalks; and an upright strong stem, two or three feet high, adorned with leaves singly, and terminated by thick close spikes of white flowers. It grows in Thrace and Scythia, but has been long in the English gardens. Its root affords a gentle cathartic. It is, however, of inferior quality to the Chinese. The young stalks of this plant, in spring, are cut and peeled, and used for tarts.

5. *R. undulatum*, the undulated, or waved-leaved Chinese rhubarb, has a thick, branchy deep-striking root, yellow within; crowned with large, oblong, undulate, somewhat hairy leaves, having equal foot-stalks, and an upright firm stem, four feet high; garnished with leaves singly, and terminated by long loose spikes of white flowers. All these plants are perennial in root, and the leaves and stalks are annual. The roots being thick, fleshy, and generally divided, strike deep into the ground; are of a brownish color without, and yellow within: the leaves rise in the spring, generally come up in a large head folded together, gradually expanding themselves, having thick foot-stalks; and grow from one to two feet high, or more, in length and breadth, spreading all around; amidst them rise the flower stems, which are garnished at each joint by one leaf, and are of strong and expeditious growth, attaining their full height in June, when they flower; and are succeeded by large triangular seeds, ripening in August. Some plants of each sort merit culture in gardens for variety; they afford a contrast by their luxuriant foliage, spikes, and flowers: and, as medical plants, they demand culture both for private and public use. They are propagated by seeds sown in autumn, soon after they are ripe, or early in spring, in an open

bed of deep light earth. Those for medicinal use should be sown where they are to remain, that the roots may grow large. Scatter the seeds thinly, either by broad-cast, or in drills one inch and a half distant. The plants will rise in spring, but not flower till the second or third year. When they are two or three inches high, thin them to eight or ten inches: those designed to stand, should be hoed out to one foot and six or two feet distant. Keep the ground clean between them; and in autumn, when the stalks decay, cut them down, and dig between the rows. The roots remaining increase in size annually; and in the second or third year, they shoot up stalks, flowers, and perfect seeds in three or four years the roots will be large; but the oldest are preferred. Rhubarb is a mild cathartic. See MEDICINE and PHARMACY.

RHEUMATISM, *n. s.* } Fr. *rhumatisme*  
RHEUMATIC, *adj.* } Lat. *rheumaticum*  
Gr. *ρευματισμος*. A distemper supposed to proceed from acrid humors: partaking of rheumatism or proceeding from rheum.

The moon, the governess of floods,  
Pale in her anger, washes all the air,  
That rheumatic diseases do abound. *Shakespeare*  
The throttling quinsy, 'tis my star appoints,  
And rheumatisms I send to rack the joints. *Dryden*

Rheumatism is a distemper affecting chiefly a membrana communis musculorum, which it makes rigid and unfit for motion; and it seems to be occasioned almost by the same causes, as the mucinous glands in the joints are rendered stiff and gross in the gout. *Quinsy*

The blood taken away looked very airy or rheumatic. *Faye*

RHEUMATISM. See MEDICINE, Index.

RHENIA, in botany, a genus of the monogynia order, and octandria class of plants; natural order seventeenth, calycanthymæ: cal. quadrifid with four petals inserted into it; antheræ declining; caps. quadrilocular, within the belly of the calyx. Species seven, natives of America and the West Indies.

RHIANUS, an ancient Greek historian and poet of Thrace, originally a slave; who flourished about A. A. C. 200. He wrote an account of the war between Sparta and Messenia, which lasted twenty years; and a history of the principal events and revolutions in Thessaly. Of his work only a few verses are extant.

RHIGAS, or RIGAS (M.), a modern Greek patriotic author, was born in 1753, at Velestina, a town of Thessaly. He studied in the college of his country, and was early distinguished by his acquirements. Early in life he was sent to Bucharest, and resided there till 1790, partly engaged in commercial pursuits. He first conceived the project of a secret society, in opposition to the Turks, and associated among the discontented chiefs. He now went to Vienna, where he met with a number of rich Greek merchants; and, extending his correspondence to other parts of Europe, commenced a Greek journal, translated the Travels of Anacharsis the younger, and other French works; and composed a treatise on military tactics, and another on natural philosophy; he likewise drew up a grand chart of all Greece, in twelve divisions, noting not only the

present, but also the ancient names of all celebrated places. At length he was denounced by one of his associates to the Austrian government as a conspirator against the state; arrested at Trieste, and ordered to be delivered up to the Ottoman Porte: but he was, with his companions, drowned in the Danube, his conductors fearing the vengeance of Passwan Oglou. This took place in May 1798, when Rhigas was about five-and-forty years of age.

**RHINANTHUS**, in botany, elephant's head, a genus of the angiospermia order, and didynamia class of plants; natural order fortieth, personate: *cal.* quadrifid, *ventricose*: *caps.* bilocular, obtuse, and compressed. Species ten, natives of the Cape, the Levant, and of Egypt.

**RHINE**, one of the greatest rivers of Europe, and the next in rank after the Danube and the Wolga, has its source in the central and highest part of Switzerland, on the north-east of Mount St. Gothard. Striking off to the north-east, it first receives the two rivers called by the Germans the Middle and Hither Rhine. The united waters now pass the town of Coire or Chur, become navigable, and hold a northern course to the lake of Constance, which they traverse. Issuing hence with a copious stream the Rhine flows to the west, and receives the Aar, the Reuss, and the Linmat, whose waters combine all the chief streams of West and Central Switzerland. It now continues to flow to the west, until it reaches Bâle, when it takes a northern direction, and receives the Neckar and Maine on the side of Germany, and the Moselle from France. Entering the kingdom of the Netherlands, it turns suddenly to the west, and divides into two great branches, of which the southern takes the name of Waal, receives the Maese, and flows into the German Ocean by Dort, Rotterdam, and Williamstadt. The northern, or less considerable branch, divides first above, and afterwards below Arnheim; and the name of Rhine is finally retained only by a small slow stream, which passes Utrecht and Leyden in its way to the sands near Catwyk, through which it reaches the sea. From its source to Mentz this great river is known as the Upper Rhine, and from Mentz to Holland as the Lower Rhine. Its course altogether is about 700 miles.

Its waters are of a beautiful limpid green: its stream, rapid in the early part of its course, becomes afterwards deep and tranquil. In Switzerland the scenery of its banks is often sublime; and below Schaffhausen it forms a cascade, which, though not the highest, is in mass of waters the largest in the southern part of Europe. From Bâle to Strasburg, and even to Gernersheim, a number of islands appear in the river; but at Mentz the banks of the Rhine assume a most beautiful aspect. From that city to Cologne they penetrate the finest part of Germany: castles, towns, and villages embellish every part of the prospect; hills rise from the banks, covered with vineyards to their summits; while towers and forts, the remains of remote ages, are frequently reflected by the water.

By the Rhine the timber of Suabia is conveyed to the Netherlands, and colonial produce transported from the coast to the interior of Germany

and Switzerland, and the passage-boats up and down afford a very commodious conveyance. The navigation is sometimes difficult, but seldom hazardous. At Cologne vessels from 100 to 150 tons burden, generally drawn by horses, are seen; but they use their sails when the wind is favorable. A spirited beginning has also been made on this river in steam navigation.

**RHINE, THE CIRCLE OF**, is a province of Bavaria, situated to the west of the river of this name, between Weissemburg on the south and Worms on the north. It consists of a tract of territory on the Upper Rhine, ceded by France in 1814, assigned by the congress of Vienna to Austria, and made over by the latter to Bavaria. Its form approaches to a square; the area being about 1800 square miles, intersected by branches of the Vosges mountains. The more favorable aspects exhibit vineyards, while the rugged summits are often romantically crowned with the ruins of castles. The province contains mines of quicksilver, iron, and coal, a few hardware manufactures, extensive pastures, and in the valleys wheat, oats, and barley. It is divided into four districts, of which the chief towns are Frankenthal, Landau, Kaiserslautern, and Deux Ponts. The Rhine is its eastern boundary. Of the other rivers the chief are the Queich and Lauter. Population 308,000.

The **RHINE** also gives name to a province of the grand duchy of Hesse, situated to the north of the Bavarian circle of the Rhine. Its area is about 1000 square miles. The valleys and small plains produce corn, flax tobacco, and vines: and the hills contain in certain parts mines of iron and salt; in others very good pasturage. The manufactures are of linen, cotton, and leather, which give rise to a brisk traffic.

**RHINE, LOWER**, the Prussian grand duchy of, is composed of territories taken in 1814 from France and the grand duchy of Berg, and assigned by the congress of Vienna. Justice has been since administered by the laws of France; but the provincial administration is that of the Prussian dominions. This duchy is bounded on the north by the province of Cleves and Berg, on the east by Nassau and Hesse-Darmstadt, on the south by the French, on the west by the Dutch frontier. It lies between 6° 0' and 8° 37' of E. long., and between 49° 20' and 51° 8' N. lat., having an area of 5700 square miles, and 950,000 inhabitants, and is included in the same military division as Westphalia. It is divided into the governments of Aix-la-Chapelle, Coblenz, and Treves. The capital is Aix-la-Chapelle.

This country is hilly, and the climate has sufficient warmth for vines in particular situations; but in the elevated tracts of the Hunsrück, the Eiffel, and Westerwald, the cold checks the growth of every thing but wood. The wine is best along the banks of the Rhine, Aar (or Alhr), and Moselle. On the whole, though it has extensive valleys, this duchy has no great extent of fertile soil. The lower ranks subsist, in a great measure, on potatoes. The other products are hops, tobacco, flax, potash, and in the hilly districts minerals. Grazing is followed more on the east than on the west of the Rhine. The manufactures of coarse woollens, leather, and

tobacco, are chiefly confined to the districts around Aix-la-Chapelle and Neuwied. On the east of the Rhine mining, and the preparing of metals, afford employment.

RHINE, CIRCLE OF THE LOWER, was one of the ten former circles of the German empire. Its figure was very irregular. The princes who chiefly had possessions here were the electors of Mentz, Treves, and Cologne, and the elector palatine. It is now divided among the states of Baden, Bavaria, Hesse-Darmstadt, Nassau, Prussia, and Hanover.

RHINE, CIRCLE OF THE UPPER, another abolished division of the German empire. It was cut in two by the circle of the Lower Rhine, and like it was very irregular in its outline. The area of the two circles exceeded 20,000 square miles. The members of the imperial body who had possessions in the circle of the Upper were more numerous than those in the Lower Rhine. The western half, contiguous to Alsace, was repeatedly invaded by the French, and remained in their hands from 1794 to 1814. Since that period this circle has been divided between Bavaria, Hesse-Cassel, Hesse-Darmstadt, &c.

RHINE, LOWER (Bas Rhin), a considerable department of France, consisting of the north part of Alsace, and forming an oblong track, extending from north to south. The eastern side is formed by the Rhine, the western by the Vosges Mountains, which are nearly parallel to the course of the river. The surface, about 1900 square miles, is diversified with hills, forests, and small valleys, all pretty well cultivated. On the mountains, and in the vicinity of the Rhine, the soil is bare and stony, and in some places marshy; but in general it is fertile, and the average produce of corn exceeds the consumption. The products are wheat, barley, oats, flax, hemp, tobacco, madder, and rapeseed. In the mountains are mines of iron, copper, coal, and salt. The pastures are extensive, and vines are cultivated in some parts. The chief manufactures are hardware and linen. Cotton has been introduced since the close of the eighteenth century, and there are likewise fabrics of pottery, glass, china-ware, paper, &c. Situated to the east of the Vosges, the natural limit of France, this department is principally inhabited by Germans, and French is spoken only in the large towns. The Lutherans are computed at 160,000, the Calvinists at 25,000, and the rest, with the exception of the Jews, are Catholics. The department is divided into four arrondissements, viz. Strasburg the capital, Saverne, Bar, and Weissemburg. The treaty of Paris in 1815 curtailed it of Landau, and of a tract to the north of Weissemburg. Inhabitants 440,000.

RHINE, UPPER (Haut Rhin), another department of the north-east of France, of an oblong form, the Rhine flowing along its eastern limit, and the long chain of the Vosges extending on its western side. Its extent is about 1700 square miles. It contains the southern division of Alsace, and has a stony soil on the mountains, but the plains and valleys are fertile. Its chief rivers, after the Rhine, are the Ill, the Laber, the Lauch, and the Lague. It has likewise several canals, and two lakes. Corn, hemp, flax, rape-

seed, wines, and tobacco, are raised in large quantities. Cherries are so abundant that the liquor called cherry water forms a considerable export. The mineral products are iron, coal, and, to a small extent, copper, lead, and antimony. Of coal, the quantity annually produced is about 1000 tons; of iron about 5000 tons. Linen, woollen, and latterly cottons, are the manufactures; and, on a small scale, paper, leather, and glass. The inhabitants (in number 320,000) are almost all of German descent. The Protestant part are computed at 57,000; the Jews at 10,000; the Baptists at 3000; Catholics at 250,000. The department is divided into the arrondissements of Colmar, Altkirch, Neufbrisach, and Befort.

RHINOCEROS, *n. s.* Fr. *rhinocerot*; Gr. *ῥιν* and *κερας*. A beast of the East, armed with a horn on his nose.

Approach thou like the rugged Russian bear,  
The armed *rhinoceros*, or Hyrcanian tyger;  
Take any shape but that, and my firm nerves  
Shall never tremble. *Shakespeare. Macbeth.*

If you draw your beast in an emblem, shew a landscape of the country natural to the beast; as to the *rhinoceros* an East Indian landscape, the crocodile, an Egyptian. *Peacock.*

RHINOCEROS, in zoology, a genus of quadrupeds belonging to the order of belluæ. The name is entirely Greek; but Aristotle takes no notice of them, nor any other Greek writer till Strabo, nor Roman till Pliny. It is probable they did not frequent that part of India into which Alexander had penetrated, since it was nearly 300 years after that Pompey first brought them to Europe. From this time till the days of Heliogabalus they were frequently exhibited in the Roman spectacles, and have often been transported into Europe in more modern times; but they were long very ill represented, and very imperfectly described, till some that arrived in London in 1739 and 1741 were inspected; by which the errors and caprices of former writers were detected. There are two species, viz.

1. *R. bicornis*, long known in Europe only by the double horns which were preserved in various cabinets. Dr. Sparman, in his voyage to the Cape of Good Hope, killed two of these animals, which he dissected and very minutely describes. The horns, he says, in the live animal are so mobile and loose, that, when it walks carelessly along, one may see them waggle about, and hear them clash and clatter against each other. In the Philosophical Transactions we have a description of the double-horned rhinoceros of Sumatra, by Mr. Bell, surgeon in the service of the East India Company at Bencoolen. It was a male; the height at the shoulder was four feet four inches; at the sacrum nearly the same: from the tip of the nose to the end of the tail eight feet five inches. From the appearance of its teeth and bones it was but young, and probably not near its full size. The shape was much like that of the hog. The general color was a brownish ash; under the belly, between the legs and folds of the skin, a dirty flesh-color. The head much resembles that of the single-horned rhinoceros; the eyes were small, of a brown color; the membrana nictitans thick and strong: the skin sur-



rounding the eyes was wrinkled; the nostrils were wide; the upper lip was pointed, and hanging over the under. 'There were six molares, or grinders, on each side of the upper and lower jaw, becoming gradually larger backward, particularly in the upper; two teeth in the front of each jaw; the tongue was quite smooth; the ears were small and pointed, lined and edged with short black hair, and situated like those of the single-horned rhinoceros. The horns were black, the larger was placed immediately above the nose, pointing upwards, and was bent a little back; it was about nine inches long. The small horn was four inches long, of a pyramidal shape, flattened a little, and placed above the eyes, rather a little more forward, standing in a line with the larger horn immediately above it. They were both firmly attached to the skull, nor was there any appearance of joint or muscles to move them. The neck was thick and short, the skin on the under side thrown into folds, and these folds again wrinkled. The body was bulky and round, and from the shoulder ran a line, or fold, as in the single-horned rhinoceros, though it was but faintly marked. There were several other folds and wrinkles on the body and legs; and the whole gave rather the appearance of softness; the legs were thick, short, and remarkably strong; the feet armed with three distinct hoofs, of a blackish color, which surrounded half the foot, one in front, the others on each side. The soles of the feet were convex, of a light color, and the cuticle on them not thicker than that on the foot of a man who is used to walking; the testicles hardly appeared externally; the penis was bent backward and opened about eighteen inches below the anus. The whole skin of the animal is rough, and covered very thinly with short black hair. The animal had not that appearance of armor which is observed in the single-horned rhinoceros.

2. *R. unicornis*, the length of which, says Buffon, from the extremity of the muzzle to the origin of the tail, is at least twelve feet, and the circumference of the body is nearly the same. Their food in a natural state is thistles and thorny shrubs, which they prefer to the soft pasture of meadows; but they are fond of the sugar cane, and eat grain of all kinds. 'The rhinoceros,' says Buffon, 'at the age of two years, is not taller than a young cow that has never produced. But his body is very long and very thick. His head is disproportionally large. From the ears to the horn there is a concavity, the two extremities of which, namely, the upper end of the muzzle, and the part near the ears, are considerably raised. The horn is black, smooth at the top, but full of wrinkles directed backward at the base. The nostrils are situated very low, being not above an inch from the opening of the mouth. The under lip is pretty similar to that of the ox; but the upper lip has a greater resemblance to that of the horse, with this advantageous difference, that the rhinoceros can lengthen this lip, move it from side to side, roll it about a staff, and seize with it any object he wishes to carry to his mouth. The tongue of the young rhinoceros is soft, like that of a calf. His eyes, in figure, resemble those of the hog, but

situated lower, or nearer the nostrils, than in any other quadruped. His ears are large, thin at the extremities, and contracted at their origin by a kind of angular rugosity. The neck is very short, and surrounded with two large folds of skin. The shoulders are very thick, and at their juncture there is another fold of skin, which descends upon the fore legs. The legs are round, thick, strong, and their joint bent backwards. This joint, which, when the animal lies, is covered with a remarkable fold of the skin, appears when he stands. The tail is thin, and proportionally short. It becomes a little thicker at the extremity, which is garnished with some short, thick, hard hairs. The female exactly resembles the male in figure and grossness of body. The skin is every where covered more or less with incrustations in the form of galls or tuberosities, which are pretty small on the top of the neck and back, but become larger on the sides. The largest are on the shoulders and crupper, are still pretty large on the thighs and legs, upon which they are spread all round, and even on the feet. But between the folds the skin is penetrable, delicate, and as soft to the touch as silk, while the external part of the fold is equally hard with the rest. This tender skin between the folds is of a light flesh color; and the skin of the belly is nearly of the same color and consistence. These galls or tuberosities should not be compared, as some authors have done, to scales. They are only simple indurations of the skin, without any regularity in their figure or symmetry in their respective positions. The flexibility of the skin in the folds enables the rhinoceros to move with facility his head, neck, and members. The whole body, except at the joints, is inflexible, and resembles a coat of mail. Dr. Parsons remarks that this animal listened with a deep and long continued attention to any kind of noise; and that, though he was sleeping or eating, he raised his head, and listened till the noise ceased. These animals never assemble or march together in troops like elephants. Being of a more solitary and savage disposition, they are more difficult to hunt and to overcome. They never attack men, however, except when they are provoked, when they are very furious and formidable; but as they see only before them, and as they turn with great difficulty, they may be easily avoided. The skin of these animals is so extremely hard as to resist sabres, lances, javelins, and even musket balls, the only penetrable parts being the belly, the eyes, and about the ears. Hence the hunters generally attack them when they lie down to sleep. Their flesh is considered as excellent by the Indians and Africans, but especially by the Hottentots; and, if they were trained when young, they might be rendered domestic, in which case they would multiply more easily than the elephant. They inhabit Bengal, Siam, Cochin-China, the isles of Java and Sumatra, Congo, Ethiopia, and the country as low as the Cape. They love shady forests, the neighbourhood of rivers, and marshy places. They wallow in the mire like hogs, and thus give shelter in the folds of their skins to scorpions, centipedes, and other insects. Buffon and Edwards deny this; but it is generally

thought to be true. They bring forth only one young at a time, about which they are very solicitous. Their skin, flesh, hoofs, teeth, and even dung, are used in India medicinally. The horn, especially that of a virgin rhinoceros, is considered as an antidote against poison. This species is supposed to be oryx or Indian ass of Aristotle; and the bos unicornis or fera monoceros of Pliny. Many writers also consider it as the unicorn of scripture.

**RHIZOBALUS**, in botany, a genus of the tetragynia order, and polyandria class of plants; natural order twenty-third, trihilatæ: CAL. monophyllous, fleshy, and downy: COR. consisting of five petals, which are round, concave, fleshy, and much larger than the calyx; the stamina are very numerous, filiform, and longer than the corolla; the styli are four, filiform, and of the length of the stamina; the pericarp has four drupæ, kidney-shaped, compressed with a fleshy substance inside, and in the middle a flat large nut containing a kidney-shaped kernel. Of this there is only one species.

**R. pekia**. The nuts which are sold in the shops as American nuts are flat, tuberculated, and kidney-shaped, containing a kernel of the same shape, which is sweet and agreeable.

**RHIZOPHORA**, the mangrove, or candle of the Indians, in botany, a genus of the monogynia order, and dodecandria class of plants; natural order twelfth, holoracæ: CAL. quadripartite: COR. partite: SEED one very long, and carnosus at the base. These plants are natives of the East and West Indies, and often grow forty or fifty feet high. They grow only in water, and on the banks of rivers, where the tide flows up twice a day. They preserve the verdure of their leaves throughout the year. From the lowest branches issue long roots, which hang down to the water, and penetrate into the earth. In this position they resemble so many arcades, from five to ten feet high, which serve to support the body of the tree, and even to advance it daily into the bed of the water. The most natural way of propagating these trees is to suffer the several slender small filaments which issue from the main branches, to take root in the earth. The most common method, however, is that of laying the small lower branches in baskets of mould or earth till they have taken root. The bark is very brown, smooth, pliant when green, and generally used in the West India Islands for tanning of leather. Below this bark lies a cuticle or skin, which is lighter, thinner, and more tender. The wood is nearly of the same color as the bark; hard, pliant, and very heavy. It is frequently used for fuel. The wood is compact; almost incorruptible; never splinters; is easily worked; and, were it not for its enormous weight, would be commodiously employed in almost all kinds of works. To the roots and branches of mangroves that are immersed in the water oysters frequently attach themselves. The red mangrove grows on the sea-shore, and at the mouth of large rivers; but does not advance, like the former, into the water. It generally rises to the height of twenty or thirty feet, with crooked, knotty branches, which proceed from all parts of the trunk. The bark is slender, of a brown color, and, when

young, is smooth, and adheres very closely to the wood; but, when old, appears quite crustaceous, and is easily detached from it. Under this is a skin as thick as parchment, red, and adheres closely to the wood, from which it cannot be detached, till the tree is felled and dry. The wood is hard, compact, heavy, of a deep red, with a very fine grain. The pith or heart of the wood being cut into small pieces, and boiled in water imparts a very beautiful red to the liquid, which communicates the same color to wool and linen. From the fruit of this tree, which when ripe is of a violet color, and resembles some grapes in taste, is prepared an agreeable liquor, much esteemed by the inhabitants of the Carribee Islands. This species is generally called rope mangrove, from the use to which the bark is applied by the inhabitants of the West Indies. This is, which, by reason of the great abundance of it, is easily detached when green, from the wood, beaten or bruised betwixt two stones, and the hard and woody part is totally separated from that which is soft and tender. This last, which is the true cortical substance, is twisted in ropes of all sizes, which are exceedingly strong, and not apt to rot in the water.

**RHODANUS**, a river of Gallia Narbonensis, rising in the Rhætian Alps, and falling into the Mediterranean Sea, near Marseilles. It is now called Rhone, which see.

**RHODE ISLAND**, or, more properly, **Rhode Island and Providence Plantations**, one of the United States of North America, is bounded north and east by Massachusetts, south by the Atlantic, and west by Connecticut. LONG. 71° 6' to 71° 52' W., lat. 41° 17' to 41° 42' N.; forty-nine miles long, and twenty-nine broad, containing 1580 square miles.

The counties, number of towns, population, and chief towns, are exhibited in the following Table:—

Counties.	Towns.	Popul.	Chief towns.
Bristol . .	3	5972	Bristol.
Kent . .	4	9834	East Greenwich.
Newport .	7	16,294	Newport.
Providence	10	30,769	Providence.
Washington	7	14,962	South Kingstown.
	31	77,831	

The most considerable towns are Providence, Newport, Bristol, Warren, South Kingstown, East Greenwich, Smithfield, and the villages of Pawtucket, and Pawtuxet. The harbours are Newport, Providence, Wickford, Pawtuxet, Bristol, and Warren. There are thirty-one banks in this state.

There is a college at Providence, and a large Friends' boarding school recently established at the same place. There are seven academies in the state, at Bristol, Cumberland, East Greenwich, Newport, Smithfield, South Kingstown, and Wickford. Public and private schools are supported in a greater or less degree, in various places. But public schools are not supported by law in Rhode Island, as in the other New England States. The number of congregations of



the several denominations of Christians in this state is stated as follows:—Baptists fifty-seven; Friends eighteen; Congregationalists eleven; Episcopalians five; Moravians one; Jews one.

The legislature is composed of a council of twelve, including the governor and lieutenant-governor, all chosen annually, and a house of representatives, consisting of seventy-two members, chosen twice a year; viz. on the third Wednesday in April, and on the fourth Tuesday in August. Judges and other civil officers are appointed yearly. The legislature meets at Newport twice a year, at Providence once, and once a year alternately at East Greenwich and South Kingston. This state sends two representatives to congress.

The rivers are Pawtucket, Providence, Pawtuxet, Pawcatuck, and Wood River. Narraganset Bay extends up from south to north between the mainland on the east and west, and embosoms many pleasant and fertile islands; among which are Rhode Island, from which the state derives its name, Canonicut, Prudence, Patience, Hope, Dyer's and Hog Islands. Block Island, off the coast in the Atlantic, is the most southerly land belonging to the state.

The face of the country is mostly level, except in the north-west part, which is hilly and rocky. The soil is generally better adapted to grazing than tillage. A large proportion of the western and north-western part of the state has a thin and lean soil; but the islands and the country bordering on Narraganset Bay are of great fertility, and are celebrated for their fine cattle, their numerous flocks of sheep, and the abundance and excellence of their butter and cheese; cedar, rye, barley, oats, grasses, and culinary roots and plants are in great abundance and perfection. The rivers and bays swarm with a variety of excellent fish. Iron ore is found in large quantities in several parts, and some copper; there is also an abundance of limestone, particularly in the county of Providence.

The manufactures of Rhode Island are extensive. They consist chiefly of iron, cotton, woollen, paper, and hats. The exports consist chiefly of flax-seed, lumber, horses, cattle, beef, pork, fish, poultry, onions, butter, cheese, barley, grain, spirits, and cotton and linen goods. They amounted, in 1816, to 612,794 dollars. The climate of this state is as healthy as that of any part of America; and it is more temperate than the climate of any of the other New England states, particularly on the islands, where the breezes from the sea have the effect not only to mitigate the heat in summer, but to moderate the cold in winter. The summers are delightful, especially on the island of Rhode Island.

RHODE ISLAND, Indian name Aque-neck Island, from which the state takes its name, situated in Narraganset Bay. Long. 71° 20' W., lat. 41° 25' N. It is about fifteen miles from north to south, and three and a half wide, and is divided into three townships, Newport, Portsmouth, and Middletown. It is a noted resort for invalids from southern climates. The island is exceedingly pleasant and healthful. Travellers, with propriety, call it the Eden of America. It suffered much by the revolutionary war.

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Some of its most ornamental country seats were destroyed; and their fine groves, orchards, and fruit trees, wantonly cut down. The soil is of a superior quality. Between 30,000 and 40,000 sheep are fed on the island, besides neat cattle and horses. There is a valuable coal mine on the north-west part of the island.

RHODES, a celebrated island in the Archipelago, the largest and most easterly of the Cyclades, was known in ancient times by the names of Asteria, Ophiusa, Æthrea, Trinacria, Corymbia, Poessa, Attabyria, Marcia, Oloessa, Stadia, Telchinis, Pelagia, and Rhodus. In latter ages, the name of Rhodus, or Rhodes, prevailed, from the Greek word rhodon, a rose: the island abounding very much with these flowers. It is about twenty miles distant from the coasts of Lycia and Caria, and 120 miles in compass.

Pliny and several other ancient authors assert that Rhodes was formerly covered by the sea, but gradually raised its head above the waves, and became an island. Philo ascribes this event to the decrease of the waters of the ocean. If his conjecture be not without foundation, most of the isles of the Archipelago, being lower than Rhodes, must have had a similar origin. But it is much more probable that the volcanic fires which in the fourth year of the 135th Olympiad raised Therasia and Thera, known at present by the name of Santorin, from the depths of the sea, and have in our days thrown out several small islands adjacent, also produced in some ancient era Rhodes and Delos. The first inhabitants of Rhodes, according to Diodorus Siculus, were called the Telchinæ, who came originally from the island of Crete. These, by their skill in astrology, perceiving that the island was soon to be deluged, left their habitations, and made room for the Heliades, or descendants of Phœbus, who took possession of the island, and excelled all other men in learning, invented navigation, &c. In after ages, however, being infested with great serpents which bred in the island, they consulted the oracle in Delos, which advised them to admit Phorbus, a Thessalian, with his followers into Rhodes. This was done, and Phorbus, having destroyed the serpents, was, after his death, honored as a demigod. Afterwards a colony of Cretans settled in the island, and, a little before the Trojan war, Tlepolemus the son of Hercules was made king of it, and governed with great justice. After the Trojan war all the ancient inhabitants were driven out by the Dorians, who continued to be masters of the island for many ages.

A little before the expedition of Xerxes into Greece a republican form of government prevailed here; during which the Rhodians applied themselves to navigation, and became very powerful by sea, planting several colonies in distant countries. In the time of the Peloponnesian war the republic of Rhodes was rent into two factions, one of which favored the Athenians, and the other the Spartans; but at length, the latter prevailing, democracy was abolished, and aristocracy introduced. About 351 B.C. we find the Rhodians oppressed by Mausolus king of Caria, and at last reduced by Artemisia his widow. In

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this emergency they applied to the Athenians; by whose assistance they regained their liberty.

From the period above-mentioned to that of Alexander the Great the Rhodians enjoyed uninterrupted tranquillity. To him they voluntarily submitted; and were on that account highly favored by him: but no sooner did they hear of his death than they drove out the Macedonian garrisons, and once more became a free people. About this time happened a dreadful inundation at Rhodes; which, being accompanied with violent storms of rain, and hailstones of an extraordinary size, beat down many houses, and killed numbers of the inhabitants. As the city was built in the form of an amphitheatre, and no care had been taken to clear the pipes and conduits which conveyed the water into the sea, the lower parts were instantly laid under water. Many of the inhabitants fled to their ships. But the wall on a sudden bursting, we are told, asunder, and the water discharging itself into the sea, they were delivered from all farther danger. The Rhodians soon retrieved their losses by trade.

During the wars among the successors of Alexander, they observed a strict neutrality; whereby they enriched themselves so much that Rhodes became one of the most opulent states of the age; inasmuch that they undertook the piratic war, and, at their own charge, cleared the seas of the pirates who had for many years infested the coasts of Europe and Asia. But, as the most advantageous branches of their commerce were derived from Egypt, they were more attached to Ptolemy, than to any of the neighbouring princes. When therefore Antigonus, having engaged in a war with Ptolemy about Cyprus, demanded succors of them, they intreated him not to compel them to declare war against their ancient ally. Antigonus immediately ordered one of his admirals to sail with his fleet to Rhodes, and seize all the ships that came out of the harbour; but the Rhodians, equipping a number of galleys, fell upon the enemy, and obliged them to retire with great loss. Hereupon Antigonus threatened to besiege their city with his whole army; and the only terms of accommodation to which he would hearken were, that the Rhodians should declare war against Ptolemy, and admit his fleet into their harbour. The Rhodians now sent ambassadors to all their allies, and to Ptolemy in particular, imploring their assistance; and the preparations on both sides were immense. Antigonus, being near eighty years of age, committed the management of the war to his son Demetrius, surnamed Poliorcetes, or the taker of towns, who appeared before Rhodes with 200 ships and 170 transports, having on board 40,000 men, and 1000 other vessels laden with provisions and warlike engines; so that the whole sea between the continent and the island was covered with vessels.

Having landed his troops beyond the reach of the enemy's machines, Demetrius detached several small bodies to lay waste the country, employing the timber to fortify his camp with strong ramparts. The Rhodians, on their part, prepared for a vigorous defence. Many commanders, who had signalled themselves on other occasions, came to Rhodes to try their skill against Deme-

trius. The besieged taking an account of those who were capable of bearing arms, found that the citizens amounted to 6000, and the foreigners to 1000. Liberty was promised to all the slaves who should distinguish themselves by any glorious action, and the public engaged to pay the masters their ransom. A proclamation was likewise made, declaring, that whoever died in defence of his country should be buried at the public expense; that his parents and children should be maintained out of the treasury; that fortunes should be given to his daughters; and his sons should be crowned at the great festival of Bacchus. Demetrius, having planted his engines, began to batter with incredible fury the walls on the side of the harbour; but was for eight days successively repulsed, and the besieged set fire to some of the most powerful of his engines. He now, therefore, ordered a general assault to be made; but this also was repulsed with great slaughter. In a similar assault, next day, he was again forced to retire, after having lost a great number of men, and some officers. Having seized and fortified an eminence, near the city, Demetrius caused several batteries to be erected, which incessantly discharged against the walls stones of 150 lbs. weight; so that the towers began to totter, and several breaches were opened; but the Rhodians, unexpectedly sallying out, drove the enemy from this post, and overturned their machines. Their enterprising foe now ordered a scalade by sea and land at the same time; the attack was commenced with great fury; but the besieged defended themselves with the greatest intrepidity and success. After the combat had lasted many hours, with great slaughter on both sides, Demetrius retired: but soon returned with new vigor to attack the fortifications which defended the harbour. Here he caused a vast quantity of burning torches and firebrands to be thrown into the Rhodian ships; and at the same time galled them with showers of darts, arrows, and stones. However, the Rhodians put a stop to the fire; and having, with great expedition, manned three strong ships, drove with such violence against the vessels on which the enemy's machines were planted that they were shattered in pieces, and thrown into the sea. Excestat, the Rhodian admiral, encouraged by this success, now attacked the enemy's fleet, and sunk many vessels, but was himself taken prisoner. Demetrius on this ordered a machine of a new invention to be built, which was thrice the height and breadth of those he had lost. But as it was entering the harbour, a dreadful storm arising, drove it against the shore, with the vessel on which it had been reared. The besieged, while the tempest was still raging, made a sally against the post of the Demetrians; and, though repulsed several times, carried it, obliging 400 of them to lay down their arms.

After this victory Demetrius framed the famous engine called *helepolis*, much larger than any military engine hitherto invented. See *HELEPOLIS*. It was moved upon eight strong and large wheels, whose fellys were strengthened with strong iron plates. To facilitate and vary its movements, castors were placed under it, whereby it was turned in an instant to that side



which the workmen and engineers desired. From each of the four angles a large pillar of wood was carried to about the height of 100 cubits, inclining to each other; the machine consisting of nine stories, whose dimensions gradually lessened. The first story was supported by forty-three beams, and the last by no more than nine. Three sides of the machine were plated over with iron, to prevent its being damaged by fire. In the front of each story were windows defended with shutters covered with skins stuffed with wool. This machine was moved forwards by 3000 of the strongest men of the whole army; but the art with which it was built greatly facilitated the motion. Demetrius caused likewise to be made several testudoes or penthouses, to cover his men while they advanced to fill up the trenches and ditches, and invented a new sort of galleries, through which those that were employed at the siege might pass and repass. He employed all his seamen in levelling the ground over which the machines were to be brought up, to the space of four furlongs. The number of workmen employed amounted to 30,000.

The Rhodians, observing these formidable preparations, raised a new wall within that which the enemy intended to batter. To accomplish this, they pulled down the wall of their theatre, the neighbouring houses, and even some temples, after having solemnly vowed to build more magnificent structures in honor of the gods, if the city were preserved. At the same time they sent out nine of their best ships to seize such of the enemy's as they could meet with, and thereby distress them for want of provisions. As these were commanded by their bravest sea-officers, they soon returned with an immense booty, and many prisoners. Among other vessels, they took a galley richly laden, on board of which they found a great variety of valuable furniture, and a royal robe, which Phila herself had wrought and sent as a present to her husband Demetrius. The Rhodians sent the furniture, the royal robe, and the accompanying letter, to Ptolemy, which highly exasperated Demetrius. The statues of Antigonus and his son Demetrius, however, were still allowed to remain in the city. Mining and countermining were now tried: and one Athenagoras, a Milesian, who had been sent to the assistance of the Rhodians by Ptolemy, promised to betray the city to the Demetrians. But this was only to ensnare them; for Alexander, a Macedonian whom Demetrius had sent with a body of troops to take possession of a post agreed on, no sooner appeared but he was taken prisoner by the Rhodians, who were waiting for him under arms. Athenagoras was crowned by the senate with a crown of gold, and presented with five talents of silver. Demetrius now placed all his hopes of reducing the city on his battering engines. Having therefore levelled the ground, he brought up his helepolis, with four testudoes on each side. Two others of an extraordinary size, bearing battering rams, were likewise moved forwards by 1000 men. Each story of the helepolis was filled with engines for discharging stones, arrows, and darts. When all things were ready his men assaulted the city on all sides. But, in the heat of the attack, am-

bassadors arrived from Cnidus, soliciting Demetrius to suspend further hostilities, and giving him hopes that they should prevail upon the Rhodians to submit to a capitulation. A momentary suspension of arms took place; but, the Rhodians refusing the conditions offered, the attack was renewed. At this crisis a fleet which Ptolemy had freighted with 300,000 measures of corn and pulse arrived very seasonably. A few days after came in safe two other fleets: one sent by Cassander, with 100,000 bushels of barley; the other by Lysimachus, with 400,000 bushels of corn, and as many of barley. The Rhodian troops now suddenly sallied out, and set fire to the enemy's batteries; built a third wall in the form of a crescent, which took in all that part that was most exposed to the enemy; and drew a deep trench behind the breach. They also detached a squadron of their best ships under Amyntas, who, meeting with some privateers commissioned by Demetrius, took both the ships and the men, among whom were Timocles, the chief of the pirates, and several officers of distinction of the fleet of Demetrius. These were soon followed by a numerous fleet of small vessels loaded with corn and provisions, sent them by Ptolemy, with 1500 men, under Antigonus, a Macedonian of great experience. While the Rhodians were thus signaling themselves in the defence of their country, a second embassy arrived from Athens and the other cities of Greece, soliciting Demetrius to make a peace. A cessation of arms was agreed upon, but, the terms offered by Demetrius being once more rejected by the Rhodians, hostilities were renewed; and Demetrius formed a detachment of 1500 of his best troops, under Alcimus and Mancius, two officers of experience, ordering them to enter the breach at midnight, and possess themselves of the strong posts about the theatre. To facilitate the execution of so dangerous an undertaking, he amused the enemy with false attacks by sea and land. Accordingly the detachment entered the breach, and fell upon those who defended the ditch with such vigor that, having slain the most part of them, they advanced to the theatre, and seized on the post adjoining. The darkness of the night prevented the Rhodians from dislodging the enemy. Next day they fought like men in despair, the enemy defending their post several hours without giving ground. At length the Rhodians, breaking into the enemy's battalion, and killing both their commanders, the rest were easily put into disorder, and all to a man either killed or taken prisoners. The Rhodians also lost many of their best commanders; and among the rest Damotetis, their chief magistrate. Demetrius was making preparations for a new assault, when he received letters from his father, enjoining him to conclude a peace with the Rhodians upon the best terms he could obtain: at the same time ambassadors arrived from the Etolian republic, soliciting the contending parties to put an end to the war. Demetrius, however, was preparing once more to bring forward his helepolis, when a Rhodian engineer rendered it altogether useless. He undermined the tract of ground over which it was to pass; and when it came to the place it sunk so deeply into the

ground that it was impossible to draw it out again. This misfortune decided the enemy to make peace on the following conditions:— That the republic of Rhodes should be maintained in the full enjoyment of their ancient rights, privileges, and liberties, without any foreign garrison; that they should renew their alliance with Antigonos, and assist him in his wars against all states and princes except Egypt; and that, for the effectual performance of the articles stipulated, they should deliver 100 hostages, such as Demetrius should make choice of. Thus was the siege raised, after it had continued a whole year: the Rhodians amply rewarded all those who had distinguished themselves in the service of their country. They also set up statues to Ptolemy, Cassander, and Lysimachus; to all of whom they paid the highest honors, especially to the first. Demetrius at his departure presented them with the helepolis, and all the other machines which he had employed in battering the city: from the sale of which, with some additional sums of their own, they are said to have erected the famous colossus.

The Rhodians after this applied themselves entirely to commerce, by which means they became masters of the sea, and much more opulent than any of the neighbouring nations. However, they could not avoid a war with the Byzantines, who, being obliged to pay a tribute of eighty talents to the Gauls, resolved to lay a toll on all ships that traded to the Pontic Sea. This resolution provoked the Rhodians, who first despatched ambassadors to the Byzantines, complaining of the new tax; but they persisted in their resolution: and the Rhodians declared war, engaging the king of Pergamus to assist them: the Byzantines were now so intimidated that they agreed to relinquish the toll. About this time happened the earthquake, which threw down the colossus, arsenal, and a great part of the city walls of Rhodes; on which occasion the Rhodians sent ambassadors to all the Grecian princes and states, to whom their losses were so much exaggerated, that they obtained immense sums of money. B.C. 203 the Rhodians engaged in a war with Philip V. of Macedon.

Philip had invaded the territories of Attalus king of Pergamus; and, because the Rhodians seemed to favor their ancient friend, sent Heraclides, by birth a Tarentine, to set fire to their fleet; at the same he despatched ambassadors into Crete, in order to stir up the Cretans against them. Philip at first gained an inconsiderable advantage in a naval engagement; but the next year was defeated with the loss of 11,000 men, while the Rhodians lost but sixty men, and Attalus seventy. After this he carefully avoided coming to an engagement at sea either with Attalus or the Rhodians. The combined fleet, in the mean time, sailed towards Ægina in hopes of intercepting him: but, having failed in their purpose, they sailed to Athens, where they concluded a treaty with that people; and, on their return, drew all the Cyclades into a confederacy against Philip. The allies, however, wasted their time in these negotiations; and Philip, having divided his forces into two bodies, sent one, under the command of Philocles, to ravage

the Athenian territories; and, putting the other aboard his fleet, gave it orders to sail to Meroë, a city in the north of Thrace. He then marched towards that city himself, took it by assault, and reduced a great many others; so that the confederates would, in all probability, have had little reason to boast of their success, had not the Romans come to their assistance. In the war between the Romans and Antiochus the Great king of Syria, the Rhodians were very useful allies to the former. The best part of their fleet was indeed destroyed by a treacherous contrivance of Polyxenides the Syrian admiral; but they soon fitted out another, and defeated a squadron commanded by the celebrated Hannibal, after which, in conjunction with the Romans, they utterly destroyed the Syrian fleet commanded by Polyxenides; which, together with the loss of the battle of Magnesia, so dispirited Antiochus, that he submitted to whatever conditions the Romans pleased. For these services the Rhodians were rewarded with the provinces of Lycia and Caria; but, tyrannizing over the people in a terrible manner, the Lycians applied to the senate for protection. This was readily granted; but the Rhodians were so much displeased that they secretly favored Perseus in the war which broke out between him and the Roman republic. For this offence the two provinces above-mentioned were resumed; but the Rhodians, having banished or put to death those who had favored Perseus, were again admitted into favor, and greatly honored by the senate. In the Mithridatic war their alliance with Rome brought upon them the king of Pontus with all his force; but, having lost the greatest part of his fleet before the city, he was obliged to raise the siege. In the war which Pompey made on the Cilician pirates the Rhodians assisted him with their naval force, and had a great share in his victories. In the civil war between Cæsar and Pompey they also assisted the latter. After his death they sided with Cæsar; which drew upon them the resentment of C. Cassius, who advanced to Rhodes with a powerful fleet. When the Rhodians sent ambassadors, promising to stand neuter, and recal the ships which they had sent to assist the triumviri, Cassius insisted upon their delivering up their fleet, and putting him in possession of their harbour. This the Rhodians refused, and began to put themselves in a condition to stand a siege; but first sent Archelaus, who had taught Cassius Greek, to intercede with his disciple. Archelaus could not prevail upon him to moderate his demands; the Rhodians, therefore, having created Alexander, a bold and enterprising man, their prætor, equipped a fleet of thirty-three sail, and sent it out under Mascus, an experienced naval officer, to offer Cassius battle. Both fleets fought with incredible bravery, and the victory was long doubtful; but the Rhodians, overpowered by numbers, were at length forced to return home, two of their ships being sunk and the rest much damaged. This was the first time that the Rhodians were fairly overcome in a naval fight. Cassius, who had beheld it from a neighbouring hill, having refitted his fleet, which had been no less damaged than that of the Rhodians, repaired to Loryma, a stronghold of



the Rhodians on the continent. This castle he took by assault; and hence conveyed his land forces, under Fannius and Lentulus, over into the island. His fleet consisted of eighty ships of war and above 200 transports. The Rhodians no sooner saw it appear, but they went out again to meet the enemy. The second engagement was far more bloody than the first; many ships were sunk, and great numbers of men killed on both sides. But victory once more declared for the Romans, who immediately blocked up the city of Rhodes both by sea and land. As the inhabitants had not had time to furnish the city with sufficient provisions for a siege, some of them fearing that, if it were taken either by assault or by famine, Cassius would put all the inhabitants to the sword, as Brutus had lately done at Xanthus, privately opened the gates, and put him in possession of the town, which he nevertheless treated as if it had been taken by assault. He commanded fifty of the chief citizens to be brought before him, and sentenced them to die; others to the number of twenty-five, who had commanded the fleet or army, because they did not appear when summoned, he proscribed, and commanded the Rhodians to deliver up to him all their ships, and whatever money they had in the public treasury. He then plundered the temples; and is said not to have left one statue in the whole city, except that of the sun; boasting, at his departure, that he had stripped the Rhodians of all they had. From private persons he extorted above 8000 talents.

On the death of Cassius, Marc Antony restored the Rhodians to their ancient rights and privileges, bestowing upon them the islands of Andros, Naxos, Tenos, and the city of Myndus. But these the Rhodians so oppressed with taxes that Antony, though a great friend to the republic, was obliged to divest her of the sovereignty. From this time to the reign of the emperor Claudius we find no mention made of the Rhodians. That prince, as Dion informs us, deprived them of their liberty for having crucified some Roman citizens. However, he soon restored them to their former condition. Tacitus adds, that they had been as often deprived of, or restored to, their liberty, by way of punishment or reward for their different behaviour, as they had obliged the Romans with their assistance in foreign wars, or provoked them with their seditions at home. Pliny, who wrote in the beginning of Vespasian's reign, styles Rhodes a beautiful and free town. But Vespasian obliged it to pay a yearly tribute, and reduced the whole island to a Roman province. The pretor who governed it resided at Rhodes, as the chief city under his jurisdiction.

The island continued subject to the Romans till the reign of the emperor Andronicus; when Villaret, grand master of the knights of Jerusalem, then residing at Cyprus, finding himself much exposed to the attacks of the Saracens, resolved to exchange that island for Rhodes. Andronicus the eastern emperor possessed little more in it than a castle: nevertheless he refused to grant the investiture of the island to Villaret. The latter, therefore, without spending time in fruitless negotiations, sailed directly for Rhodes,

where he landed his troops, provisions, and warlike stores, in spite of the opposition made by the Saracens, who then united against the common enemy. As Villaret foresaw that the capital must be taken before he could reduce the island, he instantly laid siege to it. The inhabitants defended themselves obstinately; upon which the grand master thought proper to turn the siege into a blockade; but soon found himself so closely surrounded by the Greeks and Saracens that he could get no supply either of forage or provisions. But having at length obtained this by means of large sums borrowed of the Florentines, he came out of his trenches and attacked the Saracens, with a full resolution either to conquer or die. A bloody conflict ensued, in which a great number of the bravest knights were killed; but at length the Saracens gave way, and fled to their ships; upon which the city was immediately attacked and taken. The Greeks and other Christians had their lives and liberties given them, but the Saracens were all cut to pieces. The reduction of the capital was followed by that of all the other places of inferior strength throughout the island; and, in four years after their landing, the whole was subjugated, and the conquerors took the title of the Knights of Rhodes.

For many years those knights continued the terror of the Saracens and Turks, and sustained a severe siege from Mahomet II., who was compelled to abandon the enterprise; but at length the Turkish sultan Solyman resolved at all events to drive them from it. He attacked the city with a fleet of 400 sail, and an army of 140,000 men. The trenches were soon brought close to the counterscarp, and a strong battery raised against the town; which, however, did but little damage. Unfortunately for the besieged, their continual fire caused such a consumption of gunpowder that they began to feel the want of it; the perfidious d'Amarald, whose province it had been to visit the magazines, having amused the council with a false report that there was more than sufficient to maintain the siege. Solyman therefore thought it now advisable to set his numerous pioneers at work, digging of mines, and, ashamed and exasperated at his ill success, called a general council, in which he made some stinging reflections on his vizier, for having represented the reduction of Rhodes as a very easy enterprise. To avoid the effects of the sultan's resentment, Mustapha proposed a general assault on several sides of the town at once. This war immediately approved of, and the time appointed for the execution of it was on the 24th. Accordingly the town was assaulted at four different parts, after having suffered a continual fire for some time from their artillery. But the Rhodians were no less diligent in repulsing them with their cannon and other fire arms, melted lead, boiling oil, &c. The Turks at last, alike beset by the fire of the artillery and the arms of the Rhodian knights, were forced to abandon the attack with a considerable loss. In these attacks there fell about 15,000 of Solyman's best troops, besides several officers of distinction. Solyman was so discouraged by his ill successes that he was on the point of raising the siege, and would have ar-

usually done so, had he not been diverted from it by intelligence that the far greater part of the knights were either killed or wounded. This having determined him to try his fortune once more, the command of his forces was turned over to the bashaw Achmed, with orders to push the attack with all imaginable vigor. Achmed instantly obeyed, raised a battery of seventeen large cannon against the bastion of Italy, and quickly after made himself master of it, obliging the garrison to retire into the city. The grand master was now forced to demolish two of the churches, to prevent the enemy's seizing on them; and, with their materials, caused some new works and entrenchments to be made. The Turks, however, gained ground every day: at length, on the 30th of November, the last assault was to be given. The bashaw Pyrrus, who commanded it, led his men directly to the entrenchments, and this attack would have proved one of the most desperate that had yet been made, had not a vehement rain intervened, which carried away all the earth which the enemy had reared to serve them as a rampart; so that being now exposed to a continual fire they fell in such great numbers that the bashaw could no longer make them stand their ground. This last repulse threw the sultan into such a fury that none of his officers dared to come near him; and the shame of his having now spent nearly six whole months with a numerous army before the place, and having lost such myriads of his brave troops with so little advantage, had made him quite desperate. Pyrrus at length, having given it time to cool, ventured to propose offering the town a capitulation. This being relished by the sultan, letters were immediately despatched in his name, exhorting the city to submit, and threatening the knights with the most dreadful effects of his resentment if they persisted in their obstinacy. Other agents were employed in different places: to all of whom the grand master ordered his men to return this answer, that his order never treated with infidels but with sword in hand. At last, however, he called a council of all the knights, and informed them himself of the condition of the place. These all agreed, particularly the engineer Martinengo, that it was no longer defensible, and that no other resource was left but to accept the sultan's offers. These were in fact so advantageous that they immediately exchanged hostages; and Achmed, the sultan's minister, who knew his master's impatience to have the affair concluded, finally agreed with them upon the following terms: 1. That the churches should not be profaned. 2. That the inhabitants should not be forced to part with their children to be made janissaries. 3. That they should enjoy the free exercise of their religion. 4. That they should be free from taxes during five years. 5. That those who had a mind to leave the island should have free leave to do so. 6. That, if the grand master and his knights had not a sufficient number of vessels to transport themselves and their effects into Candia, the sultan should supply that defect. 7. That they should have twelve days allowed them, from the signing of the articles, to send all their effects on board. 8. That they should have the liberty of carrying away

their relics, chalices, and other sacred things belonging to the great church of St. John, together with all their ornaments and other effects. 9. That they should likewise carry with them all the artillery with which they were well armed the galleys of the order. 10. That the island belonging to it, together with the castle of St. Peter, should be delivered up to the Turks. 11. That, for the more easy execution of these articles, the Turkish army should be removed to some miles distance from the capital. 12. That the aga of the janissaries, at the head of 4000 of his men, should be allowed to go and take possession of the place. From this time the island of Rhodes has been subject to the Turkish yoke, and, like other countries subject to that tyrannical yoke, has lost all its former importance.

Rhodes is separated from the south-west extremity of Anatolia by the channel of Rhodes, three to four leagues wide. The north coast is low, but rises inland to a high mountain, flat at top. The soil is in general sandy, but well watered and tolerably fertile, producing corn, wine, &c. The island abounds with hares, woodcocks, partridges, snipes, and wild ducks. The climate is mild and healthy, in winter having neither frost nor snow, and in summer heats are tempered by the westerly breezes in that season.

The chief town, of the same name, is situated on the north-east point of the island, and built amphitheatrically on the side of a hill; it is surrounded by thick walls with towers, which give it an appearance of much greater strength than it possesses. The streets are narrow and crooked, and the houses mean. It has two ports; the smallest, named Dasca, has its entrance from the east, and is covered by several rocks, leaving only a channel for one vessel at a time; it has also jetties, but is filling up daily, and at present can only receive small merchant vessels. The second port, named Rhodes, faces the west, on which side it is sheltered, but is open to the north and north-east. It receives vessels of eighteen feet draft, and here Turkish vessels of war have been built of the pines the island affords.

The other places of any note are Lindo, on the east, at the head of a deep bay and at the foot of a high mountain, on the site of the ancient Lindus, celebrated for its temple of Minerva, of which some remains are still to be seen on the summit of the hill behind the town. On the south side of the bay is good anchorage, in eight to twelve fathoms, opposite a little village named Massary, where is shelter from the south-west winds, which often blow with violence during winter. Uxiticho is on the south-east. Cape Tranquille is the south point of the island. Off it is the isle of St. Catherine. Limonia (Telussa), Karki (Chalce), Piscopia (Telos), Nisari (Nysirus), and Madona, are between Rhodes and Stancho. Nisari, the most considerable, produces wheat, cotton, and wine, and has warm springs.

In the centre of the island of Rhodes rises mount Artemira, the ancient Atabyrus, a steep and lofty summit, commanding a most extensive view, not only over the island, but over all the surrounding seas and coasts. It is, in fact, a



pinnacle of a range of mountains, on which grow those forests of pine which supplied the ancient navies of the Rhodians, and were long sent in great quantities to the arsenal at Constantinople. They are now, however, greatly thinned. Beneath this range rises a tract of lower hills, which still produce some of that perfumed wine so much prized by the ancients. This culture might easily be greatly extended, as a great part of the hills fitted for it are at present neglected. The tract beneath, forming the greater portion of the island, slopes gradually down to the sea, and being watered by numerous streams, descending from the higher regions, is capable, under proper cultivation, of producing luxuriant crops. Rhodes, which might be the granary of the neighbouring islands, was very lately obliged to import a considerable portion of the grain which it consumes. The pacha, having assumed the monopoly of this article, found it his interest to perpetuate the poverty on which it depended. The consequence is, that a great part of the island is almost entirely waste. 'In travelling over it,' says Savary, 'you have the mortification of passing through several fine valleys, unadorned with either cottage or hamlet, and discovering no marks of cultivation. Wild roses hang around the foot of the rocks; beds of flowering myrrh perfume the air; tufts of laurel roses adorn the banks of the rivulets with their gaudy flowers. The husbandman here suffers the earth to waste her strength in pouring forth a profusion of weeds and useless plants, without taking pains to direct her fertility, and to enjoy her favors. Besides corn, there is a deficiency of olives for the consumption; and the quantity of cotton raised is barely sufficient for the supply of the island. The exportation of wine, figs, and other fruit, is, however, considerable.'

Savary found the capital inhabited chiefly by the Turks; and five towns and forty-one villages inhabited by Greeks. The families in the island he states at 4700 Turks, 2500 Greeks, and 100 Jews, making in all 7300 families, which, at five persons to each family, would amount to 36,500. Mr. Turner, a more recent traveller, calculates the whole number at 20,000. The Greeks, he says, inhabit forty-two villages, containing, in the whole, 14,000 of that nation. The rest of the population, consisting entirely of Turks and Jews, reside in the capital. But see our article GREECE, vol. x. 640.

**RHODIGINUS** (Lucius Cœlius), a learned Venetian, born at Rovigo, in 1450. He was the instructor of the celebrated Julius Cæsar Scalliger. He wrote many works, the chief of which is *Antiquæ Lectiones*, first printed at Basil. He died in Padua in 1525, aged seventy-five.

**RHODIOLA**, rose wort, in botany, a genus of the octandria order and diœcia class of plants, natural order thirteenth, succulentæ: MALE CAL. quadripartite: cor. tetrapetalous: FEMALE CAL. quadripartite: cor. none; nectaria four; pistils four; and there are four polyspermous capsules. There are two species,

1. *R. minor*, a native of the Alps, has purplish flowers, which come out later than those of the *rhodiola rosea*; it is also of a smaller size.

2. *R. rosea* grows naturally in the clefts of the

rocks and rugged mountains of Wales, Yorkshire, and Westmoreland. It has a very thick fleshy root, which, when cut or bruised, sends out an odor like roses. It has thick succulent stalks like those of orpine, about nine inches long, closely garnished with thick succulent leaves indented at the top. The stalk is terminated by a cluster of yellowish herbaceous flowers, which have an agreeable scent, but are of short continuance. Both species are easily propagated by parting their roots, and require a shady situation, and dry undunged soil. The fragrance of the second species, however, is greatly diminished by cultivation.

**RHODIUM**, in chemistry, a metal first discovered by Dr. Wollaston among the grains of crude platinum. The mode of obtaining it in the state of a triple salt combined with muriatic acid and soda has been given under the article **PATLADIUM**. This may be dissolved in water, and the metal precipitated by zinc in the shape of a black powder. This powder exposed to heat continues black; but with borax it acquires a white metallic lustre, though it remains infusible. Sulphur and arsenic, however, render it fusible, and may afterwards be expelled by continuing the heat. The button, however, is not malleable. Its specific gravity appears not to exceed 11.

Rhodium unites easily with every metal that has been tried, except mercury. With gold or silver it forms a very malleable alloy, not oxidised by a high degree of heat, but becoming incrustated with a black oxide when slowly cooled. One-sixth of it does not perceptibly alter the color of gold, but renders it much less fusible. Neither nitric nor nitro-muriatic acid acts on it in either of these alloys; but if it be fused with three parts of bismuth, lead, or copper, the alloy is entirely soluble in a mixture of one part nitric acid with two parts of muriatic.

The oxide was soluble in every acid Dr. Wollaston tried. The solution in muriatic acid did not crystallise by evaporation. Its residuum formed a rose-colored solution with alcohol. Muriate of ammonia and of soda, and nitrate of potash, occasioned no precipitate in the muriatic solution, but formed with the oxide triple salts, which were insoluble in the alcohol. Its solution in nitric acid likewise did not crystallise, but silver, copper, and other metals precipitated it. The solution of the triple salt with muriate of soda was not precipitated by muriate, carbonate, or hydrosulphuret of ammonia, by carbonate or ferropurssiate of potash, or by carbonate of soda. The caustic alkalis, however, throw down a yellow oxide, soluble in excess of alkali; and a solution of platina occasions in it a yellow precipitate.

The title of this product to be considered as a distinct metal was at first questioned; but the experiments of Dr. Wollaston have since been confirmed by Descotils.

**RHODIUS** (John), an ancient Danish physician, born at Copenhagen in 1587. He published *Notes on Scribonius Largus*, and other works; and died in Padua in 1659.

**RHODODENDRON**, dwarf rose-bay, in botany, a genus of the monogynia order, and decandria class of plants, natural order eighteenth,



bicornes: CAL. quinquepartite: COR. funnel-shaped; stamina declining; CAPS. quinquelocular. There are ten species; the most remarkable are,

1. *R. chamæcistus*, or ciliated-leaved dwarf rose-bay, a low deciduous shrub, a native of Germany. It grows to the height of about three feet; the branches are numerous, produced irregularly, and covered with a purplish bark. The leaves are oval, spear-shaped, small, and in the under surface of the color of iron. The flowers are produced at the end of the branches in bunches, are of a wheel-shaped figure, pretty large, of a fine crimson color, and handsome appearance. They appear in June, and are succeeded by oval capsules containing ripe seeds in September.

2. *R. chrysanthemum*, a new species, discovered by professor Pallas in his tour through Siberia. In Siberia this species is used with great success in gouty and rheumatic affections.

3. *R. Dauricum*, the Daurian dwarf rose-bay, is a low deciduous shrub, and native of Dauria. Its branches are numerous, and covered with a brownish bark. The flowers are wheel-shaped, large, and of a beautiful rose-color: they appear in May, and are succeeded by oval capsules full of seeds, which in England do not always ripen.

4. *R. ferrugineum*, with smooth leaves, hairy on their under side, is a native of the Alps and Appennines. It rises with a shrubby stalk nearly three feet high, sending out many irregular branches covered with a purplish bark, and closely garnished with smooth spear-shaped entire leaves, whose borders are reflexed backward; the upper side is of a light lucid green, their under side of an iron color. The flowers are produced at the ends of the branches, are funnel-shaped, cut into five segments, and of a pale rose color. These plants are propagated by seeds; but, being natives of barren rocky soils and cold situations, they do not thrive in gardens, and for want of their usual covering of snow in the winter are often killed by frost in this country.

5. *R. hirsutum*, with naked hairy leaves, grows naturally on the Alps and several mountains of Italy. It is a low shrub, which seldom rises two feet high, sending out many ligneous branches, covered with a light brown bark, garnished closely with oval spear-shaped leaves, sitting pretty close to the branches. They are entire, having a great number of fine iron-colored hairs on their edges and under side. The flowers are produced in bunches at the end of the branches in May, having one funnel-shaped petal cut into five obtuse segments, and of a pale-red color. They make a good show, and are succeeded by oval capsules, containing ripe seeds, in August.

6. *R. maximum*, the American mountain laurel, is an ever-green shrub, and a native of Virginia, where it grows naturally on the highest mountains, and on the edges of cliffs, precipices, &c., where it reaches the size of a moderate tree, though with us it seldom rises higher than six feet. The flowers continue by succession sometimes more than two months, and are succeeded by oval capsules full of seeds.

7. *R. ponticum*, the pontic dwarf rose-bay, is an evergreen shrub, a native of the east, and of most shady places near Gibraltar. It grows to the height of four or five feet. The leaves are spear-shaped, glossy on both sides, acute, and placed on short foot-stalks on the branches; the flowers, which are produced in clusters, are bell-shaped, and of a fine purple-color. They appear in July, and are succeeded by oval capsules containing seeds, which in this climate seldom attain to maturity.

RHODOMAN (Laurence), a learned German, born at Sassowert, in Upper Saxony, in 1546. He studied at the college of Ilfeld six years; and became an eminent Greek scholar. He wrote Greek verses, which are much admired. He translated the Greek poem of Quintus Calaber into Latin. He also translated Diodorus Siculus into Latin. He became professor of history in the university of Wirtemberg; and published several other works. He died in 1606 at Wirtemberg.

RHODOPE, a high mountain of Thrace, extending across the country, in an east direction, nearly to the Euxine Sea.

RHODOPE, in fabulous history, the wife of Hæmus king of Thrace; who, preferring herself to Juno in beauty, was metamorphosed into the above mountain. Ovid vi. 87, &c.

RHODOPE, a celebrated Grecian courtesan, who was fellow servant with Æsop at the court of the king of Samos. She was carried to Egypt by Xanthus, and purchased by Charaxes of Mitylene, the brother of Sappho, who married her. She afterwards sold her favors at such a price that she collected a sum of money, with which she built one of the pyramids. Ælian says that one day, as she was bathing, an eagle carried away one of her sandals, and dropped it near king Psammetichus at Memphis, on which he made enquiry after the owner, and married her.

RHODUS. See RHODES.

RHOE, two of the Shetland Isles of Scotland, thus distinguished: Little Rhoe, lies near Mickle Rhoe, and contains about fourteen inhabitants, whose sole employment is fishing. Mickle Rhoe lies on the south of Mainland, and belongs to the parish of Delting. It is about twenty-four miles in circumference, and its inhabitants are chiefly employed in cultivating the fertile spots of the island, and in fishing. They also rear a number of sheep and black cattle, which have excellent pasture among the heath.

RHOECUS, in fabulous history: 1. One of the giants, killed by Bacchus in the war against the gods; 2. A centaur, who attempted to offer violence to Atalanta; also killed by Bacchus, at the marriage of Pirithous. Ovid. Met. xii. 301.

RHOMB, *n. s.* } Fr. *rhombe*; Lat. *rhombus*;  
 RHOM'BI, } Gr. *ρῶμβος*. A quadrangular figure, formed by two equal and right cones joined together at their base: rhombic is. shaped as a rhomb: rhomboid, a figure approaching that shape.

See how in warlike muster they appear,  
 In rhombs and wedges; and half moons and wings.  
*Milton.*

Many other sorts of stones are regularly figured: the asteria in form of a star, and they are of a rhombic figure.  
*Grew.*

Many other sorts of stones are regularly figured; and they are of a *rhombic* figure; talk, of such as are *rhomboid*. *Grew.*

Another *rhomboidal* selenites, of a compressed form, had many others infixed round the middle of it.

*Woodward.*

**RHOMBOID**, in geometry, a quadrilateral figure whose opposite sides and angles are equal, but which is neither equilateral nor equiangular.

**RHOMBOIDES**, in anatomy, a thin, broad, and obliquely square fleshy muscle, situated between the basis of the scapula and the spina dorsi, so called from its figure. Its general use is to draw backward and upward the subspinal portion of the basis scapulae.

**RHOMBUS**, in geometry, an oblique-angled parallelogram, or quadrilateral figure whose sides are equal and parallel, but the angles unequal, two of the opposite ones being obtuse and two acute.

**RHONE**, an important river of the south of Europe, rising in the central and highest part of Switzerland, at the foot of Mount Furca, and about five miles from the source of the Rhine. It flows in a western direction through the Swiss canton of the Valais, here called the valley of the Rhone, after which, swelled by numerous mountain streams, its turbid waters mingle with those of the lake of Geneva. Issuing in a purer stream, the Rhone now flows southward, and forms the boundary between France and Savoy, until approaching Chambery, it turns to the west and north, and, reaching Lyons, is joined by the Saone, a river of equal length of course, but of less copious stream. From Lyons the Rhone holds a south course, all the way to the Mediterranean, receiving a number of streams east and west: the largest of these are the Isere and Durance. After a course of nearly 500 miles, the Rhone discharges itself, by three mouths, into the gulf of Lyons. It is the most rapid river in Europe: between Geneva and Lyons its channel in some parts is extremely narrowed by rocks, and at one place, about sixteen miles below Geneva, it loses itself underground for the space of sixty paces. Though not so long in its course as the Loire, it exceeds it and all the other rivers in France in size. The navigation down the stream takes place with great ease; the upward can be performed only by draught or steam. It deposits so large a quantity of earth at its mouth that a light-house, built on the shore in 1737, is now three miles distant from it.

**RHONE**, a department of France, including the former provinces of Beaujalois and Lyonnais, and bounded by those of the Saone and Loire, the Ain, the Isere, and the Loire. It has a superficial extent of 1050 square miles, somewhat mountainous, and, owing to the vicinity of the Alps, the climate is more inclined to cold than heat. But the southern part, along the Rhone, furnishes excellent fruit, and wine, called from the exposure of many of the vineyards, *cote-rotie*. North-east part, along the borders of the Saone, there are extensive meadows; and in the central part corn is produced. The inhabitants of the mountainous districts are employed in spinning and weaving of cotton. The manufactures, particularly in Lyons and its vicinity, are

extensive. This department belongs to the diocese and jurisdiction of the royal court of Lyons, and is divided into two *arrondissements*, Lyons the capital, and Villefranche. Inhabitants 330,000.

**RHONE, MOUTHS OF THE**, Bouches du Rhone, a department of France, formed of a part of Provence, and bounded by the Mediterranean and the departments of the Gard, the Vaucluse, and the Var. Its superficial extent is about 2000 square miles, traversed by a branch of the Alps, and for the most part an undulating plain, watered by the Rhone, the Durance, and other rivers. The climate is mild, producing wine, fruit, olives, soda, sumach, and silk-worms; along the coast are made quantities of salt. The wine made, though large in quantity, is used chiefly for home consumption. The culture of the olive was formerly extensive; but the winter of 1788 and 1789 destroyed a vast number of trees, and reduced the produce of the department to a fourth of its former amount. Silk is exported annually to the amount of £40,000, and wool to the value of £30,000. The department has pasture for sheep, but little for large cattle. Butter is almost unknown; there is likewise a deficiency of wood, and of corn. It belongs to the diocese and jurisdiction of the royal court of Aix; and is divided into the *arrondissements*, viz. Marseilles the capital, Aix, and Tarascon. Population 293,000.

**RHOPIUM**, in botany, a genus of the triandria order and gynandria class of plants: *CAL.* monophyllous and separtite: *COR.* none, and no stamina; the three antheræ are each attached to one of the styli: *CAPS.* trilocular and sexlocular, each cell containing two seeds. Species one only, viz. *R. meiborea*, a native of Guiana. This is a shrub rising about three or four feet in height. The flowers grow in the form of a corymbus; they are of a yellowish-green color; the capsules are black.

**RHOPOLA**, in botany, a genus of the monogynia order and tetandria class of plants: *CAL.* none; petals four, oblong, obtuse, and narrowing at the base; stamina four, inserted in the corolla, and having large antheræ; unilocular, and containing one seed. There is only one species, viz. *R. montana*, a shrubby plant growing in Guiana, and remarkable for the great number of branches sent off from its trunk in every direction, and for the fetid smell of its wood and bark.

**RHOTAS**, an extensive district of Hindostan, province of Bahar. It is chiefly situated between the rivers Soane and Caramnassa. The southern part is hilly and covered with wood; but the northern parts level, well watered, and fertile. The principal towns are Sassaram, Serris, Bogwanpore, and Rhotas.

**RHOTAS**, a fortress of Hindostan, the capital of the district of this name, province of Punjab. It is situated on the western side of the Jhylum or Hydaspes, and is said to be very strong; it has not been visited by any European, but was seen at a distance by Mr. Elphinstone, in the year 1809. Long. 72° 55' E., lat. 31° 55' N.

**RHOTAS**, or ROTASGUR, a celebrated fortress of Hindostan, in Bahar, on the top of a table



mountain. The only entrance is a very narrow road, cut through a steep ascent of two miles, and defended by three gates at a distance from each other. The edge of the mountain is surrounded by a parapet, at the back of which are collected heaps of stones, for the purpose of rolling down on the assailants. The surface is ten miles square, containing a town, and several reservoirs of water, to irrigate the fields, were it requisite; but, as the climate is considered unhealthy, they are abandoned, and the fortifications are falling to decay.

**RHOTENAMER** (John), an eminent Italian painter, born in 1564. He studied after Tintoret; and settled at Venice. His works are remarkable for brilliant coloring and high finishing.

**RHOXALANI**, an ancient nation who resided on the north bank of the Palus Mæotis, between Europe and Asia, on the confines of both.

**RHUBARB**, *n. s.* Lat. *rhabarbara*. A medicinal root, referred by botanists to the dock.

What *rhubarb*, senna, or what purgative drug Would scour these English hence? *Shakespeare.*

Having fixed the fontanel, I purged him with an infusion of *rhubarb* in small ale. *Wiseman.*

**RHUBARB**. See **RHEUM**.

**RHUMB**, in navigation, a vertical circle of any given place, or intersection of such a circle with the horizon; in which last sense rhumb is the same with a point of the compass.

**RHUMB LINE**, the line which a ship describes when sailing in the same collateral point of the compass, or oblique to the meridians.

**RHUNKEN**, or **RHUNKENIUS** (David), a celebrated German critic, was born at Stolpen in Pomerania, in 1723. Intended for the clerical profession, he passed some time at the university of Königsberg, devoting himself to classical literature; he then removed to Wittenberg, where he took the degree of LL. D., and afterwards to Leyden, where Hemsterhuis procured him the situation of a tutor, and through his advice he published an edition of the Greek Lexicon of Timæus. He subsequently went to Paris, and in 1757 became assistant to Hemsterhuis at Leyden; and in 1761 he succeeded Oudendorp as professor of Latin and of history. He died much regretted in 1798. His chief works are a eulogium on his friend Hemsterhuis; an edition of Rutilius Lupus on Rhetoric; and of the history of Velleius Paterculus.

**RHUS**, sumach, in botany, a genus of the trigynia order and pentandria class of plants; natural order forty-third, dumosæ: CAL. quinquepartite; petals five; berry monospermous. Species thirty-five, of which the most remarkable are,

1. *R. Canadensis*, with winged spear-shaped leaves, grows naturally in Canada, Maryland, and several other parts of North America. It has smooth branches of a purple color, covered with a gray pounce. The leaves are composed of seven or eight pairs of lobes, terminated by an odd one; the lobes are spear-shaped, sawed on their edges, of a lucid green on their upper surface, but hoary on their under, and are smooth. The flowers are produced at the end of the branches in large panicles, composed of

several smaller, each standing upon separate foot-stalks; they are of a deep red color, and the whole panicle is covered with a gray powder.

2. *R. Carolinianum*, with winged leaves grows naturally in Carolina. This is by the gardeners called the scarlet Carolina sumach; it rises commonly to the height of seven or eight feet, dividing into many irregular branches, which are smooth, of a purple red color, and covered over with a grayish powder, as are also the foot-stalks of the leaves. The leaves are composed of seven or eight pairs of lobes, terminated by an odd one; these are not always placed exactly opposite on the midrib, but are sometimes alternate. The upper side of the lobes is of a dark green, and their under hoary but smooth. The flowers are produced at the end of the branches in very close panicles, which are large and of a bright red color.

3. *R. copallinum*, the narrow leaved sumach, grows naturally in most parts of North America, where it is called beach sumach, probably from the place where it grows. This is of humble growth, seldom rising above four or five feet high in Britain, dividing into many spreading branches, which are smooth, of a light brown color, closely garnished with winged leaves, composed of four or five pairs of narrow lobes, terminated by an odd one; they are of a light green on both sides, and in autumn change to purplish. The mid rib, which sustains the lobes, has on each side a winged or leafy border, which runs from one pair of lobes to another, ending in joints at each pair, by which it is easily distinguished from the other sorts. The flowers are produced in loose panicles at the end of the branches, of a yellowish herbaceous color. The resin called gum copal is produced from this shrub. See **COPAL**.

4. *R. coriaria*, the elm leaved sumach, grows naturally in Italy, Spain, Turkey, Syria, and Palestine. The branches are used instead of oak bark for tanning of leather; and it is said that the Turkey leather is all tanned with this shrub. It has a ligneous stalk, which divides at bottom into many irregular branches, rising eight or ten feet; the bark is hairy, of an herbaceous brown color; the leaves are winged, composed of seven or eight pairs of lobes, terminated by an odd one, bluntly sawed on their edges, hairy on their under side, of a yellowish green color, and placed alternately on the branches: the flowers grow in loose panicles on the end of the branches, which are of a whitish herbaceous color, each panicle being composed of several spikes of flowers sitting close to the foot-stalks. The leaves and seeds are used in medicine, and esteemed very astrigent and styptic.

5. *R. typhinum*, Virginian sumach, or vinegar plant, grows naturally in almost every part of North America. It has a woody stem, with many irregular branches, which are generally crooked and deformed. The young branches are covered with a soft velvet-like down, resembling greatly that of a young stag's horn, both in color and texture, whence it has the appellation of stag's horn; the leaves are winged, composed of six or seven pairs of oblong heart-shaped lobes, terminated by an odd one, ending in acute

points, hairy on their under side, as is also the mid rib. The flowers are produced in close tufts at the ends of the branches, and are succeeded by seeds, enclosed in purple woolly succulent covers; so that the bunches are of a beautiful purple color in autumn; and the leaves, in autumn, change to a purplish color at first, and before they fall to feuillemort. This plant has been long cultivated in the north of Germany, and is lately introduced into Russia. It has obtained the name of the vinegar plant from the double reason of the young germen of its fruit, when fermented, producing either new, or adding to the strength of old weak vinegar, whilst its ripe berries afford an agreeable acid, which might supply the place, when necessary, of the citric acid. The powerful astringency of this plant in all its parts recommends it as useful in several of the arts. The ripe berries boiled with alum make a good dye for hats. The plant in all its parts may be used as a succedaneum for oak bark in tanning, especially for the white glove leather. It will likewise answer to prepare a dye for black, green, and yellow colors; and with martial vitriol it makes a good ink. The milky juice that flows from incisions made in the trunk of branches, makes, when dried, the basis of a varnish little inferior to the Chinese. Bees are remarkably fond of its flowers; and it affords more honey than any of the flowering shrubs. The natives of America use the dried leaves as tobacco.

These five species of *rus* are hardy plants, and will thrive in the open air here. The second and fourth sorts are not quite so hardy as the others, so must have a better situation, otherwise their branches will be injured by severe frost in the winter. They are easily propagated by seeds, which if sown in autumn the plants will come up the following spring; but, if sown in spring, they will not come up till the next spring; they may be either sown in pots or the full ground. If they are sown in pots, in autumn, the pots should be placed under a common frame in winter, where the seeds may be protected from hard frost; and in spring, if the pots are plunged into a very moderate hot-bed, the plants will soon rise, and have thereby more time to get strength before winter. When the plants come up they must be gradually hardened to bear the open air, into which they should be removed as soon as the weather is favorable, placing them where they may have the morning sun; in the summer they must be kept clean from weeds, and in dry weather watered. Toward autumn it will be proper to stint their growth by keeping them dry, that the extremity of their shoots may harden; for, if they are replete with moisture, the early frosts in autumn will pinch them, which will cause their shoots to decay almost to the bottom if the plants are not screened from them. If the pots are put under a common frame in autumn it will secure the plants from injury; for, while they are young, and the shoots soft, they will be in danger of suffering, if the winter prove very severe; but in mild weather they must always enjoy the open air, therefore should never be covered but in frost. The spring following, just before the plants begin to shoot, they should be shaken out

of the pots, and carefully separated, so as not to tear the roots; and transplanted into a nursery, in rows three feet asunder, and one foot distance in the rows. In this nursery they may stand two years to get strength, and then may be transplanted where they are to remain.

6. *R. vernix*, the toxicodendron, poison tree, or poison ash grows naturally in Virginia, Pennsylvania, New England, Carolina, and Japan, rising with a strong woody stalk to the height of twenty feet and upwards; though in this country it is seldom seen above twelve, the plants being extremely tender. The bark is brown, inclining to gray; the branches are garnished with winged leaves composed of three or four pairs of lobes terminated by an odd one. The lobes vary greatly in their shape, but for the most part they are oval and spear-shaped. The foot-stalks become of a bright purple towards the latter part of summer, and in autumn all the leaves are of a beautiful purple before they fall off. All the species of sumach abound with an acrid milky juice, which is reckoned poisonous; but this property is most remarkable in the *vernix*. The most distinct account of it is to be found in professor Kalm's Travels in North America. 'An incision,' says he, 'being made into the tree, a whitish yellow juice, which has a nauseous smell, comes out between the bark and the wood. The tree is not known for its good qualities, but greatly so for the effect of its poison; which, though it is noxious to some people, yet does not in the least affect others. And therefore one person can handle the tree as he pleases, cut it, peel off its bark, rub it or the wood upon his hands, smell at it, spread the juice upon his skin, with no inconvenience to himself: another dares not meddle with the tree while its wood is fresh; nor can he venture to touch a hand which has handled it, nor even to expose himself to the smoke of a fire made with this wood, without soon feeling its bad effects; for the face, the hands, and frequently the whole body, swell excessively, and are affected with a very acute pain. Sometimes bladders or blisters arise in great plenty, and make the sick person look as if infected by a leprosy. In some people the cuticle peels off in a few days, as when a person has scalded or burnt any part of his body. The leaves of this tree have been used medicinally in paralysis and herpetic affections. Dr. Fresnoi was the first who attempted its use in these diseases; and, in order that others should not suffer by his experiments, he began upon himself by taking an infusion of one of the three leaflets of which each leaf consists; and as this dose produced no sensible effect, he increased the number to twelve. His urine and perspiration were increased in quantity, and he had some pains in his belly. He relates seven cases, in which he cured herpetic disorders, and five of paralysis. The natives distinguish this tree in the dark by its extreme coldness to the touch. The juice of some kinds of sumach, when exposed to the heat of the sun, becomes so thick and clammy that it is used for bird lime, and the inspissated juice of the poison ash is said to be the fine varnish of Japan. A cataplasm made with the fresh juice of the poison ash, ap-



plied to the feet, is said to kill the vermin called by the West Indians chigers.

RHYME, *n. s.* } *Fr. rhyme; Gr. ρυθμος.*  
 RHYMER, } An harmonical succession  
 RHYMSTER, } of sounds, particularly at  
 RHYTHICAL, *adj.* } the close of lines or  
 verses; poetry; the rhyming word; to agree or  
 harmonize in sound: make verses: a rhymers, one  
 who makes them; rhythmical is, harmonious.

All his manly power it did disperse,  
 As he were warmed with enchanted rhimes,  
 That oftentimes he quaked. *Faerie Queene.*

I was promised on a time,  
 To have reason for my rhyme;  
 But from that time unto this season,  
 I had neither rhyme nor reason. *Spenser.*  
 Scall'd rhymers will ballad us out o' tune. *Shakespeare.*

The guiltiness of my mind drove the grossness of  
 the foppery into a received belief, in despite of the  
 teeth of all rhyme and reason, that they were fairies.

*Id.*  
 It was made penal to the English to permit the  
 Irish to graze upon their lands, to entertain any of  
 their minstrels, rhimers, or news-tellers.

*Davies on Ireland.*  
 The youth with songs and rhimes:  
 Some dance, some hale the rope. *Denham.*  
 Who would not sing for Lycidas? he knew  
 Himself to sing, and build the lofty rhyme. *Milton.*  
 For rhyme the rudder is of verses,  
 With which like ships they steer their courses.

*Hudibras.*  
 He was too warm on picking work to dwell,  
 But fagotted his notions as they fell,  
 And, if they rhimed and rattled, all was well. *Dryden.*

Milton's rhyme is constrained at an age, when the  
 passion of love makes every man a rhimer though  
 not a poet. *Id.*

Now sportive youth,  
 Carol incondite rhythms with suiting notes,  
 And quaver inharmonious. *Philips.*

If Cupid throws a single dart,  
 We make him wound the lover's heart;  
 But, if he takes his bow and quiver,  
 'Tis sure he must transfix the liver;  
 For rhyme with reason may dispense,  
 And sound has right to govern sense. *Prior.*  
 I speak of those who are only rhimsters. *Dennis.*  
 There marched the bard and blockhead side by  
 side,

Who rhymed for hire, and patronized for pride. *Pope.*

What wise means to gain it hast thou chose?  
 Know, fame and fortune both are made of prose.  
 Is thy ambition sweating for a rhyme,  
 Thou unambitious fool, at this late time? *Young.*

RHYMER (Thomas the), was a native of the  
 parish of Earlstown in Berwickshire. His real  
 name and title were Sir Thomas Learmouth.  
 He lived at the west end of Earlstown in the  
 thirteenth century, and was contemporary with  
 one of the earls of March, who lived in the same  
 place.

RIAL, or RYAL. See COINS.

RIAZAN, a large province of European Rus-  
 sia, lying to the south of the government of Vla-  
 dimir, and to the east of that of Moscow, extend-  
 ing from lat. 53° 40' to 55° 0' N., and from long.  
 38° 25' to 41° 45' E. Its area is above 13,000 square  
 miles, and level country, with a few elevations.

The north contains a number of woods and  
 marshes, but the rest of the country produces  
 wheat, oats, barley, and other corn; hemp and  
 flax. The number of cattle is rather below the  
 average proportion in Russia, but the breed of  
 horses is good, and great attention is paid to  
 bees. Woollen and linen are made for domestic  
 use, and a few iron, glass, and leather articles  
 for export. The imports are also very li-  
 mited, the only one of importance being salt.  
 In former times an independent duchy, this  
 government became a province of the empire,  
 under the name of Pereslavl-Riasanskoi, and re-  
 ceived its present name from Catherine II. It  
 is divided into twelve circles. Population  
 1,000,000.

RIAZAN, the capital of the above government,  
 is situated on the Oka, 123 miles S. S. E. of  
 Moscow. It is the see of a Greek bishop, and  
 has an unusual number of churches. The epis-  
 copal palace was formerly that of the dukes; but  
 the best building of the town is that for the go-  
 vernment offices and courts of justice. Here are  
 manufactures of iron, linen, woollen, leather  
 needles, and glass; but the town is small. In-  
 habitants 5000. It is one of the most ancient  
 towns of Russia.

RIB, *n. s. & v. a.* Sax. *ribbe*; Dan. *Swed.*  
 and Belg. *rib*; Teut. *ribbe*; Goth. *rif*. A bone  
 in the side of the body; a side timber of a ship:  
 to furnish with ribs.

Was I by rocks engendered; *ribbed* with steel;  
 Such tortures to resist, or not to feel? *Sandys.*

Why do I yield to that suggestion,  
 Whose horrid image doth unfix my hair,  
 And make my seated heart knock at my ribs,  
 Against the use of nature! *Shakespeare. Macbeth.*

Remember  
 The nat'ral brav'ry of your isle, which stands  
 As Neptune's park, *ribbed* and paled in  
 With rocks unscaleable, and roaring waters. *Shakespeare.*

The ships with shatter'd ribs scarce creeping from  
 the seas. *Drayton.*

It was a happy change to Adam, of a rib for a  
 helper. *Bp. Hall.*

He opened my left side, and took  
 From thence a rib, with cordial spirits warm  
 And life-blood streaming fresh. *Milton.*

Sure he, who first the passage tried,  
 In hardened oak his heart did hide,  
 And ribs of iron armed his side. *Dryden.*

The ribs are of two sorts; the seven upper are  
 called true ribs, because their cartilaginous ends are  
 received into the sinus of the sternum: the five lower  
 are called false ribs, because they are softer and  
 shorter, of which only the first is joined to the ex-  
 tremity of the sternum, the cartilaginous extremities  
 of the rest being tied to one another, and thereby  
 leaving a greater space for the dilatation of the sto-  
 mach and entrails: the last of these short ribs is  
 shorter than all the rest; it is not tied to them, but  
 sometimes to the musculus obliquus descendens. *Quincy.*

Hung on each bough a single leaf appears,  
 Which shrivelled in its infancy remains,  
 Like a closed fan, nor stretches wide its veins,  
 But, as the seasons in their circle run,  
 Opens its *ribbed* surface to the nearer sun. *Gag.*  
 At thy firmest age  
 Thou hadst within thy bole solid contents,

That might have *ribbed* the sides and planked the deck  
Of some flagged admiral. *Cowper.*

RIBS. See ANATOMY.

RIBADENEIRA (Prter), a Spanish Jesuit, born in 1527. He wrote with purity of style in his native tongue. His most valuable work is his Account of the writers among the Jesuits. He died at Madrid in 1611, aged eighty-four.

RIB'ALD, *n. s.* } *Fr. ribault*; *Ital. ribaldo*;  
RIB'ALDRY. } *Goth. ribaulder* means a camp follower. A loose, mean, or brutal wretch: ribaldry is the talk of such wretches.

That lewd *ribbald*, with vile lust advanced,  
Laid first his filthy hands on virgin clean,  
To spoil her dainty corse so fair and sheen.

*Spenser.*

You *ribauld* nag of Egypt,  
The breeze upon her, like a cow in June,  
Hoists sails, and flies.

*Shakespeare.*

Mr. Cowley asserts that obscenity has no place in wit: Buckingham says, 'tis an ill sort of wit which has nothing more to support it than barefaced *ribaldry*.

*Dryden.*

In the same antique loom these scenes were wrought,

Embellished with good morals and just thought,  
True nature in her noblest light you see,  
Ere yet debauched by modern gallantry

To trifling jests and fulsome *ribaldry*.

*Granville.*

'Ne'er one sprig of laurel graced these *ribbalds*,  
From slashing Bentley down to piddling Tibbalds.

*Pope.*

If the outward profession of religion were once in practice among men in office, the clergy would see their duty and interest in qualifying themselves for lay-conversation, when once they were out of fear of being choaked by *ribaldry* or profaneness.

*Swift.*

RIB'AND, *n. s.* *Fr. rubande, ruban*. Generally now written ribbon. A fillet of silk, worn for ornament.

Quaint in green, she shall be loose enrobed,  
With *ribbands* pendant, flaring 'bout her head.

*Shakespeare.*

A *ribband* did the braided tresses bind,  
The rest was loose.

*Dryden's Knight's Tale.*

See! in the list they wait the trumpet's sound;  
Some love device is wrought in ev'ry sword,  
And ev'ry *riband* bears some mystick word.

*Granville.*

No dimness of eye, and no cheek hanging low,  
No wrinkle, or deep-furrowed frown on the brow!  
Her forehead indeed is here circled around

With locks like the *riband* with which they are bound.

*Cowper.*

So playful love on Ida's flowery sides  
With *riband-rein* the indignant lion guides:  
Pleased on his brindled back the lyre he rings,  
And shakes delirious rapture from the stings.

*Darwin.*

RIBAND-MAKING. See SILK MANUFACTURE.

RIBERA, a Spanish poet, called the Scarron of Spain, from the humor and ludicrous scenes with which his writings abound. His works were published at Madrid, in 1648.

RIBES, the currant and gooseberry tree, a genus of the monogynia order and pentandria class of plants; natural order thirty-sixth, pomaceæ. There are five petals, and stamina inserted into the calyx; the style is bifid; the berry polyspermous, inferior. The currant and gooseberry were long considered each as a separate genus: *ribes* the currant, and *grossularia* the

gooseberry; but they are now joined together, the *grossularia* being made a species of *ribes*; all the currant kinds having inermous or thornless branches, and racemous clusters of flowers and fruit; and the gooseberry spinous branches, and flowers and fruit for the most part singly.

1. *R. cynosbati*, the prickly fruited gooseberry tree, has a shrubby stem and branches armed with spines, mostly at the axillas, and prickly fruit in clusters.

2. *R. grossularia*, the common gooseberry tree, rises with a low shrubby stem, dividing low into a very branchy bushy head, armed with spines; trilobate smallish leaves, having hairy ciliated foot-stalks, and small greenish flowers, succeeded by hairy berries. It consists of many varieties of different sizes and colors.

3. *R. nigra*, the black currant tree, has a shrubby stem dividing low into many branches, forming a bushy head five or six feet high; broad trilobate leaves of a strong smell, and having racemose clusters of oblong greenish flowers, succeeded by thin clusters of blackberries. The fruit of this species being of a strong flavor is not generally liked; it is, however, accounted very wholesome: there is also made of it a syrup of high estimation for sore throats and quinsies. There is a variety called the Pennsylvania black currant, having smaller shoots and leaves, not scented, and small fruit, but of little value; the shrub is esteemed only for variety and shrubberies. All the varieties of currants bear fruit both in old and young wood all along the sides of the branches and shoots, often upon a sort of small sprigs and snags, the berries hanging in numerous long pendulous clusters.

4. *R. reclinata*, the reclinated broad-leaved gooseberry tree, rises with a low shrubby stem, and reclinated somewhat prickly branches, trilobate broadish leaves, and small greenish flowers, having the pedunculi furnished with triphyllous bractea.

5. *R. rubra*, common red currant tree, &c., has a shrubby stem, dividing low into many branches, forming a bushy head, five or six feet high or more, without thorns; broad trilobate leaves, and smooth pendulous clusters of plane greenish flowers, succeeded by small clusters of berries. It grows naturally in woods and hedges in most parts of Europe, and comprises all sorts of red and white currants; as, common small red currant—large bunched red currant—Champagne pale red currant—common small white currant—large white Dutch currant—yellow blotched leaved currant—silver striped leaved—gold striped leaved—gooseberry leaved. All these sorts are varieties of the common red currant; it being the parent from which all the others were first obtained from the seed, and improved by culture. They all flower in the spring, and the fruit ripens in June and July, and by having the trees in different situations and modes of training, such as plantations of standard in the open quarters for the general supply, others trained against walls or pales of different aspects, the fruit may be continued ripe in perfection from about the middle of June until November, provided the later crops are defended with mats or nets from the birds.



**R. uva crispa**, the smooth gooseberry, has a shrubby stem, and branches armed with spines; trilobate leaves; pedicles having monophyllous bractes, and smooth fruit. All the above species, both currant and gooseberry kinds, and their respective varieties, are very hardy shrubs, that prosper almost any where, both in open and shady situations, and in any common soil; bearing plentifully in any exposure, though in open and sunny situations they produce the largest and fairest fruit, ripening to a rich vinous flavor. It is eligible to plant them in different situations and aspects, to have the fruit as early and late as possible. They are commonly planted in the kitchen garden as dwarf standards, in open quarters; sometimes in rows, eight or ten feet by six asunder, and sometimes in single ranges round the outward edge of the quarters, eight feet asunder; often in single cross rows; in all of which methods they should be trained up to a single stem a foot high, then suffered to branch out all around into bushy heads, keeping the middle open, and the branches moderately thin, to admit the sun and free air. They are likewise trained against walls or palings, like other wall trees, when they will produce fine large fruit; but it is proper to plant a few both against south, north, east, and west walls, to obtain the fruit ripe both early and late. Both currants and gooseberries are of an acid and cooling nature, and as such are sometimes used in medicine, especially the juice reduced to a jelly by boiling with sugar. From the juice of currants also wine is made.

**RIBROAST, v. a.** Rib and roast. To beat soundly. A burlesque word.

That done, he rises, humbly bows,  
And gives thanks for the princely blows;  
Departs not meanly proud, and boasting  
Of his magnificent *ribroasting*.

Butler.

I have been pinched in flesh, and well *ribroasted*  
under my former masters; but I'm in now for skin  
and all.

L'Estrange.

**RICARDO** (David), M. P. and F. R. S., the late celebrated writer on political economy, was of Jewish extraction, and born in London, April 12th, 1772. His father was a Dutch Jewish stockbroker; and the son was early sent to Holland for education. He offended his friends while young, it is said, by uniting himself in marriage with Miss Wilkinson, a quakeress, and was thus, with few resources, left to achieve his own fortune. He soon however established a character for probity and talent; and, becoming a member of the Stock Exchange, gradually accumulated a large property. In 1810 he appeared as a writer in the *Morning Chronicle*, on the subject of the depreciation of the currency; and afterwards embodied his ideas in a distinct work, the leading ideas of which he had the satisfaction to see adopted and confirmed in the Report of the Bullion Committee. He now published *An Essay on Rent*, in which he advocated the Malthusian principles, concerning population; he also entered on an examination of the affairs of the Bank of England, and suggested a plan for an economical currency. But his most important production was his treatise on Political Economy and Taxation, which has been ranked by Mr.

M'Culloch and other writers with the classic work of Dr. Adam Smith. See our article *POLITICAL ECONOMY*. In 1819 Mr. Ricardo obtained seat in parliament for the borough of Peterborough, and displayed as a senator that sound sense which generally distinguishes his political works. He died of inflammation of the lungs arising from an abscess in the ear, at his residence at Gatcomb Park, near Minchin Hampton in Gloucestershire, September 11th, 1823. Mr. Ricardo is said to have adopted the religious principles of Unitarianism, but usually attended the established church. We have, on the other hand, heard from a near connexion of Mr. Ricardo that he suggested, among other improvements, a sort of intermediate faith between Judaism and Christianity; holding that Jesus Christ was a worthy man and an excellent teacher, whose precepts should therefore be regarded with respect; but that 'he assumed too much in his pretension to be the son of God: and therefore that the blame of his unhappy catastrophe was to be divided between his enemies and himself.'

**RICAUT, or RYCAUT** (Sir Paul), an eminent English traveller, of the date of whose birth we find no account; but in 1661 he was appointed secretary to the earl of Winchelsea, who was sent ambassador extraordinary to the Ottoman Porte. During his continuance in that embassy he wrote, *The present State of the Ottoman Empire*, in 3 books: London, fol. 1670. He afterwards resided eleven years as consul at Smyrna, where, by order of Charles II., he composed *The present state of the Greek and Armenian Churches*, anno Christi 1678. On his return lord Clarendon, being appointed lord-lieutenant of Ireland, made him his principal secretary in Leinster and Connaught; James II. knighted him, and made him one of the privy council in Ireland, and judge of the court of admiralty; in which he held to the Revolution. He was employed by king William as resident at the Hanse Towns in Lower Saxony, where he continued six years; but, being worn out with age and infirmities, he obtained leave to return in 1700, and died the same year. He continued *Kaestli's History of the Turks*, and also *Platina's Lives of the Popes*.

**RICCATI** (Vincent), a celebrated Italian Jesuit, born at Castel Franco, in the Treviso, in 1707. He became a professor of mathematics at Bologna; and published a learned work on the Integral Calculus, in 3 vols. 4to. He died in 1775, aged sixty-eight.

**RICCI** (Laurence), a learned Italian Jesuit, born in Florence, in 1703, of a distinguished family. He was chosen general of the order in 1758, but had the misfortune to be the last person who ever held that office; as the order was abolished in 1773. Ricci and some others were immediately sent to the castle of St. Angelo in Rome, where he died in 1775.

**RICCI** (Matthew), another learned Italian Jesuit, born at Macerata, in 1552. He went to the East Indies when young, and was sent as a missionary to China, where he acquired the Chinese language, and was favored by the emperor so much that he was allowed to build a church at Peking. He died in that city in 1610; and left

some curious Memoirs respecting China behind him.

**RICCI** (Sebastian), an eminent Italian painter, born at Belluno, in 1659. The imperial court employed him to adorn the palace of Schoenbrunn; after which he came to London, where he was much employed, and amassed money: but he returned to Venice, where he died in 1734. Mark Ricci his nephew was also eminent in painting history, architecture, and landscapes. He died in 1730.

**RICCIA**, in botany, marsh liverwort, a genus of the natural order of algæ, and cryptogamia class of plants: CAL. none, but a vesicular cavity within the substance of the leaf: CON. none: the antheræ are cylindrical, and sessile, placed on the germin, which is turbinated; the style is filiform, perforating the anthera; and the seed case is spherical, crowned with the withered antheræ; the seeds are hemispherical and pedicelled. Species eleven, five of which are indigenous to our own country.

**RICCOBONI** (Lewis), an Italian dramatic writer, and actor, born at Modena, in 1677. He wrote several comedies; besides a work entitled *Réflexions Historiques et Critiques sur les Theâtres de L'Europe*; 1738, 8vo. He died in 1753, aged seventy-six.

**RICE**, *n. s.* Lat. *oryza*; Gr. *ορυζα*; Sans. *riz*; Arab. *urooz*. One of the esculent grains, cultivated in most eastern countries.

*Rice* is the food of two-thirds of mankind; it is kindly to human constitutions, proper for the consumptive, and those subject to hæmorrhages.

*Arbutnot.*  
If the snuff get out of the snuffers, it may fall into a dish of rice milk. *Swift.*

**RICE**. See **ORYZA**. This plant is cultivated in many parts of the east, in South Carolina, in America, and also in Spain, Italy and Piedmont. It is a plant that grows to the height of about two feet and a half, with a stalk not unlike that of wheat, but fuller of joints, and with leaves resembling that of the leek. It branches out into several stems, at the top of which the grain grows in clusters, and each of them is terminated with an ear or beard, and enclosed in a yellow rough husk. When stripped of this, they appear to be of an oval shape, of a shining white color, and almost transparent. It is probably a plant that cannot be reared in this climate. The following is the Chinese method of cultivating it:—  
‘Much of the low grounds in the middle and southern provinces of the empire is appropriated to the culture of this grain. It constitutes, in fact, the principal part of the food of the inhabitants. A great portion of the surface of the country is well adapted for the production of rice, which, from the time the seed is committed to the soil till the plant approaches to maturity, requires to be immersed in a sheet of water. Many and great rivers run through the several provinces of China: the low grounds bordering on those rivers are annually inundated, by which means a rich mud or mucilage is brought upon their surface that fertilises the soil. The periodical rains which fall near the sources of the Yellow and the Kiang Rivers, not very far distant from those of the Ganges and the Burum-

pooter, among the mountains bounding India to the north, and China to the west, often swell those rivers to a prodigious height, though not a drop of rain should have fallen on the plains through which they afterwards flow. After the mud has lain some days upon the plains in China preparations are made for planting them with rice. For this purpose, a small spot of ground is enclosed by a bank of clay; the earth is ploughed up; and an upright harrow, with a row of wooden pins in the lower end, is drawn lightly over it by a buffalo. The grain, which had previously been steeped in dung diluted with animal water is then sown very thickly on it. A thin sheet of water is immediately brought over it, either by channels leading to the spot from a source above it, or when below it by means of a chain pump, of which the use is as familiar as that of a hoe to every Chinese husbandman. In a few days the shoots appear above the water. In that interval, the remainder of the ground intended for cultivation, if stiff, is ploughed, the lumps broken by hoes, and the surface levelled by the harrow. As soon as the shoots have attained the height of six or seven inches, they are plucked up by the roots, the tops of the blades cut off, and each root is planted separately, sometimes in small furrows turned with the plough, and sometimes in holes made in rows by a drilling stick for that purpose. The roots are about six inches asunder. Water is brought over them a second time. For the convenience of irrigation, and to regulate its proportion, the rice fields are subdivided by narrow ridges of clay, into small enclosures. Through a channel, in each ridge, the water is conveyed at will to every subdivision of the field. As the rice approaches to maturity, the water by evaporation and absorption disappears entirely; and the ripe crop covers dry ground. The first crop or harvest, in the southern provinces particularly, happens towards the end of May or beginning of June. The instrument for reaping is a small sickle, dentated like a saw, and crooked. Neither carts nor cattle are used to carry the sheaves off from the spot where they are reaped; but they are placed regularly in frames, two of which, suspended at the extremities of a bamboo pole, are carried across the shoulders of a man, to the place intended for disengaging the grain from the stems which had supported it. This operation is performed, not only by a flail, as is customary in Europe, or by cattle treading the corn in the manner of Orientalists, but sometimes also by striking it against a plank set upon its edge, or beating it against the side of a large tub scolloped for that purpose; the back and sides being much higher than the front to prevent the grain from being dispersed. After being winnowed, it is carried to the granary. To remove the skin or husk of rice, a large strong earthen vessel, or hollow stone, in form somewhat like that which is used elsewhere for filtering water, is fixed firmly in the ground; and the grain placed in it is struck with a conical stone fixed to the extremity of a lever, and cleared, sometimes indeed imperfectly, from the husk. The stone is worked frequently by a person treading upon the end of the lever. The same object is attain-



also by passing the grain between two flat stones of a circular form, the upper of which turns round upon the other, but at such a distance from it as not to break the intermediate grain. The operation is performed on a large scale in mills turned by water; the axis of the wheel carrying several arms, which, by striking upon the ends of levers, raise them in the same manner as is done by treading on them. Sometimes twenty of these levers are worked at once. The straw from which the grain has been disengaged is cut chiefly into chaff, to serve as provender for the very few cattle employed in Chinese husbandry. The labor of the first crop being finished, the ground is immediately prepared for the reception of fresh seeds. The first operation undertaken is that of pulling up the stubble, collecting it into small heaps, which are burnt, and the ashes scattered upon the field. The former processes are afterwards renewed. The second crop is generally ripe late in October or early in November. The grain is treated as before; but the stubble is no longer burnt. It is turned under with the plough, and left to putrefy in the earth. This, with the slime brought upon the ground by inundation, is the only manure employed in the culture of rice.

**RICH**, *adj.* } *Fr. riche*; *Ital. ricco*; *Sax. RICH'ED*, } *rica*. Ric is also a common  
*RICH'ES*, *n. s.* } northern affix, denoting rich,  
*RICH'LY*, *adv.* } as in Alaric, Frederic, &c.  
*RICH'NESS*. } Wealthy; abounding in money or possessions; opulent; plentiful: all the derivatives corresponding.

The rich shall not give more, and the poor no less.

*Exodus.*

Of virtue you have left proof to the world;  
And virtue is grateful with beauty and richness adorned.

*Sidney.*

I am as rich in having such a jewel,  
As twenty seas, if all their sand were pearl.

*Shakspeare.*

In Belmont is a lady richly left,  
And she is fair, of wondrous virtues.

*Id.*

Of all these bounds,  
With shadowy forests, and with champaigns riched,  
With plenteous rivers and wide skirted meads,  
We make thee lady.

*Id. King Lear.*

The instrumentalness of riches to charity has rendered it necessary by laws to secure propriety.

*Hammond.*

Women richly gay in gems

*Milton.*

Earth, in her rich attire,

Consummate lovely smiled.

*Id.*

Groves whose rich trees wept odorous gums and balm.

*Id.*

The gorgeous East with richest hand  
Pours on her sons barbaric pearl and gold.

*Id.*

In animals, some smells are found more richly than in plants.

*Brown's Vulgar Errors.*

So we the Arabian coast do know  
At distance, when the spices blow,

By the rich odour taught to steer,  
Though neither day nor star appear.

*Waller.*

Rich was his soul, though his attire was poor,  
As heaven had clothed his own ambassador.

*Dryden.*

The lively tincture of whose gushing blood  
Should clearly prove the richness of his food.

*Id.*

Several nations of the Americans are rich in land,  
and poor in all the comforts of life.

*Locke.*

Riches do not consist in having more gold and sil-

ver, but in having more in proportion than our neighbours, whereby we are enabled to procure to ourselves a greater plenty of the conveniences of life than comes within their reach, who, sharing the gold and silver of the world in less proportion, want the means of plenty and power, and so are poorer. *Id.*

There are who fondly studious of increase,  
Rich foreign mold on their ill-natured land  
Induce.

*Philips.*

Chemists seek riches by transmutation and the great elixir.

*Sprot.*

I amused myself with the richness and variety of colours in the western parts of heaven.

*Spectator.*

This town is famous for the richness of the soil.

*Addison.*

There is such licentiousness among the basest of the people, that one would not be sorry to see them bestowing upon one another a chastisement which they so richly deserve.

*Addison.*

If life be short, it shall be glorious,  
Each minute shall be rich in some great action.

*Rousse.*

He may look upon the rich as benefactors, who have beautified the prospect all around him.

*Seod.*

What riches give us, let us first enquire;  
Meat, fire, and cloaths; what more? meat, cloaths, and fire.

*Pope.*

After a man has studied the laws of England, the reading the reports of adjudged cases will richly improve him.

*Watts.*

Matilda never was meanly dressed in her life; and nothing pleases her in dress but that which is very rich and beautiful to the eye.

*Law.*

Sauces and rich spices are fetched from India.

*Baker.*

Can all the wealth of India's co

Atone for years in absence lost?

Return, ye moments of delight,

With richer treasures bless my sight!

*Burns.*

**RICH** (John), a pantomimic actor of the last century, attracted general admiration in his youth by the performance of Harlequin. In expressing the feelings of the mind by dumb show, his power was inimitable, and superseded much of the necessity of vocal language. He rendered pantomime so fascinating that, with the assistance of an indifferent company, he secured a large share of the public attention, though opposed by the dramatic genius of Garrick. In 1733 he removed his company from Lincoln's-inn-fields to Covent Garden, where he was manager till his death, in December 1761, during the run of a grand spectacle. His education had been so neglected that he could neither write nor speak with common propriety. Among other peculiarities he had a habit of addressing persons to whom he was speaking, by the appellation of 'Mister,' and, on his applying this to Foote, the latter angrily asked him, why he could not call him by his name? 'Don't be offended,' Rich replied, 'I sometimes forget my own name.' 'Indeed!' said Foote, 'I knew you could not write your own name; but I could not have supposed you should forget it.'

**RICHARD OF CIRENCESTER**, thus named from his birth-place, was a Benedictine and an English historian of the fourteenth century. No traces remain of his history; except that he became a monk of the abbey of St. Peter, Westminster, in 1350, and that his name occurs in various documents of that monastery in 1387, 1397, and 1399. Towards the close of his life

he visited Rome; but returned to Westminster, and died there in 1401. He wrote *Historia ab Hengista ad an. 1348*, in two parts, still remaining a MS.; his principal work is a *Description of Britain*, first published in Latin at Copenhagen, in 1767, and more recently in Latin and English, with a commentary and maps by Mr. Hatcher, 1809, 8vo.

RICHARD (Louis Claude Marie), one of the most eminent modern botanists, was born at Versailles September 4th, 1754, and the son of the keeper of the royal gardens at Auteuil. He studied at the college of Vernon, and the Mazarin College, Paris. Here he partly supported himself by making drawings for architects, and at the same time assiduously applied himself to botany, anatomy, and zoology. While very young, he presented several memoirs to the Academy, which attracted the notice of Jussieu, who gave him the use of his library and cabinet. In 1781 he sailed from France on a voyage of research to French Guyana with the title of naturalist to the king, and returned in 1789, bringing with him a herbal of 1000 plants, most of which were newly discovered, beside other collections in natural history. During the political disturbances of the period his labors were neglected; but, when the school of medicine was established, he was appointed professor of botany; and, on the formation of the Institute, he was a member of the first class in the section of zoology. He was also a corresponding member of the Royal Society of London, and of the legion of honor. He died June 7th, 1821. The researches of Richard were chiefly directed to the comparative anatomy of plants, on which he published a number of valuable Memoirs, besides which he was the author of *Demonstrations Botaniques, ou Analyse du Fruit considéré en general*, 1803, 8vo.

RICHARDIA, in botany, a genus of the monogynia order, and hexandria class of plants; natural order forty-seventh, stellatæ: CAL. sex-partite; cor. monopetalous, and subcylindrical; and there are three seeds. Species one only, a herb of Vera Cruz.

RICHARDS (Nathaniel), a dramatic writer in the reign of Charles I., and a fellow of Caius College, Cambridge, where he took his degree of A. B. in 1634. He wrote a tragedy entitled *Messalina*, published in 1640, which was acted with applause. He also wrote some poems, published in 1645.

RICHARDSON (Jonathan), a celebrated painter of heads, was born about 1665, and was placed by his father-in-law apprentice to a scrivener, with whom he lived six years; when, obtaining his freedom by the death of his master, he at twenty years old became the disciple of Reilly; with whom he lived four years, whose niece he married, and of whose style he acquired enough to maintain a solid and lasting reputation even during the lives of Kneller and Dahl, and to remain at the head of the profession when they died. He died suddenly at his house in Queen's square on May 28th, 1745, in the eightieth year of his age. His son was also a man of learning, as appears from the works they published conjunctly. The father, in 1719, published two discourses: 1. *An Essay on the Art of*

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Criticism as it relates to painting; 2. *An Argument in behalf of the Science of a Connoisseur*, bound in 1 vol. 8vo. In 1722 came forth *An Account of some of the statues, bas-reliefs, drawings, and pictures, in Italy, &c.*, with Remarks by Mr. Richardson, senior and junior. The son made the journey; and from his notes, letters, and observations, they both at his return compiled this work. In 1734 they published a very thick 8vo., containing explanatory notes and remarks on Milton's *Paradise Lost*, with the life of the author, and a treatise on the poem. Besides his pictures and commentaries, we have a few etchings by his hand, particularly two or three of Milton, and his own head. The sale of his collection of drawings, in February 1747, lasted eighteen days, and produced about £2060.

RICHARDSON (Samuel), a celebrated English novel writer, born in 1688. He was educated as a printer, and, though he is said to have understood no language but his own, yet he acquired great reputation by his three novels, entitled *Pamela*, *Clarissa*, and *Sir Charles Grandison*. A stroke of the palsy carried off Mr. Richardson, after a few days' illness, upon the 4th of July 1761. Besides the works above-mentioned, he is the author of an *Æsop's Fables*, a *Tour through Britain*, 4 vols., and a volume of *Familiar Letters upon business and other subjects*. The most eminent writers, both of our own and of other countries, have paid their tribute to the transcendent talents of Mr. Richardson, whose works have been published in almost every language and country of Europe. Dr. Johnson, in his introduction to the ninety-seventh number of the *Rambler*, which was written by Mr. Richardson, observes that the reader was indebted for that day's entertainment to an author, 'from whom the age has received greater favors; who has enlarged the knowledge of human nature, and taught the passions to move at the command of virtue.' In his life of Rowe, he adds, 'It was in the power of Richardson alone to teach us at once esteem and detestation; to make virtuous resentment overpower all the benevolence which wit, and elegance, and courage, naturally excite; and to lose at last the hero in the villain.'

RICHELET (Cæsar Peter), a French writer, born in 1631, at Chemin in Champagne. He was the friend of Patru and Ablancourt. He compiled a dictionary of the French language, of which the best edition is that of Lyons, 3 vols. folio, 1728. He also collected a small dictionary of rhymes. He died in 1698.

RICHELIEU (John Armand du Plessis de), cardinal of Richelieu and Fronsac, bishop of Luçon, &c., was born at Paris in 1585. At the age of twenty-two he obtained a dispensation to enjoy the bishopric of Luçon in 1607. Returning to France, he applied himself to preaching; and his reputation procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced him to be secretary of state in 1616: and the king soon gave him the preference to all his other secretaries. On the death of the marquis of Ancre, Richelieu retired to Avignon, where he employed himself in composing various theological

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works. The king having recalled him to court, he was made a cardinal in 1622, and two years after first minister of state, and grand master of the navigation. In 1626 the Isle of Rhe was preserved by his care, and Rochelle taken, having stopped up the haven by the famous dike which he ordered to be made there. He accompanied the king to the siege of Casal, and contributed to the raising of it in 1629. He also obliged the Huguenots to the peace of Alets, which proved the ruin of that party: he took Pomerai, and succored Casal, when besieged by Spinola. In the mean time the nobles found fault with his conduct, and endeavoured to persuade the king to discard him. The cardinal, however, instead of being disgraced, from that moment became more powerful than ever, and obtained a greater ascendancy over the king's mind; and he now resolved to humble the excessive pride of the house of Austria. For that purpose he concluded a treaty with Gustavus Adolphus king of Sweden to carry the war into the heart of Germany. He also entered into a league with the duke of Bavaria; secured Lorrain; raised a part of the princes of the empire against the emperor; treated with the Dutch to continue the war against Spain; favored the Catalans and Portuguese till they shook off the Spanish yoke; and, after having carried on the war with success, was about to conclude it by a peace, when he died in Paris on the 4th of December, 1642, aged fifty-eight. He was interred in the Sorbonne, where a magnificent mausoleum was erected to his memory. This great politician made the arts and sciences flourish; formed the botanical garden at Paris, called the king's garden; founded the French Academy; established the royal printing-house; erected the palace afterwards called Le Palais Royal, which he presented to the king; and rebuilt the Sorbonne with a magnificence that appears truly royal. Besides his books of controversy and piety, there go under the name of this minister *A Journal*, in 2 vols. 12mo.; and a *Political Testament*, 12mo.; all treating of politics and state affairs. Cardinal Mazarine pursued Richelieu's plan, and completed many of the schemes which he had begun, but left unfinished.

**RICHELIEU, CHAMBLY**, or Sorel River, a river of Lower Canada, which flows from Lake Champlain in a northerly course, and joins the St. Lawrence.

**RICHELIEU ISLANDS**, a cluster of islands in the St. Lawrence, situated at the south-west entrance of Lake St. Peter, nearly 100 in number. Several of them are cleared, and afford good pasturage for cattle. They lie very low, and abound in wild fowl.

**RICHMOND**, a market town, borough, and parish of Yorkshire, pleasantly situate on the river Swale, which encompasses nearly half the town. It sends two members to the imperial parliament. It has a market on Saturday, two churches, and many handsome houses of stone. It had anciently a castle, built by Alan, earl of Richmond, one of the followers of William the Conqueror. It is forty-four miles north-west of York, sixty south-east of Lancaster, and 234 N. N. W. of London.

**RICHMOND**, a rich, populous, and elegant city of England, in Surrey, seated on the bank of the Thames. It was anciently called *Shene*, which in the Saxon signifies resplendent. It had a royal palace, in which Richard II. and Edward I. and III. resided, and the latter died in it. In 1497 it was burnt, but Henry VII. rebuilt it in 1501, and gave the place its present name, from his title of earl of Richmond, before he was king. He and his grand-daughter queen Elizabeth resided in it. Richmond is famous for its beautiful royal gardens, which in summer are open to the public every Sunday; as well for its elegant and extensive park. It has also a fine observatory. An elegant stone bridge of five arches was here erected over the Thames in 1777. It is nine miles W. S. W. of London.

**RICHMOND**, a county of Virginia, bounded to the north by Westmoreland county, on the south-east by Westmoreland and Northumberland counties, on the south-east by Lancaster county, and on the south-west by the Rappahannock.

**RICHMOND**, a city, port of entry, and the metropolis of Virginia, in Henrico county, on the north side of James River, between fifty and sixty miles, by the course of the river, above City Point, and 150 miles from its mouth, immediately below the falls, at the head of the water, and opposite Manchester, with which it is connected by two bridges: twenty-five miles north of Petersburg. The city was formerly divided into two sections, the upper or western part, called Shockoe Hill, and the lower part Richmond, separated by Shockoe Creek, a small rivulet; but these distinctions are now going out of use, and the sections are united together. The situation is highly picturesque, beautiful, and healthy; and Richmond is one of the most flourishing, wealthy, and commercial cities in the United States.

It contains about 800 houses built of brick, many of them elegant, and about 600 built of wood; a glass-house, a sugar refinery, an iron foundry, a rolling and slitting mill, a cotton manufactory, eight tobacco warehouses, two insurance offices, three banks, including a branch of the United States bank; a capitol, or state-house, a house for the governor, an armory, a penitentiary, a court house, a jail, an alms house, two market houses, a public library containing about 3000 volumes, a museum, a Lancasterian school, and eight houses of public worship; two for Episcopalians, one for Presbyterians, one for Baptists, two for Methodists, one for Friends, and a Jews' synagogue.

The falls extend nearly six miles, in which distance the river descends eighty feet. A canal with three locks is cut on the north side of the river, terminating at the town in a basin of about two acres. Few cities, situated so far from the sea, possess better commercial advantages than Richmond, being at the head of tide water, on a river navigable for batteaux 220 miles above the city, and having an extensive and fertile back country, abundant in the production of tobacco, wheat, corn, hemp, coal, &c. It has an extensive inland trade, and its foreign commerce is considerable. The shipping owned here, in 1816, amounted to 9943 tons. James River is navigable

gable to Warwick for vessels drawing fifteen or sixteen feet water, and to Rockets, just below Richmond, for vessels drawing ten feet. The exports of the city consist of tobacco, flour, coal, and various articles of produce.

The Virginia armory is an extensive establishment, and there are annually manufactured in it upwards of 4000 stands of arms, 300 rifles, and 1000 cavalry swords and pistols. The penitentiary is under good regulations, and contained, in 1818, 170 prisoners. The new court house is a very spacious and elegant edifice. The capitol is built on a commanding situation on Schockoe Hill, and is a very conspicuous object to the surrounding country. The design was taken from La Maison Quarée at Nismes, and the model was obtained by Mr. Jefferson, while minister there. The edifice, however, falls greatly short of the model. Richmond is at present in a very flourishing and improving state. In 1811, on the 26th of December, the theatre at Richmond took fire during an exhibition, and, in the conflagration, seventy-two persons lost their lives, among whom were George William Smith, esq., governor of the state, and other persons of respectability. An elegant Episcopal church of brick, styled the Monumental Church, has since been erected on the spot, with a monument in front, commemorative of the melancholy event.

**RICHTER** (Otto Frederick Von), an oriental traveller of modern times, was born in Livonia, in 1792. He went to Moscow at the age of sixteen to study modern Greek, and afterwards to Heidelberg, where he applied himself to the Arabic and Persian. He then travelled in Switzerland and Italy, and continued his studies under the celebrated Hammer, at Vienna. He now went with Lindemann, the secretary to the Swedish embassy, to Egypt, where they were well received by Mohamed Ali; and, having travelled up the Nile as far as Ibrim, returned to Alexandria with a rich collection of drawings, &c. At Cairo, in August, 1815, they narrowly escaped destruction during a mutiny of Ali's troops. They then proceeded by sea to Jaffa, and thence to Acre, where they separated, and Richter alone travelled through Palestine, Syria, Asia Minor, and the Isles, and then went to Constantinople to deposit his collections. Having done so, he re-embarked, and, arriving at Smyrna, was there seized with a fever, which terminated his life, August 13th, 1816. M. Ewers, his tutor, published *O. F. Von Richter's Wallfahrten im Morgenlande*, Berlin, 1822, 8vo, with a folio atlas.

**RICINUS**, or palma Christi, in botany, a genus of the monodelphia order and monœcia class of plants; natural order thirty-eighth, tri-coccæ: MALE CAL. quinquepartite: COR. none: the stamina numerous: FEMALE CAL. tripartite: COR. none: but three bifid styles: CAPS. trilobular, and a single SEED. There are six species. The most remarkable are these:

1. *R. Americanus* grows as tall as a small tree, and deserves a place in every curious garden. It expands into many branches; the leaves are sometimes two feet in diameter, and the stem as large as a middle-sized broom staff; towards the top of the branch it has a cluster of flowers,

something resembling a bunch of grapes; the flowers are small and staminate, but on the body of the plant grow bunches of rough triangular husks, each containing three speckled seeds, generally somewhat less than horse beans; the shell is brittle, and contains white kernels of a sweet, oily, and nauseous taste. Of the ricinus there are many varieties; all of them fine majestic plants, annual, or at most biennial, in this country; but in their native soil they are said to be perennial both in root and stem. They are propagated by seeds sown on a hot-bed, and require the same treatment as other tender exotics.

2. *R. communis*, or common palma Christi. This tree is of speedy growth, as in one year it arrives at its full height, which seldom exceeds twenty feet. The trunk is subligneous; the pith is large; the leaves broad and palmated; the flower spike is simple, and thickly set with yellow blossoms in the shape of a cone; the capsules are triangular and prickly, containing three smooth gray mottled seeds. When the bunches begin to turn black, they are gathered, dried in the sun, and the seeds picked out. They are afterwards put up for use as wanted, or for exportation. Castor oil is obtained either by expression or by decoction. A large iron pot or boiler is first prepared, and half filled with water. The nuts are then beaten in parcels in deep wooden mortars, and after a quantity is beaten it is thrown into the iron vessel. The fire is then lighted, and the liquor is gently boiled for two hours, and kept constantly stirred. About this time the oil begins to separate, and swims on the top, mixed with a white froth, and is skimmed off till no more rises. The skimmings are heated in a small iron pot, and strained through a cloth. When cold, it is put up in jars or bottles for use. Castor oil, thus made, is clear and well flavored, and if put into proper bottles will keep sweet for years. The expressed castor oil soon turns rancid, because the mucilaginous and acrid parts of the nut are squeezed out with the oil. On this account the preference is given to well prepared oil by decoction. An English gallon of the seeds yields about two pounds of oil. This oil is fit for all the purposes of the painter, or for the apothecary in ointments and plasters. As a medicine, it purges without stimulus, and is so mild as to be given to infants soon after birth, to purge off the meconium. All oils are noxious to insects, but the castor oil kills and expels them. See PHARMACY and MATERIA MEDICA.

**RICIUS** (Paul), a converted Jew, who flourished in the sixteenth century, and taught philosophy at Pavia with great reputation. The emperor Maximilian appointed him one of his physicians. He is famous for his dispute with Eckius upon the nature of celestial bodies.

**RICK**, *n. s.* See REEK. A pile of corn or hay regularly heaped up and sheltered.

Mice and rats do great injuries in the field, houses, barns, and corn ricks. *Morimer's Husbandry.*

In the North they bind them up in small bundles, and make small ricks of them in the field. *Id.*

An inundation

O'erflowed a farmer's barn and stable;



Whole ricks of hay and stacks of corn  
Were down the sudden current born.

Swift.

RICKETS, *n. s.* Lat. *rachitis*, of Gr. *ραχίς*,  
the spine. A disorder of the spine.

In some years, liver-grown, spleen, and rickets are  
put together, by reason of their likeness.

*Graunt's Bills of Mortality.*

O were my pupil fairly knocked o' th' head,  
I should possess the estate, if he were dead;  
He's so far gone with the rickets and the evil,  
That one small dose will send him to the devil.

Dryden.

So when at school we first declaim,  
Old Busby walks us in a theme,  
Whose props support our infant vein,  
And help the rickets in the brain;  
But when our souls their force dilate,  
Our thoughts grow up to wit's estate.

Prior.

The rickets is a distemper in children, from an un-  
equal distribution of nourishment, whereby the joints  
grow knotty, and the limbs uneven; its cure is per-  
formed by evacuation and friction.

Quincy.

In a young animal, when the solids are too lax,  
the case of rickety children, the diet should be gently  
astringent.

Arbutnot.

RICKETS. See MEDICINE.

RICKMANSWORTH, a market town and  
parish of Herts, situate on the river Colne, two  
miles and a half west from Watford, and seven-  
teen north-west from London. The number of  
rivulets in and about the town are employed to  
turn several flour, silk, cotton, and paper mills,  
and many of the females of the town manufac-  
ture straw bonnets for London. The church is  
a spacious building, and there is also a charity  
school and two almshouses. The town is gov-  
erned by two constables and two headboroughs.  
Market-day, Saturday.

RICOCHET, in gunnery, is when guns, how-  
itzers, or mortars, are loaded with small charges,  
and elevated from five to twelve degrees, so that,  
when fired over the parapet, the shot or shell  
rolls along the opposite rampart. This is called  
ricochet firing, and the batteries ricochet batte-  
ries. At the battle of Rosbach, in 1757, Frederick  
king of Prussia had several six-inch mortars  
made with trunnions, and mounted on travelling  
carriages, which fired obliquely on the enemy's  
lines, and amongst their horse, loaded with eight  
ounces of powder, and at an elevation of one  
degree fifteen minutes, which did great execution;  
for the shells rolling along the lines, with burn-  
ing fuzes, the soldiers did not dare preserve  
their ranks for fear of their bursting.

The first gun in a ricochet battery should be  
so placed as to sweep the whole length of the  
rampart of the enemy's work, at three or four  
feet from the parapet, and the rest should form  
as small an angle with the parapet as possible.  
For this purpose the guns should be pointed  
about four fathoms from the face of the work  
toward the interior. In the ricochet of ordnance  
in the field, the objects to be fired at being prin-  
cipally infantry and cavalry, the guns should  
seldom be elevated above three degrees, as oth-  
erwise the ball would be apt to bound too high,  
and defeat the object intended. See FORTIFI-  
CATION.

RICOTIA, in botany, a genus of the siliquosa  
order and tetradynamia class of plants; natural  
order thirty-ninth, silaquesæ. The siliqua is

unilocular, oblong, and compressed, with plain  
valvules.

RID, *v. a.*

RID'DANCE, *n. s.* } Sax. *præðan*. In the  
preterite ridded or rid; in  
the passive participle rid. To set free; redeem;  
clear; hence drive away; despatch: the noun  
substantive corresponding.

I will bring you out from under their burthens,  
and rid you out of their bondage. *Exodus vi. 6.*

Rid me, and deliver me out of great waters.

*Psalm cxliv.*

They were not before so willing to be rid of their  
learned pastor, as now importunate to obtain him  
again from them, who had given him entertainment.

Hooker.

Deliverance from sudden death, riddance from all  
adversity, and the extent of saving mercy towards all  
men.

*Id.*

I must rid all the seas of pirates.

*Shakespeare.*

Having the best at Barnet field,

We'll rather straight; for willingness rids away.

*Id.*

Ah deathsmen! you have rid this sweet young  
prince.

*Id.*

I have too grieved a heart

To take a tedious leave: thus losers part.

—A gentle riddance.

*Id.*

Upon the word stept forth

Three of thy crew, to rid thee of that care.

*Ben Jonson.*

I can put on

Thy terrors, as I put thy mildness on,

Image of thee in all things; and shall soon,

Armed with thy might, rid heaven of these rebelled.

*Milton.*

Those blossoms, and those dropping gums,

That lie bestrown, unsightly and unsmooth,

Ask riddance, if we mean to tread with ease.

*Id.*

Did saints for this bring in their plate?

For when they thought the cause had need on't,

Happy was he that could be rid on't.

*Hudibras.*

The god, uneasy till he slept again,

Resolved at once to rid himself of pain.

*Dryden.*

By this the cock had a good riddance of his rival.

*L'Estrange.*

The greater visible good does not always raise  
men's desire, in proportion to the greatness it ap-  
pears to have; though every little trouble moves us,  
and sets us on work to get rid of it.

*Locke.*

The ladies asked, whether we believed that the  
men of any town would, at the same conjuncture,  
have loaden themselves with their wives; or rather,  
whether they would not have been glad of such an  
opportunity to get rid of them?

*Addison.*

RID'DLE, *n. s.*, *v. a.*, &c } Danish *ride*;

RID'DLINGLY, *adv.* [ *v. n.* } Swed. *rida*; Goth.  
*reida*; Sax. *præðely*, from *præðan*, to divine. An  
enigma; puzzle; puzzling question: to solve a  
riddle; speak enigmatically: in the manner of  
a riddle.

How did you dare

To trade and traffic with Macbeth,

In riddles and in charms of death?

*Shakespeare.*

Be plain good son, and homely in thy drift;

Riddling confession finds but riddling shift.

*Id.*

Though like the pestilence and old fashioned love

Riddlingly it catch men, and doth remove

Never, till it be starved out, yet their state is poor.

*London.*

The Theban monster that proposed

Her riddle, and him who solved it not devoured;

That once found out, and solved, for grief and spight

Cast herself headlong from the Ismenian steep.

*Milton.*

'Twas a strange riddle of a lady;  
Not love, if any loved her: hey day!  
So cowards never use their might,  
But against such as will not fight.

*Hudibras.*

Riddle me this, and guess if you can,  
Who bears a nation in a single man?

*Dryden.*

It was the maxim of a very wise prince, that 'he who knows not how to dissemble, knows not how to reign:' and I desire that you would receive it as mine, that he who knows not how to riddle, knows not how to live.

*Fitzosborne's Letters.*

RIDE, *v. n. & v. a.* } Sax. *riðan*; Dan. *riðer*, *n. s.* } *ride*; Swed. *rida*; Goth. *reida*.

To travel on horseback; or be drawn by horses; manage a horse; be borne in a vehicle or vessel; be supported by something subservient; to set on so as to be borne; to manage at will: a rider is the party carried, or who manages a horse.

The horse and his rider hath he thrown into the sea.

*Exodus.*

Am not I thine ass, upon which thou hast ridden?

*Numbers.*

Skill to ride seems a science,  
Proper to gentle blood; some others feign  
To manage steeds, as did this vaunter; but in vain.

*Spenser.*

The sea was grown so rough that the admiral was not able longer to ride it out with his galleys; but was enforced to slip his anchors, and run his galleys on ground.

*Knolles.*

Brutus and Cassius  
Are rid, like madmen, through the gates of Rome.

*Shakespeare.*

Were you but riding forth to air yourself,  
Such parting were too pretty.  
Infected be the air whereon they ride.  
The horses I saw well chosen, ridden, and furnished.

*Id.*

*Id.*

*Id.*

*Id.*

On the western coast  
Rideth a puissant army.

*Id.*

They were then in a place to be aided by their ships, which rode near in Edinburgh Frith.

*Hayward.*

They ride the air in whirlwind.  
Waiting him his royal fleet did ride,  
And willing winds to their low'r sails denied.

*Milton.*

*Dryden.*

Men once walked where ships at anchor ride.  
Inspired by love, whose business is to please,  
He rode, he fenced, he moved with graceful ease.

*Id.*

Through storms of smoke and adverse fire he rides,  
While every shot is levelled at his sides.

*South.*

I would with jockies from Newmarket dine,  
And to rough riders give my choicest wine.

*Bramstone.*

Upon this chaos rid the distressed ark, that bore the small remains of mankind.

*Burnet.*

It is provided by another provincial constitution, that no suffragan bishop shall have more than one riding apparitor, and that archdeacons shall not have so much as one riding apparitor, but only a foot passenger.

*Ayliffe's Parergon.*

The strong camel and the generous horse,  
Restrained and awed by man's inferior force,  
Do to the rider's will their rage submit,  
And answer to the spur, and own the bit.

*Prior.*

Humility does not make us servile or insensible nor oblige us to be ridden at the pleasure of every coxcomb.

*Collier.*

Good housewives all the winter's rage despise,  
Defended by the ridinghood's disguise.

*Gay.*

The palliolum was like our ridinghoods, and served both for a tunic and a coat.

*Arbuthnot.*

Let your master ride on before, and do you gallop after him.

*Swift's Directions to the Groom.*

The nobility could no longer endure to be ridden by bakers, cobblers, and brewers.

*Swift.*

RIDGE, *n. s.* } Sax. *რიგ*; Dan. *rig*; Teut. *Rid'gy*, *adj.* } *rugge*, the back. The top of the back; any protuberance, or mound: to form a ridge: rising in a ridge.

Thou visitest the earth; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof.

*Psalms lxx. 10.*

As when a vulture on Imaus bred,  
Whose snowy ridge the roving Tartar bounds,  
Dislodges from a region scarce of prey.

*Milton.*

Part rise in crystal wall, or ridge direct,  
For haste.

*Id.*

Thou from heaven  
Feign'dst at thy birth was given thee in thy hair,  
Where strength can least abide, though all thy hairs,  
Were bristles ranged like those that ridge the back  
Of chafed wild boars, or ruffled porcupines.

*Id.*

He thought it was no time to stay;  
But in a trice advanced the knight  
Upon the bare ridge bolt upright.

*Hudibras.*

About her coasts unruly waters roar,  
And, rising in a ridge, insult the shore.

*Dryden.*

Far in the sea, against the foaming shore,  
There stands a rock, the raging billows roar  
Above his head in storms; but, when 'tis clear,  
Uncurl their ridgy backs, and at his feet appear.

*Id.*

The highest ridges of those mountains serve for the maintenance of cattle for the inhabitants of the vallies.

*Ray.*

Wheat must be sowed above furrow fourteen days before Michaelmas, and laid up in round high warm ridges.

*Mortimer.*

Ridge tiles or roof tiles, being in length thirteen inches, and made circular breadthways like an half cylinder, whose diameter is about ten inches or more, and about an inch and half a quarter in thickness, are laid upon the upper part or ridge of the roof, and also on the hips.

*Moxon.*

The body is smooth on that end, and on this 'tis set with ridges round the point.

*Woodward.*

Then holding the spectacles up to the court—  
Your lordship observes they are made with a straddle

As wide as the ridge of the nose is; in short,  
Designed to sit close to it, just like a saddle.

*Cowper.*

RID'ICULE, *n. s. & v. a.* } Fr. *ridicule*;  
RID'ICULER, } Lat. *ridiculum*.  
RID'ICULOUS, *adj.* } Wit or banter that  
RID'ICULOUSLY, *adv.* } provokes laughter: a ridiculer,  
RID'ICULOUSNESS, *n. s.* } one who ridicules: the adjective, adverb, and noun substantive corresponding.

Thus was the building left  
Ridiculous; and the work confusion named.

*Milton.*

What sport do Tertullian, Minucius, and Arnobius make with the image consecrated to divine worship! from the meanness of the matter they are made, the casualties of fire, and rottenness they are subject to, on purpose to represent the ridiculousness of worshipping such things.

*Stillingfleet.*

I wish the vein of ridiculing all that is serious and good may have no worse effect upon our state, than knight errantry had on theirs.

*Temple.*

Epicurus's discourse concerning the original of



the world is so *ridiculously* merry, that the design of his philosophy was pleasure and not instruction.

*South.*

He often took a pleasure to appear ignorant, that he might the better turn to *ridicule* those that valued themselves on their books.

*Addison.*

Sacred to *ridicule* his whole life long,  
And the sad burden of some merry song.

*Pope.*

Those, who aim at *ridicule*,  
Should fix upon some certain rule,  
Which fairly hints they are in jest.

*Swift.*

The *ridiculer* shall make only himself *ridiculous*.

*Earl of Chesterfield.*

RIDING on horseback. See HORSEMANSHIP.

RIDING, in geography. Yorkshire is divided into three ridings, viz. the east, west, and north ridings. In all indictments in that county, both the town and riding must be expressed.

RIDING, in naval affairs, is the state of a ship's being retained in a particular station, by means of one or more cables with their anchors, which are for this purpose sunk into the bottom of the sea, &c., in order to prevent the vessel from being driven at the mercy of the wind or current. A rope is said to ride, when one of the turns by which it is wound about the capstern or windlass lies over another, so as to interrupt the operation of heaving.

RIDING ATWART, the position of a ship which lies across the direction of the wind and tide, when the former is so strong as to prevent her from falling into the current of the latter.

RIDING BETWEEN THE WIND AND TIDE, the situation of a vessel at anchor, when the wind and tide act upon her in direct opposition, in such a manner as to destroy the effort of each other upon her hull; so that she is in a manner balanced between their reciprocal force, and rides without the least strain on her cables. When a ship does not labor heavily, or feel a great strain when anchored in an open road or bay, she is said to ride easy. On the contrary, when she pitches violently into the sea, so as to strain her cables, masts, or hull, it is called riding hard, and the vessel is termed a bad roader. A ship is rarely said to ride when she is fastened at both the ends, as in a harbour or river, she being then moored.

RIDLEY (Nicholas), bishop of London, was descended of an ancient family, and born in the beginning of the sixteenth century, at Wilmontswick, in Northumberland. From the grammar school at Newcastle-upon-Tyne he was sent to Pembroke Hall in Cambridge, in 1518, where he was supported by his uncle Dr. Robert Ridley, fellow of Queen's College. In 1522 he took his degree of A. B.; two years after was elected fellow, and in 1525 he commenced M. A. In 1527, having taken orders, he was sent by his uncle for further improvement to the Sorbonne at Paris; thence he went to Louvain, and continued abroad till 1529. On his return to Cambridge he was chosen under treasurer of the university; and, in 1533, was elected senior proctor. He afterwards proceeded B. D., and was chosen chaplain of the university, orator, and magister glomeriae. At this time he was much admired as a preacher and disputant. He lost his uncle in 1536, but was soon after

patronised by Cranmer, archbishop of Canterbury, who made him his domestic chaplain, and presented him to the vicarage of Herne in east Kent. In 1540, having commenced D. D., he was made king's chaplain, and elected master of his new college in Cambridge. Soon after he was collated to a prebend in the church of Canterbury; but was afterwards accused in the bishop's court, by Bishop Gardiner, of preaching against the doctrine of the six articles. The matter being referred to Cranmer, Ridley was acquitted. In 1545 he was made a prebendary of Westminster Abbey; in 1547 he was presented by the fellows of Pembroke Hall to the living of Soham, in the diocese of Norwich; and was consecrated bishop of Rochester. In 1540 he was translated to the see of London; in which year he was one of the commissioners for examining bishop Gardiner, and concurred in his deprivation. In 1552, returning from Cambridge, he unfortunately paid a visit to the princess, afterwards queen Mary; to whom, prompted by his zeal for reformation, he expressed himself with too much freedom; and she was scarcely seated on the throne when Ridley was doomed a victim to her revenge. He was burnt alive with Latimer at Oxford, on the 16th of October, 1555. He wrote, 1. A Treatise concerning Images in Churches. 2. A Brief Declaration of the Lord's Supper. 3. Certain Godly and Comfortable Conferences between Bishop Ridley and Mr. Hugh Latimer, during their Imprisonment. 4. A Comparison between the Comfortable Doctrine of the Gospel, and the Traditions of the Popish Religion, and other works.

RIDLEY (Dr. Gloster), was of the same family with the bishop, and was born at sea in 1702, on board the Gloucester East Indiaman, educated at Winchester school, and thence elected to a fellowship of New College, Oxford, where he proceeded B. C. L. April 29th, 1729. During a vacancy, in 1728, he joined with Mr. Thomas Fletcher (afterwards bishop of Kildare), Mr. (afterwards Dr.) Eyre, Mr. Morrison, and Mr. Jennens, in writing a tragedy called *The Fruitless Redress*, each undertaking an act on a plan previously concerted. When they delivered in their several proportions, few readers would have known that the whole was not the production of a single hand. This tragedy, which was offered to Mr. Wilks, but never acted, is still in MS. with another called *Jugurtha*. Dr. Ridley in his youth was much addicted to theatrical performances. Midhurst, in Sussex, was the place where they were exhibited; and the company of gentlemen actors to which he belonged consisted chiefly of his coadjutors in the above tragedy. For a great part of his life he had no other preferment than the small college living of Westow in Norfolk, and the donative of Poplar in Middlesex, where he resided. To these his college added the donative of Romford in Essex. In 1740 and 1741 he preached Eight Sermons at Lady Moyer's Lecture, which were published in 1742, 8vo. In 1763 he published the *Life of Bishop Ridley*, in 4to., by subscription. In 1765 he published his *Review of Philip's Life of Cardinal Pole*; and in 1768,

in reward for his labors in this controversy, and in another which The Confessional produced, he was presented by archbishop Secker to a golden prebend in the cathedral church of Salisbury. He died in 1774, leaving a widow and four daughters.

RIE, *n. s.*, or RYE, which see. An esculent grain, differing from wheat in having a flatter spike, and the corn larger and more naked.

August shall bear the form of a young man of a fierce aspect, upon his head a garland of wheat and *rie*. *Peacham.*

RIEGO (Raphael del), a modern Spanish patriot, was of a noble family, in Asturias. He entered early into the army, and served during the invasion of Spain by Buonaparte. Being taken prisoner, the constitutional general Abisbal on his liberation gave him a staff appointment; and, when his chief betrayed the cause of independence, Riego retired from the service. In 1820 he proclaimed at the head of a battalion the Spanish constitution, and, traversing a large extent of country, shut himself up in a fortress with a small number of troops. Aware however of the danger of delay, he sallied forth from the Isle of Leon with a few hundred followers, made his way through the forces that opposed him, visited several large towns, fought obstinately, lost the greater part of his troops, and retired to the mountains. At last the provinces rallied themselves under his banners, and he was ultimately appointed a deputy to the Cortes of 1822, of which assembly he became president, displaying in this arduous post both a firmness and a conciliatory spirit which did him honor. When Ferdinand refused to maintain the constitution, Riego again appeared in arms to assert the liberty of his country; but was taken prisoner after the surrender of Cadiz to the French, and, being conveyed to Madrid, was executed as a traitor, October 7th, 1823. His widow sought refuge in England, and died at Chelsea, June 19th, 1824.

RIENZI (Nicholas Gabrini de), was born at Rome. Though his father was a vintner, and his mother a laundress, they gave their son a liberal education; and to a good natural understanding he joined great assiduity, and made considerable proficiency in ancient literature. He had a strong memory: and retained much of Cicero, Valerius Maximus, Livy, the two Senecas, and Cæsar. He passed whole days among the inscriptions in Rome, and soon was esteemed a great antiquary. He also insinuated himself into the favor of the administration, and was nominated one of the deputies sent to pope Clement VI., who resided at Avignon. The intention of this deputation was to make Clement sensible how prejudicial his absence was to the interest of Rome. While employed in this embassy he took the liberty to tell the pope that the grantees of Rome were avowed robbers, thieves, adulterers, and profligates; who authorised the most horrid crimes. To them he attributed the desolation of Rome; of which he drew so lively a picture that the pope, incensed against the Roman nobility, made Rienzi his apostolic notary, and sent him back loaded with favors. Having returned to

Rome, he began to execute the functions of his office; and by affability, candor, assiduity, and impartiality in the administration of justice, he attained a high degree of popularity. But he still continued his invectives against the vices of the great; till at last he was severely reprimanded and displaced. From this time it was his constant endeavour to inspire the people with a fondness for their ancient liberties; for which purpose he caused to be hung up in the most public places emblematic pictures, expressive of the former splendor and present decline of Rome, and to these he added frequent harangues upon the same subject. Having by these means collected a number of followers, he at last resolved to seize the supreme power. 'The 20th of May, being Whitsunday, he fixed upon to sanctify his enterprise; and asserted that all he acted was by particular inspiration of the Holy Ghost. About nine he came out of the church bare-headed, accompanied by the pope's vicar, surrounded by 100 armed men. A vast crowd followed him with acclamations. The conspirators carried three standards before him, on which were wrought devices, intimating that his design was to reestablish liberty, justice, and peace. In this manner he proceeded directly to the Capitol, where he mounted the rostrum; and expatiated on the miseries to which the Romans were reduced; telling them 'that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardless of the dangers to which he was exposed for the service of the Holy Father and the people's safety.' After which he ordered the laws of what he called the good establishment to be read; 'assured that the Romans would resolve to observe these laws, he engaged in a short time to reestablish them in their ancient grandeur.' These laws promised plenty and security, and the humiliation of the nobility, who were deemed common oppressors. Such laws could not fail of being agreeable to the people, and enraptured with the pleasing ideas of a liberty to which they had long been strangers, and the hope of gain, they entered most zealously into the fanaticisms of Rienzi. They resumed the authority of the Romans; they declared him sovereign of Rome; and granted him the power of life and death, of rewards and punishments, of enacting and repealing the laws, and treating with foreign powers; in a word, they gave him full and supreme authority in all the territories of the Romans. Rienzi, arrived at the summit of his wishes, pretended to be very unwilling to accept of their offers, except upon two conditions: the first that they should nominate the pope's vicar (the bishop of Orvieto) his copartner; the second that the pope's consent should be granted. The people granted his request, but paid all the honors to him; the bishop appeared a mere shadow, Rienzi was seated in his triumphal chariot. He seized upon the palace, where he continued after he had turned out the senate; and, the same day, he began to dictate his laws from the Capitol. This election, though not very pleasing to the pope, was ratified by him; nevertheless, Rienzi, as he owed his elevation to the people, chose the title of tribune, as their



magistrate. It was conferred on him and his copartner, with the addition of deliverers of their country. His behaviour in his elevation was at first such as commanded esteem and respect, not only from the Romans, but from the neighbouring states. The troubles of a throne few but princes can properly appreciate, and Rienzi soon found that his exalted station only rendered him a more easy mark for the shafts of envy and hatred, and of distrust. The pope conceived his designs to be contrary to the interests of the holy see; and the nobles conspired against him; they succeeded, and Rienzi was forced to quit an authority he had possessed little more than six months, and to make a precipitate flight. He now went to Prague, to Charles king of the Romans, whom the year before he had summoned to his tribunal, and who, he foresaw, would deliver him up to a pope highly incensed against him. He was accordingly soon after sent to Avignon, and there thrown into prison, where he continued three years. The disturbances in Italy, occasioned by the number of petty tyrants that had established themselves in the ecclesiastical territories, and even in Rome, occasioned his enlargement. Innocent VI., who succeeded Clement, sensible that the Romans still entertained an affection for Rienzi, thought him a proper instrument to assist him in reducing these petty tyrants; and therefore not only gave him his liberty, but appointed him governor and senator of Rome. He met with many obstacles to the assumption of this newly granted authority; all which however he overcame. But giving way to his passions, which were immoderately warm, and attempting to revenge himself on some of his former enemies, he excited a general resentment against him, and he was murdered, October 8th, 1354. 'Such was the end of Nicholas Rienzi, one of the most renowned men of the age; who, after forming a conspiracy apparently the most extravagant, and executing it in the sight of almost the whole world; after causing plenty, justice, and liberty, to flourish among the Romans; after protecting potentates, and terrifying sovereign princes; after reestablishing the ancient majesty and power of the Roman republic, and filling all Europe with his fame during the seven months of his first reign; after having compelled his masters themselves to confirm him in the authority he had usurped against their interests—fell at the end of his second, which lasted not four months, a sacrifice to the nobility, whose ruin he had vowed, and to those vast projects which his death prevented him from putting into execution.

**RIESENGBIRGE**, i. e. the Giants' Mountains, a name under which is comprehended all that part of the great Sudetic chain which begins on the borders of Lusatia, and separates Bohemia and Moravia from Silesia, till it joins the Carpathians. This term however is properly confined to that part of the range which lies between the sources of the Neisse and the Bober; a track of no great length, but containing the loftiest mountains of the north or central part of Germany, being almost every where about 3000 feet in height. Of these, the Schneeburge has a height of 5270 English feet; the

great Sturmhaube of 5030, and the lesser Sturmhaube nearly as much. From the top of the first, Breslau (distant seventy miles to the north-east) and Prague (at nearly the same distance to the south-west) are visible. The valleys are picturesque, and produce the finest Alpine plants, but are not well adapted to corn, and the inhabitants are miserably poor.

**RIETI**, an old town of Italy, in the States of the church, the capital of a delegation of the same name, and situated on the Velino. It is not well built, but is the see of a bishop, and has, besides its cathedral, a number of churches and convents. It has some manufactures of woollens, and in the environs the culture of woad for dyeing is much followed. In 1785 this town was much damaged by an earthquake. Inhabitants 6500. Twenty-five miles S. S. E. of Spoleto, and thirty-seven N. N. E. of Rome.

**RIFE**, *adj.* } Saxon *ryfe*; Belg. *rif*;  
**RIFE'LY**, *adv.* } Swed. *ref*. Prevalent; a-  
**RIFE'NESS**, *n. s.* } bounding: the adverb and noun-substantive corresponding: used of epidemical distempers.

While those restless desires, in great men *rife*,  
To visit so low folks did much disdain,  
This while, though poor, they in themselves did reign. *Sidney.*

Guyon closely did await  
Advantage; whilst his foe did rage most *rife*;  
Sometimes athwart, sometimes he strook him straight,  
And falsed oft his blows. *Spenser.*

The plague was then *rife* in Hungary. *Knolles.*  
It was *rifely* reported that the Turks were coming  
in a great fleet. *Id. History.*

Blessings then are plentiful and *rife*,  
More plentiful than hope. *Herbert.*  
Space may produce new worlds; whereof so *rife*  
There went a fame in heaven, that he ere long  
Intended to create. *Milton's Paradise Lost.*

Before the plague of London, inflammations of the  
lungs were *rife* and mortal. *Arbuthnot on Air.*  
He ascribes the great *rifeness* of carbuncles in the  
summer, to the great heats. *Id.*

Secure beneath the storm  
Which in Ambition's lofty land is *rife*,  
Where peace and love are cankered by the worm  
Of pride, each bud of joy industrious to deform. *Beattie.*

**RIF'LE**, *v. a.* } Fr. *riffer*; *rifler*; Belg. *rife*;  
**RIF'LER**, *n. s.* } *len*; Swed. *rifla*. To rob;  
pillage; plunder; take away.

Stand, Sir, and throw us what you have about  
you; if not, we'll make you, Sir, and *rifle* you. *Shakespeare.*

Men, by his suggestion taught,  
Ransacked the centre, and with impious hands  
*Rifled* the bowels of their mother earth.  
For treasures better hid. *Milton's Paradise Lost.*  
You have *rifled* my master; who shall maintain  
me? *L'Estrange.*

A commander in the parliament's rebel army *rifled*  
and defaced the cathedral at Litchfield. *South.*

Mine is thy daughter, priest, and shall remain,  
And prayers, and tears, and bribes shall plead in  
vain,  
Till time shall *rifle* every youthful grace. *Pope.*

**RIF'LE**, in military affairs, a kind of gun,  
which has the inside of its barrel cut with from  
three to nine or ten spiral grooves, so as to make  
it resemble a female screw, varying from a com-  
mon screw only in this, that its grooves or ridges

are less deflected, and approach more to a right line, it being usual for the grooves with which the best rifled barrels are cut, to take about one whole turn in a length of thirty inches. The number of these grooves differs according to the size of the barrel and fancy of the workman; and their depth and width are not regulated by any invariable rule. There are also different methods of charging pieces of this kind, but the usual one is as follows:—After the powder is put in, a leaden bullet, somewhat larger than the bore of the gun, is taken, and it, having been well greased, is laid on the mouth of the piece, and rammed down with an iron rammer. The softness of the lead giving way to the violence with which the bullet is impelled, that zone of the bullet which is contiguous to the piece, varies its circular form, and acquires the shape of the inside of the barrel, so that it becomes the part of a male screw, exactly fitting the indents of the rifle. And hence it happens that, when the piece is fired, the indented zone of the bullet follows the sweep of the rifles, and thereby, besides its progressive motion, acquires a circular one round the axis of the barrel, which motion will be continued to the bullet after its separation from the piece; by which means a bullet discharged from a rifled barrel is constantly made to whirl round an axis which is coincident with the line of its flight.

In Germany and Switzerland, an improvement is made in the above method, by cutting a piece of very thin leather in a circular shape, larger than the bore of the barrel. This circular piece being greased on one side is laid upon the muzzle with its greasy side downwards, and the bullet, being placed upon it, is then forced down the barrel with it: by which means the leather encloses the lower half of the bullet, and by its interposition between the rifles, prevents the lead from being cut by them. But in those barrels where this method is practised, the rifles are generally shallow, and the bullet ought not to be too large. The rifle-barrels, which have been made in England, where they are not very common, are contrived to be charged at the breech, the piece being, for this purpose, made larger there than in any other part. The powder and bullet are put in through the side of the barrel by an opening, which, when the piece is loaded, is filled up with a screw. By this means, when the piece is fired, the bullet is forced through the rifles, and acquires the same spiral motion as in the former kind of pieces; but these are neither safe nor so certain as the others.

To enable these pieces to be loaded with greater expedition, it has been proposed to have the balls cast with projections to them, by making corresponding hollows round the zone of the bullet-mould; by this means the balls may be fitted so accurately to the rifles as to leave scarcely any windage; while the friction will be less than it is either when the ball is put in at the breech, or forced in at the muzzle. And, to render them in this respect still more complete, the sweep of the rifles should be in each part exactly parallel to each other; for then, after the bullet is once put in motion, it will slide out of the barrel without any shake, and with a much

smaller degree of friction than if the threads of the rifles have not all of them the same degree of incurvation. The foreigners are so exact in this respect that they try their pieces in the following manner:—They first pour melted lead into them, and, letting it cool, they procure a leaden cylinder of perhaps two or three diameters in length, exactly fitted to one part of the inside of the piece; then if this leaden cylinder, being gently pushed by the rammer, will pass from one end of the barrel to the other, without any sensible strain or effort, they pronounce the piece perfect; but if it any where sticks, or moves hard, they esteem it defective.

RIFLEMEN, marksmen armed with rifles. They formed the most formidable enemies during the war in America, being posted along the American ranks, and behind hedges, &c., for the purpose of picking off the British officers; many of whom fell by the rifle in our contest with that country. Most of these were hunters and back woodsmen, who could hit a dollar at eighty paces, and were not therefore likely to miss their aim. In the attack of New Orleans, a band of these men posted behind a breached redoubt rendered it perfectly impregnable. One of these men having claimed the honor of killing a British officer, another asserted that he himself had shot him in the breast. 'I am sure I hit him in the head,' replied the other, and on examination he was found shot through both in the breast and head, though the British troops never approached nearer the rampart than 150 yards. This has been called murderous practice, and some persons have questioned how far it ought to be admitted in civilised warfare; but is not war itself a murderous practice? A citizen of Boston being asked, after the affair at Lexington, 'how he dared to take aim at a British officer as he would at a mad dog?' replied that, 'having made up his mind to fight, he thought he had better take aim to prevent waste of time and ammunition.' Our infantry, on the contrary, never take aim, but, like the heroes of Chalk Farm, generally fire over their opponents' heads. 'The musket in such hands,' observes colonel James, 'is by no means so formidable a weapon as the old English bow. A brigade of rifles has indeed been added to our war establishment, but it is throughout the line that the system of firing is defective.'

RIFT, *n. s. v. a., & v. n.* Goth. *riht*. From RIVE. A cleft; breach; opening: to cleave; to burst.

He plucked a bough, out of whose rift there come  
Small drops of gory blood. *Spenser.*

She did confine thee  
Into a cloven pine, within which rift  
Imprisoned, thou didst painfully remain.

*Shakespeare.*

To the dread rattling thunder  
Have I given fire, and rifted Jove's stout oak  
With his own bolt. *Id. Tempest.*

I'd shriek, that even your ears  
Should rift to hear me. *Id. Winter's Tale.*

In St. James's fields is a conduit of brick, unto  
which joineth a low vault; at the end of that is a  
round house, with a small slit or rift; and in the  
conduit a window: if you cry out in the rift, it  
makes a fearful roaring at the window. *Bacon.*

Some trees are best for ship-timber, as oaks that



grow in moist grounds; for that maketh the timber tough, and not apt to rift with ordnance.

*Bacon's Natural History.*

Rither tropick  
'Gan thunder, and both ends of heaven; the clouds  
From many a horrid rift abortive poured  
Fierce rain, with lightning mixt. *Milton.*

At sight of him the people with a shout  
Rifted the air. *Id. Agonistes.*  
Some pick out bullets from the vessels' sides,  
Some drive old oakum through each seam and rift. *Dryden.*

On rifted rocks, the dragon's late abodes,  
The green reed trembles. *Pope's Messiah.*

RIG, *v. a.* } From rig or ridge, the back.  
RIGGING, *n. s.* } To dress; accoutre; fit with  
tackle: the tackle of a ship: 'cloaths are pro-  
verbially said to be for the back, and victuals  
for the belly.' *Johnson.*

My minde for Egypt stooode;  
When nine faire ships I rigged forth for the flood. *Chapman.*

He bids them rig the fleet. *Denham.*

To plow the deep,  
To make fit rigging, or to build a ship. *Creech.*  
He, like a foolish pilot, hath shipwrecked  
My vessel gloriously rigged. *Milton's Agonistes.*  
His battered rigging their whole war receives,  
All bare, like some old oak with tempests beat,  
He stands, and sees below his scattered leaves. *Dryden.*

Jack was rigged out in his gold and silver lace,  
with a feather in his cap; and a pretty figure he made  
in the world. *L'Estrange.*

The sinner shall set forth like a ship launched  
into the wide sea, not only well built and rigged;  
but also carried on with full wind. *South.*

He rigged out another small fleet, and the Achæans  
engaged him with theirs. *Arbuthnot.*

RIGA, the capital of Livonia, European Russia, is situated in a large plain on the Dwina or Duna, nine miles from the sea. It was, in a commercial sense, the second city of Russia, until the rapid increase of Odessa. The port is both spacious and safe; and the town stands on the right, the suburbs on the left bank of the river. Without being a regular fortress, Riga has considerable strength: the entrance of the river is guarded by the fortress of Dunamunde. The principal public buildings are the town-house, exchange, house of assembly for the states of Livonia, the arsenal, the hospital of St. George, and the Catharinenhof. The church of St. Peter is remarkable for its fine tower. The Baltic being frozen during winter, vessels are laid up in dock here during several months. The Dwina is crossed by a bridge of pontoons, which rise and fall with the tide. Its breadth is forty feet, but its length less than 2600 feet, forming in summer a fashionable promenade. At the beginning of winter the pontoons are removed, and the piles being raised by the frost, are drawn on shore where they remain till spring, the river being, during this interval, passed on the ice. The shipping in the river indicates great activity. The export trade is chiefly managed by English and Scotch houses, whose principal articles of commerce are timber, flax, hemp, and corn. The majority of the inhabitants are Germans and Livonians, the Russians being comparatively few. Canals are the grand desiderata of Russian sea-ports, and a new one is now excavating here

for communication with the interior. The average number of vessels arriving yearly at Riga, is between 700 and 800; the computed value of the exports £1,000,000 sterling, of which fully the half are sent to British ports. The manufactures are insignificant, being confined to starch, sugar, and small articles. The imports, if not equal in value to the exports, are more varied, comprising groceries, printed cottons, woollens, silk, and wine, bay-salt and fish. Bay salt, imported chiefly from Spain, is sent up the Dwina. In respect to religion, the majority are Lutherans, or members of the Greek church. There is here a lyceum or academy; a high school, with a provision for maintaining and educating poor children; a public library, a cabinet of natural history, and a literary society, all recently formed. Riga has suffered much both by fire and sieges.

The GULF of RIGA is a considerable bay of the Baltic, between Courland, Livonia, and Esthonia. It is also called the Gulf of Livonia.

RIGALTUS (Nicolas), an ingenious French author, the son of a physician, born in Paris, 1577. He was educated among the Jesuits. His first work, *Funus Parasiticum*, printed in 1596, procured him the friendship of Thuanus; who, when he died in 1617, appointed him a tutor to his children. He was appointed to arrange the royal library along with Isaac Casaubon, whom he succeeded as librarian. He was next made procureur-general of the supreme court of Nancy, counsellor of the parliament of Metz, and intendant of that province. He wrote many learned works, but is chiefly valued for his critical notes upon Cyprian and Tertullian. He died in 1654.

RIGAUD (Hyacinth), an eminent French painter, born at Perpignan, in 1663, and generally called the Vandyck of France. He was director of the Academy of Paintings, and died in 1743.

RIGBY (Richard), esq., an eminent political character, born about 1722. His father was a woollen-draper in London; and having been appointed factor of the South Sea Company, under the assiento contract with Spain, had accumulated a fortune, and purchased the estate of Mistley Hall in Essex, worth £1100 a-year. Dying, in 1730, he was succeeded by his only son, Richard; who, on becoming of age, was returned for Sudbury, after a most expensive election, and was soon courted by both parties in parliament. He became attached to the duke of Bedford, who, being appointed lord lieutenant of Ireland, took Mr. Rigby with him as his secretary. Under the duke's administration, the affairs of Ireland were managed so much to the satisfaction of the king, that he appointed Rigby to the lucrative sinecure place of master of the rolls. The duke, at his death, left him one of his executors, with a large legacy. On the 20th of April, 1763, Mr. Rigby was made a privy counsellor of Great Britain, under the duke of Grafton. On the 6th January, 1768, he was appointed one of the vice-treasurers of Ireland, a sinecure of £3000 a-year, but this he soon resigned for the office of paymaster-general of the forces, a place worth £16,000 a-year,

which he held from June 14th, 1768, till March 1782; so that for fourteen years, his annual income was not less than £20,000. The dissolution of lord North's administration put an end also to Mr. Rigby's political existence. He avoided farther interference with all parties, but this did not prevent his being called upon by both to give an account of his administration of the public money. Mr. Rigby compromised matters, and paid £10,000 for the interest of the unsettled balance, a circumstance totally without precedent. He died April 6th, 1788, leaving only one natural daughter.

**RIGGING OF A SHIP**, a general name given to all the ropes employed to support the masts, and to extend or reduce the sails, or arrange them to the disposition of the wind. The former, which are used to sustain the masts, remain usually in a fixed position, and are called standing rigging; such are the shrouds, stays, and back-stays. The latter, whose office is to manage the sails, by communicating with various blocks or pulleys situated in different places of the masts, yards, shrouds, &c., are comprehended in the general term of running rigging; such are the braces, sheets, haliards, clue-lines, brails, &c. See SHIPS.

**RIG'GISH**, *adj.* From *rig*, an old word for a whore. Johnson. Wanton: whorish.

Vilest things

Become themselves in her, that the holy priests  
Bless her, when she is *riggish*. *Shakspeare.*

**RIGHT**, *adj., adv., interj., n. s.* } Sax. *riht*;  
**RIGHT'EOUS**, *adj.* } & *v. a.* Belg. *recht*;  
**RIGHT'EOUSLY**, *adv.* } Teut. *recht*;  
**RIGHT'EOUSNESS**, *n. s.* } Ital. *retto*;  
**RIGHT'FUL**, *adj.* } Lat. *rectus*.  
**RIGHT'FULLY**, *adv.* } Fit; proper;  
**RIGHT'FULNESS**, *n. s.* } just; true;  
**RIGHT'LY**, *adv.* } becoming;  
**RIGHT'NESS**, *n. s.* } preferred

(hence the 'right hand'); convenient: as an adverb, direct; according to rule; in a great degree: as a noun-substantive, justice; truth; correctness; just claim; interest; property; immunity: 'to rights' is, to a right or proper position: to right, to do justice to: righteous, just; honest; equitable: the adverb and noun-substantive corresponding: rightful, having the right or a just claim: the adverb and noun-substantive corresponding: rightly, according to right or to justice; exactly: rightness corresponding.

And he took hym by the *rihtond* and heuyde hym up. *Wiclif. Dedis. 3.*

That be far from thee, to slay the *righteous* with the wicked; and that the *righteous* should be as the wicked. *Genesis.*

The Lord God led me in the *right way*.

*Id. xxiv. 48.*

The people passed over *right* against Jericho.

*Joshua iii. 16.*

Their heart was not *right* with him, neither were they stedfast in his covenant. *Psalms lxxviii. 37.*

A thousand shall fall at thy side, and ten thousand at thy *right hand*; but it shall not come nigh thee. *Id. xci. 7.*

Ye shall be driven out *right* forth, and none shall gather up him that wandereth. *Jeremiah xlix. 5.*

We wish one end; but differ in order and way, that leadeth *rightly* to that end. *Ascham.*

But still although we fail in perfect *rightfulness*,  
Seek we to tame these superfluities,  
Nor wholly wink though void of purest sightfulness. *Sidney.*

Nor would, for gold or fee  
Be won, their *rightful* causes down to tread.

*Spenser.*

The scripture, ascribing to the persons of men *righteousness*, in regard of their manifold virtues, may not be construed, as though it did thereby clear them from all faults. *Hooker.*

The proud tyrant would many times say, that whatsoever belonged unto the empire of Rome, was of *right* his, for as much as he was possessed of the imperial scepter, which his great grandfather Mahomet had by law of arms won from Constantine. *Knolles.*

You are *right*, justice, and you weigh this well;  
Therefore, still bear the balance and the sword.

*Shakspeare.*

The citizens,

Let them but have their *rights*, are ever forward  
In celebration of this day with shews. *Id.*

How will this grieve you,

When you shall come to clearer knowledge, that  
You thus have published me! gentle, my lord,  
You scarce can *right* me thoroughly. *Id.*

*Right* noble princes,

I'll acquaint our duteous citizen. *Id.*

I cannot joy, until I be resolved

Where our *right* valiant is become. *Id.*

Some will mourn in ashes, some coal black,  
For the deposing of a *rightful* king. *Id.*

The rank of osiers, by the murmuring stream,  
Left on your *right-hand* brings you to the place. *Id.*

Let my jealousies be your dishonour;  
You may be *rightly* just, whatever I shall think. *Id.*

The Roman citizens were, by the sword, taught to  
acknowledge the pope their lord, though they knew  
not by what *right*. *Raleigh.*

Insects have voluntary motion, and therefore imagination; for ants go *right* forward to their hills, and bees know the way from a flowery heath to their hives. *Bacon.*

Persons of noble blood are less envied in their rising; for it seemeth but *right* done to their birth. *Id.*

Sounds move strongest in a *right* line, which nevertheless is not caused by the *rightness* of the line, but by the shortness of the distance.

*Id. Natural History.*

When I had climbed a height

Rough and *right* hardly accessible; I might  
Behold from Circe's house, that in a grove  
Set thicke with trees stood, a bright vapour move. *Chapman.*

The senate will smart deep

For your upbraidings: I should be *right* sorry  
To have the means so to be venged on you,

As I shall shortly on them. *Ben Jonson.*

I mention the *right* honourable Thomas Howard,  
lord high marshal. *Peacham on Drawing.*

His faith perhaps in some nice tenets might  
Be wrong; his life I'm sure was in the *right*. *Cowley.*

If the injured person be not *righted* every one of them is wholly guilty of the injustice, and bound to restitution. *Taylor.*

Their only thoughts and hope was to defend their own *rights* and liberties, due to them by the law. *Clarendon.*

On his *right*

The radiant image of his glory sat,  
His only Son. *Milton.*



This way, *right* down to Paradise descend. *Id.*

One rising, eminent  
In wise deport, spake much of *rights* and wrong,  
Of justice, of religion, truth, and peace,  
And judgment from above. *Id. Paradise Lost.*

Subdue by force, all who refuse  
Right reason for their law; and for their king  
Messiah, who by *right* of merit reigns. *Milton.*

Each of his reign allotted, *rightlier* called  
Pow'rs of fire, air, water, and earth beneath. *Id.*

Descend from heaven, Urania! by that name  
If *rightly* thou art called. *Id. Paradise Lost.*

*Right* many a widow his keen blade,  
And many fatherless hath made. *Hudibras.*

It is not with certainty to be received concerning  
the *right* and left hand, that men naturally make  
use of the *right*, and that the use of the other is a  
digression. *Browne.*

You, with strict discipline instructed *right*,  
Have learned to use your arms before you fight.

*Roscommon.*

I could not expedient see,  
On this side death, to *right* our family. *Waller.*

God hath a sovereign *right* over us, as we are his  
creatures, and by virtue of this *right*, he might,  
without injustice, have imposed difficult tasks: but  
in making laws, he hath not made use of this *right*.

*Tillotson.*

Some seeking unto courts, and judicial endeavours  
to *right* ourselves, are still innocent. *Kettleworth.*

Our calendar wants to be reformed, and the equi-  
nox *rightly* computed; and, being once reformed and  
set *right*, it may be kept so, by omitting the additional  
day at the end of every hundred and thirty-four  
years. *Holder on Time.*

The custom of employing these great persons in  
all great offices passes for a *right*. *Temple.*

The left foot naked, when they march to fight,  
But in a bull's raw hide they sheathe the *right*.

*Dryden.*

Take heed you steer your vessel *right*, my son,  
This calm of heaven, this mermaid's melody,  
Into an unseen whirlpool draws you fast,  
And in a moment sinks you. *Id.*

The pris'ner freed himself by nature's laws,  
Born free, he sought his *right*. *Id.*

Make my father known,  
To *right* my honour, and redeem your own. *Id.*

Kill my rival too, for he no less  
Deserves; and I thy *righteous* doom will bless. *Id.*

Here wretched Phlegias warns the world with  
cries,

Could warning make the world more just or wise;  
Learn *righteousness*, and dread the avenging deities.

*Id.*

My *right* to it appears,  
By long possession of eight hundred years. *Id.*

Descriptions, figures, and fables, must be in all  
heroick poems; every poet hath as much *right* to  
them, as every man hath to air. *Id.*

Henry, who claimed by succession, was sensible  
that his title was not found, but was *rightfully* in  
Mortimer, who had married the heir of York.

*Id. Preface to Fables.*

Should I grant, thou didst not *rightly* see;  
Then thou wert first deceived. *Dryden.*  
Might and *right* are inseparable in the opinion of  
the world. *L'Extrange.*

To understand political power *right*, and derive it  
from its original, we must consider what state all  
men are naturally in, and that is a state of perfect  
freedom to order their actions, and dispose of their  
possessions and persons. *Locke.*

There being no law of nature, nor positive law of  
God, that determines which is the *right* heir in all

cases, the *right* of succession could not have been  
certainly determined. *Id.*

The idea of a *right* lined triangle necessarily car-  
ries with it an equality of its angles to two *right* ones.

*Id.*

A man can never have so certain a knowledge,  
that a proposition which contradicts the clear princi-  
ples of his own knowledge, was divinely revealed,  
or that he understands the words *rightly*, wherein it  
is delivered; as he has, that the contrary is true.

*Id.*

Good men often suffer, and that even for the sake  
of *righteousness*. *Nelson.*

It is not necessary for a man to be assured of the  
*righteousness* of his conscience, by such an infallible  
certainty of persuasion as amounts to the clearness of  
a demonstration; but it is sufficient if he knows it  
upon grounds of such a probability as shall exclude  
all rational grounds of doubting. *South.*

Agrippa is severally ranged in sets of medals  
among the emperors; as some among the empresses  
have no other *right*. *Addison.*

Seldom your opinions err;  
Your eyes are always in the *right*. *Prior.*

Gather all the smiling hours;  
Such as with friendly care have guarded

Patriots and kings in *rightful* wars. *Id.*

We invade the *rights* of our neighbours, not upon  
account of covetousness, but of dominion, that we  
may create dependencies. *Collier on Pride.*

These strata failing, the whole tract sinks down to  
*rights* in the abyss, and is swallowed up by it.

*Woodward.*

Like brute beasts, we travel with the herd, and  
are never so solicitous for the *rightness* of the way,  
as for the number or figure of our company.

*Rogers's Sermons.*

A time there will be, when all these unequal dis-  
tributions of good and evil shall be set *right*, and the  
wisdom of all his transactions made as clear as the  
noon-day. *Atterbury.*

*Right*, cries his lordship, for a rogue in need  
To have a taste is insolence indeed;

In me 'tis noble, suits by birth and state. *Pope.*

Is this a bridal or a friendly feast?  
Of whom their deeds I *rightlier* may divine,

Unseemly flown with insolence or wine. *Id.*

If my present and past experience do exactly coin-  
cide, I shall then be disposed to think them both  
*right*. *Bentley.*

RIGHTS, BILL OF, in law, is a declaration  
delivered by the lords and commons to the  
prince and princess of Orange, 13th of February  
1688; and afterwards enacted in parliament,  
when they became king and queen. It sets  
forth that king James did, by the advice of  
divers evil counsellors, endeavour to subvert the  
laws and liberties of this kingdom, by exercising  
a power of dispensing with and suspending of  
laws; by levying money for the use of the  
crown, by pretence of prerogative, without the  
consent of parliament; by prosecuting those who  
petitioned the king, and discouraging petitions;  
by raising and keeping a standing army in time  
of peace; by violating the freedom of election of  
members to serve in parliament; by violent pro-  
secutions in the court of king's bench, and  
causing partial and corrupt jurors to be returned  
on trials, excessive bail to be taken, excessive  
fines to be imposed, and cruel punishments to  
be inflicted; all of which were declared to be  
illegal. And the declaration concludes in these  
remarkable words; and they do claim, demand,

and insist upon, 'all and singular the premises, as their undoubted rights and liberties.' And the act of parliament itself (1 W. & M. stat. 2 cap. 2), recognizes 'all and singular the rights and liberties asserted and claimed in the said declaration to be the true, ancient, indubitable rights of the people of this kingdom.'

RIG'ID, *adj.* } Fr. *rigide*; Lat. *rigidus*.  
RIG'IDITY, *n. s.* } Stiff; inflexible; unpliant;  
RIG'IDLY, *adv.* } severe; cruel; the noun-  
RIG'IDNESS, *n. s.* } substantives and adverb  
corresponding.

This severe observation of nature, by the one in her commonest, and by the other in her absolute forms, must needs produce in both a kind of rigidity, and consequently more naturalness than gracefulness. *Wotton's Architecture.*

His severe judgment giving law,  
His modest fancy kept in awe;  
As rigid husbands jealous are,  
When they believe their wives too fair. *Denham.*

Queen of this universe! do not believe  
Those rigid threats of death; ye shall not die. *Milton.*

A body that is hollow may be demonstrated to be more rigid and inflexible than a solid one of the same substance and weight. *Ray on the Creation.*

Cressy plains  
And Agincourt, deep tinged with blood, confess  
What the Silures vigour unwitstood  
Could do in rigid fight. *Philips.*

Rigidity is said of the solids of the body, when, being stiff or impliable, they cannot readily perform their respective offices; but a fibre is said to be rigid when its parts so strongly cohere together, as not to yield to that action of the fluids, which ought to overcome their resistance in order to the preservation of health. *Arbuthnot.*

RIG'LET, *n. s.* Fr. *regulet*, of Lat. *regula*. A flat thin square piece of wood, used by printers and others.

The pieces that are intended to make the frames for pictures, before they are moulded, are called riglets. *Moxon.*

RIG'OL, *n. s.* [perhaps a corruption of RING-LE]. A circle. Used in Shakspeare for a diadem.

This sleep is sound; this is a sleep.  
That, from his golden rigol, hath divorced  
So many English kings. *Shakspeare. Henry IV.*

RIGOLL, or REGAL, a kind of musical instrument, consisting of several sticks bound together, only separated by beads, and struck with a ball at the end of a stick. Such is the account which Grassineau gives of this instrument. Skinner, upon the authority of an old English dictionary, represents it as a clavichord; possibly founding his opinion on the nature of the office of the tuner of the regals. Sir Henry Spelman derives the word rigoll from the Italian rigabello, a musical instrument, anciently used in churches instead of the organ. Walther, in his description of the regal, makes it to be a reed-work in an organ, with metal and also wooden pipes and bellows adapted to it. He adds that the name of it is supposed to be owing to its having been presented by the inventor to some king. From an account of the

regal used in Germany, and other parts of Europe, it appears to consist of pipes and keys on one side, and the bellows and wind chest on the other. Lord Verulam distinguishes between the regal and the organ, in a manner which shows them to be instruments of the same class. Upon the whole, there is reason to conclude that the regall or rigoll was a pneumatic and not a stringed instrument. Marsennus relates that the Flemings invented an instrument, les regales de bois, consisting of seventeen cylindrical pieces of wood, decreasing gradually in length, so as to produce a succession of tones and semitones in the diatonic series, which had keys, and was played on as a spinet; the hint of which, he says, was taken from an instrument in use among the Turks, consisting of twelve wooden cylinders, of different lengths, strung together, which being suspended and struck with a stick, having a ball at the end, produced music.—Hawkins's Hist. Mus. vol. ii. p. 449.

RIG'OR, *n. s.* } Lat. *rigor*. Cold; stiff-  
RIG'OROUS, *adj.* } ness; straitness; grimly;  
RIG'OROUSLY, *adv.* } applied to the cold fit of  
some diseases; rage: the adjective and adverb  
corresponding.

He at his foe with furious rigour smites,  
That strongest oak might seem to overthrow;  
The stroke upon his shield so heavy lights  
That to the ground it doubleth him full low. *Spenser.*

It may not seem hard, if in cases of necessity certain profitable ordinances sometimes be released, rather than all men always strictly bound to the general rigour thereof. *Hooker.*

He shall be thrown down the Tarpeian rock  
With rigorous hands; he hath resisted law,  
And therefore law shall scorn him further trial  
Than the severity of public power. *Shakspeare.*

Driven by the necessities of the times and the temper of the people, more than led by his own disposition to any height and rigour of actions.

King Charles.  
Nature has got the victory over passion, all his  
rigour is turned to grief and pity. *Denham's Sophy.*

Heat and cold are not, according to philosophical  
rigour, the efficient; but are names expressing our  
passions. *Glanville.*

He resumed his rigours, esteeming his calamity  
such a one as should not be outlived, but that it be-  
came men to be martyrs to. *Fell.*

The rest his look  
Bound with Gorgonian rigour, not to move. *Milton.*  
Lest they faint

At the sad sentence rigorously urged,  
For I behold them softened, and with tears,  
Bewailing their excess, all terror hide. *Id.*

The stones the rigour of their kind expel,  
And supple into softness as they fell. *Dryden.*

Does not looseness of life, and want of a due so-  
briety in some, drive others into rigours that are un-  
necessary? *Sprat.*

The base degenerate age requires  
Severity and justice in its rigour:  
This awes an impious bold offending world.

Are these terms hard and rigorous, beyond our ca-  
pacities to perform? *Addison.*  
*Rogers's Sermons.*

Rigors, chillness, and a fever, attend every such  
new suppuration. *Blackmore.*

Rigour makes it difficult for sliding virtue to reco-  
ver. *Clarissa.*



RILL, *n. s. & v. a.* } Lat. *rivulus*. A small  
RILL'ET, *n. s.* } brook; a streamlet: to  
run in small streams.

The' industrious muse thus labours to relate,  
Those *rilllets* that attend proud Tamer and her state.

Drayton.

A creeke of Ose, between two hills, delivering a  
little fresh *rillet* into the sea.

Carew.

May thy brimmed waves from this

Their full tribute never miss,

From a thousand petty *rills*,

That tumble down the snowy hills. Milton.

Lo! Apollo, mighty king, let envy,

Ill-judging and verbose, from Lethe's lake,

Draw tuns immeasurable; while thy favour

Administers to my ambitious thirst

The wholesome draught from Aganippe's spring

Genuine, and with soft murmurs gently *riling*

Adown the mountains where thy daughters haunt.

Prior.

On every thorn delightful wisdom grows,

In every *rill* a sweet instruction flows;

But some, untaught, o'erhear the whispering *rill*,

In spite of sacred leisure blockheads still. Young.

There, as meek Evening wakes her temperate

breeze,

And moon-beams glimmer through the trembling

trees,

The *rills* that gurgle round shall sooth her ear,

The weeping rocks shall number tear for tear.

Darwin.

RIM, *n. s.* Sax. *rima*; Teut. *rem*. A border;  
margin; boundary.

We may not affirm that ruptures are confinable  
unto one side, as the peritoneum or *rim* of the belly  
may be broke; or its perforations relaxed in either.

Browne's Vulgar Errors.

The drum-maker uses it for *rimbs*. Mortimer.

It keeps off the same thickness near its centre;  
while its figure is capable of variation towards the  
*rim*.

Grew.

RIME, *n. s.* Sax. *þrim*. Hoar frost: also  
of Goth. *rimma*, a hole; chink.

Breathing upon a glass giveth a dew; and in *rime*  
frosts you shall find drops of dew upon the inside of  
glass windows.

Bacon.

The air is now cold, hot, dry, or moist; and then  
thin, thick, foggy, *rimy*, or poisonous.

Harvey.

Though birds have no epiglottis, yet can they con-  
tract the *rime* or chink of their larynx, so as to pre-  
vent the admission of wet or dry indigested.

Browne's Vulgar Errors.

In a hoar frost, a *rime* is a multitude of quadran-  
gular prisms piled without any order one over ano-  
ther.

Grew.

RIMINALDI (Orazio), an eminent historical  
painter, born at Pisa in 1598. His chief paint-  
ings are Samson destroying the Philistines, the  
Brazen Serpent, and the Assumption of the  
Virgin. He died in 1638.

RIMINI, the ancient Ariminum, a large town  
of the Ecclesiastical States, Italy, situated on  
the Marecchia, near its embouchure. It had  
formerly a good harbour; but the sea has now  
retired to the distance of a mile and a half; and  
the town is surrounded by a plain, opening on  
the one side to the Adriatic, and bounded on the  
other by a range of hills, which terminate in the  
great chain of the Appennines. It communi-  
cates with the sea by means of a canal which is  
almost choked at the mouth. Its streets are straight,  
and contain several churches and family mansions

of beautiful marble. In the principal square  
is a marble fountain, with a statue of pope Paul  
V., and in the middle of the market place a  
pedestal, from which tradition says that Caesar  
harangued his army.

The cathedral and several churches of Rimini  
are ornamented with marble, procured from the  
ruins of the old harbour. That of St. Francis, a  
fine edifice of the fifteenth century, has a profu-  
sion of sculptures, statues, and bas reliefs. Ri-  
mini contains several valuable remains of Roman  
architecture. At the entrance of the town, on  
the side of Pesaro, stands a triumphal arch of  
Augustus, adorned with Corinthian columns,  
from which a broad street extends to an elegant  
bridge over the Marecchia, begun by Augustus,  
and completed by Tiberius. It is 220 feet in  
length, and consists of five arches of white stone  
or marble, found in the neighbourhood. Its  
execution is remarkably solid and elegant. Ri-  
mini was called Ariminum from the river Arimi-  
nus, which washed its walls, and formed at one  
time a small independent republic. At present  
its chief pursuit is supplying the interior with  
fish. It is the see of a bishop. Twenty-eight  
miles S. S. E. of Ravenna, fifty north-west of  
Ancona, and 150 north of Rome.

RIM'PLE, or RUMPLE, *v. a.* To pucker;  
contract into folds. See CRUMPLE and RUM-  
PLE.

The skin was tender, also *rimpled* and blistered.

Wiseman.

RIND, *n. s. & v. n.* Sax. *rimb*; Belg. and  
Teut. *rinde*. Bark; husk: to bark; peel.

Therewith a piteous yelling voice was heard,  
Crying, O spare with guilty hands to tear  
My tender sides in this rough *rind* embard.

Spenser.

Within the infant *rind* of this small flower  
Poison hath residence, and medicine power.

Shakespeare.

Thou can'st not touch the freedom of this mind.  
With all thy charms, although this corporal *rind*  
Thou hast immanacled.

Milton.

These plants are neither red nor polished, when  
drawn out of the water, till their *rind* have been  
taken off.

Boyle.

This monument thy maiden beauty's due,  
High on a plane-tree shall be hung to view;  
On the smooth *rind* the passenger shall see  
Thy name engraved, and worship Helen's tree.

Dryden.

RING, *v. a., v. n., & n. s.* } Sax. *þrungan*;  
RING'ER, *n. s.* } Isl. *aringa*; Belg.

*ringen*. To strike a bell or other sonorous body,  
so as to produce sound; to sound in this way;  
to practise ringing with bells; resound; tinkle;  
be filled with a report: a number of tuned  
bells; the sound of them; any loud sound.

Ring the alarum bell. Shakespeare. Macbeth.

Ere to black Hecat's summons

The shard-born beetle, with his drowsy hums,  
Hath rung night's yawning peal, there shall be done  
A deed of dreadful note.

Shakespeare.

Hercules, missing his page, called him by his  
name aloud, that all the shore rang of it.

Bacon.

Stop the holes of a hawk's bell, it will make so  
*ring*, but a flat noise or rattle.

Id.

The king, full of confidence, as he had been vic-  
torious in battle, and had prevailed with his parlia-  
ment, and had the ring of acclamations fresh in his

ears, thought the rest of his reign should be but play.

*Id. Henry VII.*

The heavens and all the constellations rung.

*Milton.*

Ring out ye crystal spheres,

And let your silver chime

Move in melodious time;

And let the base of heaven's deep organ blow. *Id.*

Signs for communication may be contrived at pleasure; four bells admit twenty-four changes in ringing; each change may, by agreement, have a certain signification. *Holder.*

At Latagus a weighty stone he flung;

His face was flatted, and his helmet rung. *Dryden.*

My ears will ring with noise; I'm vexed to death: Tongue-kill'd, and have not yet recover'd breath. *Id.*

The particular ringing sound in gold, distinct from the sound of other bodies, has no particular name. *Loche.*

Easy it might be to ring other changes upon the same bells. *Norris's Miscellanies.*

That profane, atheistical, epicurean rabble, whom the whole nation so rings of, are not indeed what they vote themselves, the wisest men in the world. *South.*

A squirrel spends his little rage,

In jumping round a rolling cage;

The cage is either side turned up,

Striking a ring of bells a-top. *Prior.*

With sweeter notes each rising temple rung,

A Raphael painted! and a Vida sung!

Immortal Vida! *Pope.*

RING, *n. s. & v. a.*

RING BONE, *n. s.*

RING DOVE,

RING'ER,

RING LEADER,

RING'LET,

RING STREAKED,

RING TAIL, *n. s.*

RING WORM.

so called from the ring of feathers round its neck: ringleader, the head of a ring or knot of riotous persons: ringlet, a small ring: ringstreaked, streaked circularly: ring-tail, a kind of kite: ring-worm, a circular tetter.

He removed the he goats that were ringstreaked and spotted, and all the she goats that were speckled. *Genesis xxx. 35.*

In this habit

Met I my father with his bleeding rings,

Their precious gems now lost. *Shakspeare.*

A quarrel

—About a hoop of gold, a paltry ring. *Id.*

Talbot,

Who, ringed about with bold adversity,

Cries out for noble York and Somerset. *Id.*

Death, death; oh amiable lovely death!

Thou odoriferous stench, sound rottenness,

Arise —

And I will kiss thy detestable bones,

And put my eye-balls in thy vaulted brows,

And ring these fingers with thy household worms. *Id.*

You demy puppets, that

By moon-shine do the green ringlets make,

Whereof the ewe not bites. *Id. Tempest.*

He caused to be executed some of the ringleaders of the Cornish men, in sacrifice to the citizens. *Bacon's Henry VII.*

Her golden tresses in wanton ringlets waved,

As the vine curls her tendrils. *Milton.*

The Italians, perceiving themselves almost environed, cast themselves into a ring, and retired back into the city. *Hayward.*

The rings of iron, that on the doors were hung,

Sent out a jarring sound, and harshly rung. *Dryden.*

Round my arbour a new ring they made,

And footed it about the sacred shade. *Id.*

Pigeons are of several sorts, wild and tame; as wood-pigeons, doves, and ringdoves. *Mortimer.*

Chaste Diana,

Goddess presiding o'er the rapid race,

Place me, O place me, in the dusty ring.

Where youthful charioteers contend for glory! *Smith.*

I have seen old Roman rings so very thick about, and with such large stones in them, that 'tis no wonder a fop should reckon them a little cumbersome in the summer. *Addison.*

The nobility escaped; the poor people, who had been deluded by these ringleaders, were executed. *Id.*

Bubbles of water, before they began to exhibit their colours to the naked eye, have appeared through a prism girded about with many parallel and horizontal rings. *Newton.*

It began with a serpigo, making many round spots, such as are generally called ringworms. *Wiseman's Surgery.*

Silver the lintels, deep projecting o'er;

And gold the ringlets that command the door. *Pope.*

Some eagle got the ring of my box in his beak, with an intent to let it fall and devour it. *Swift.*

Ring-bone is a hard callous substance growing in the hollow circle of the little pastern of a horse, just above the coronet: it sometimes goes quite round like a ring, and thence it is called the ring-bone. *Farrier's Dictionary.*

'Twas not her golden ringlets bright,

Her lips like roses wet w' dew,

Her heaving bosom lily-white; —

It was her een sae bonnie blue. *Burn.*

RING. The episcopal ring (which makes a part of the pontifical apparatus, and is esteemed a pledge of the spiritual marriage between the bishop and his church) is of very ancient standing. The fourth council of Toledo, held in 633, appoints that a bishop condemned by one council, and found afterwards innocent by a second, shall be restored by giving him the ring, staff, &c. From bishops, the custom of the ring has passed to cardinals, who have sometimes paid enormous sums pro jure annuli cardinalitii.

RING, in astronomy and navigation, an instrument used for taking the sun's altitude, &c. It is usually of brass, about nine inches diameter, suspended by a little swivel: at the distance of 45° from the point of which is a perforation, which is the centre of a quadrant of 90° divided in the inner concave surface. To use it, let it be held up by the swivel, and turned round to the sun, till his rays, falling through the hole, mark a spot among the degrees, which shows the altitude required. This instrument is preferred to the astrolabe, because the divisions are here larger than on that instrument.

RING-OUSEL, in ornithology, a species of turdus.

RING-TAIL. See FALCO.

RINGWOOD, a large market town and parish



of Hampshire, on the Avon, with a market on Wednesday, and a considerable manufacture of knit worsted hose. Many of the houses and the church are well built. This town has long been celebrated for the excellence of its ale, of which it exports considerable quantities; it also trades in leather, druggets, and some narrow cloths. Near it the duke of Monmouth was taken after his defeat at Sedgmoor, in 1685. It is fourteen miles N. N. E. of Pool, thirty south-west of Winchester, and ninety-one west by south of London.

RINSE, *v. a.* } From Teut. *rein*, pure, clear.

RINSE, *n. s.* } To wash; cleanse: a washer.

Whomsoever he toucheth, and hath not rinsed his hands in water, he shall be unclean.

*Leviticus xv. 11.*

This must move us humbly to sue unto God, and earnestly to intreat him, to wash us thoroughly from our wickedness, and cleanse us from our sins: yea to purge and *rinse* the fountain thereof, our unclean and polluted hearts.

*Perkins.*

This last costly treaty

Swallowed so much treasure, and like a glass

Did break i' the rinsing. *Shakspeare. Henry VIII.*

They cannot boil, nor wash, nor *rinse*, they say, }  
With water sometimes ink, and sometimes whey, }  
According as you meet with mud or clay. *King.*

RIO DEL REY, a river of South Western Africa, falling into the gulf of Benin. Its mouth is broad; but a great part is shallow, there being only an open channel in the middle navigable by large vessels. Its early course is unknown; but it is reported to come from the north, and to receive some considerable streams. The country on each side is marshy but fertile. The Calbongos, as they are called, of this neighbourhood, are a numerous and barbarous race, going almost naked, and smearing themselves with a red paint. They are said to be much corrupted by the slave trade. The chief trade in the river carried on here is by the Portuguese and Dutch, who procure slaves and a small quantity of ivory. The mouth is in long. 8° 5' E., lat. 4° 30' N.

RIO GRANDE, a province of Brasil, is bounded by the capitania of St. Paul's on the north, Matto Grosso on the west, and the Rio de la Plata on the south. It may be called the granary of Brasil, and wheat is shipped here to all the ports on the coast. Farming, however, is carried on in a slovenly manner; the grain is always rough and foul, and is packed in raw hides, which are sewed up like sacks, so that it frequently swells and heats on the passage. This province is extremely populous; in a circuit of twenty leagues the inhabitants are estimated at 100,000. Their principal occupations are, the breeding of cattle, drying and preparing of hides, and the making of charque, or what is called in the river Plata jug-beef, or beef dried and salted in a particular way. It is in taste somewhat similar to hung-beef, and constitutes the general food of the sailors and lower orders, forming part of almost every cargo sent out from this province. The quantity of hides exported hence is almost incredible; they furnish many vessels with entire cargoes, which are carried to the northern ports, and thence embarked for Europe. The annual average may be estimated at not less than 300,000. Tallow is

another considerable article, which in general is shipped in the crude state. The greater part is consumed in other parts of Brasil. It is packed in waste raw hide packages. Horns and horse-hair form an inferior branch of commerce. The above are the staple productions of Rio Grande, which give employment to perhaps 100 sail of coasters. During the old system, so lately as within these few years, a most lucrative trade was here carried on with the Spaniards, who came in numbers, and most eagerly bought up the tobacco, and such of the English manufactures as could be transported on horseback at great prices. Thus Rio Grande and its vicinity became very enviable situations, where considerable fortunes were made.

The neighbourhood of the capital is unpleasant, being surrounded with sand and sand-hills of no inconsiderable size, formed by the wind, and frequently brought by it into every part of the houses. The cattle bred in this capitania are very numerous. The large river Uruguay rises here, and empties itself into the river Plata, a little above Buenos Ayres. There are numerous others of less consequence, and much wood. Some attempts were lately made, by miners sent from Villa Rica, to work gold washings, and in the neighbourhood of the capital they have coal, a specimen of which Mr. Mawe mentions. In various parts jaguars and beasts of prey are very common; among the granivorous animals are capivaras of great size, deer, and armadillos, which are excellent eating. Of birds the ostriches of the dark colored species go about in immense flocks. There are also eagles, hawks, and other birds of prey. The inhabitants are, generally speaking, athletic, and robust, and excellent horsemen. It is singular to Europeans that in this fine climate, where the thermometer is frequently below 40° Fahrenheit, and where are bred as fine cows as any in the world, and every convenience is at hand for dairies, neither butter nor cheese is made, except on particular occasions. In some places the grapes are good, and probably wine will soon be made from them, as the restraint laid by the mother country is now removed. The port through which the commerce of Rio Grande is carried on is situated about 32° south; it is dangerous to enter, first from its being shoal water, and next, from a violent sea always running, and the shifting of the sands. There is notwithstanding a great trade carried on from this place to all the ports of Brasil. The principal town is defended by many forts, some of which are upon islets. Since it was taken from the Spaniards, by general Coimbra, the Portuguese have much strengthened it, and now there is a very considerable force of cavalry, horse artillery, and foot soldiers.

RIOM, a large and central town of France, in the department of the Puy de Dome, delightfully situated on a declivity, which commands a view of the Limagne d'Auvergne. It has a *cour royale*, is regularly built, being traversed diametrically by two principal streets, which cross each other in the middle of the town: these and the other streets are all paved with *basa*. The whole town is built of this sort of stone,

the dark color of which gives it a gloomy appearance. Formerly a place of some strength, Riom has still a small arsenal, but its earthen mound is planted with trees, and forms a promenade. Its only public structures worth notice are the theatre and fountains. Its trade is confined to hardware, linen, groceries, and the products of the surrounding country. Inhabitants 14,000. Fifty miles south by west of Moulins.

RIOT, *n. s. & v. n.* } Old Fr. *riotte*; barb.  
 RI'OTER, } Lat. *riotum*. Tumult;  
 RI'OTISE, } uproar; wild or loose  
 RI'OTOUS, *adj.* } mirth: to riot is, to re-  
 RI'OTOUSLY, *adv.* } vel; luxuriate; be tu-  
 RIOTOUSNESS, *n. s.* } multuous: 'to run riot,'

to act without restraint or control: riotise is an obsolete synonyme of riot: the adjective, adverb, and noun substantive corresponding.

Let us walk honestly as in the day; not in rioting and drunkenness, *Romans xiii. 13.*

He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously. *Ecclesi. xiv. 4.*

From every work he challenged esoin  
 For contemplation sake; yet otherwise  
 His life he led in lawless riotise. *Spenser.*  
 What needs me tell their feasts and goodly guise,  
 In which was nothing riotous nor vain. *Id.*

When his headstrong riot hath no curb,  
 When rage and hot blood are his counsellors,  
 When means and lavish manners meet together,  
 Oh! with what wings shall his affection fly  
 Toward fronting peril and opposed decay.

*Shakespeare. Henry IV.*  
 When all our offices have been oppress  
 With riotous feeders,  
 I have retired me to a wasteful cock,  
 And set mine eyes at flow. *Shakespeare.*

Now he exacts of all, wastes in delight,  
 Riots in pleasure, and neglects the law. *Daniel.*  
 All now was turned to jollity and game,  
 To luxury and riot, feast and dance. *Milton.*  
 John came neither eating nor drinking, that is,  
 far from the diet of Jerusalem and other riotous  
 places, but fared coarsely. *Broune.*

With them no riotous pomp nor Asian train,  
 T' infect a navy with their gaudy fears;  
 But war severely like itself appears. *Dryden.*  
 One man's head runs riot upon hawks and dice.

*L'Estrange.*  
 Thy life a long dead calm of fixed repose;  
 No pulse that riots, and no blood that glows.

*Pope.*  
 You never can defend his breeding,  
 Who, in his satire's running riot,  
 Could never leave the world in quiet. *Swift.*

Riot, in law. The riotous assembling of twelve persons, or more, and not dispersing upon proclamation, was first made high treason by stat. 3 and 4 Edw. VI. c. 5, when the king was a minor, and a change of religion had to be effected; but that statute was repealed by stat. 1 Mar. c. 1, among the other treasons created since the 25 Edw. III.; though the prohibition was in substance re-enacted, with an inferior degree of punishment, by stat. 1. Mar. stat. 2, c. 12, which made the same offence a single felony. These statutes specified and particularised the nature of the riots they were meant to suppress; as, for example, such as were set on foot with intention to offer violence to the privy council,

or to change the laws of the kingdom, or for certain other specific purposes; in which cases, if the persons were commanded by proclamation to disperse, and they did not, it was by the stat. of Mary made felony, but within the benefit of clergy; and also the act indemnified the peace officers and their assistants, if they killed any of the mob in endeavouring to suppress such riot. This act was made at first only for a year, and afterwards continued for queen Mary's life.

And by stat. 1 Eliz. c. 16, when a reformation in religion was to be once more attempted, it was revived and continued during her life also, and then expired. From the accession of James I. to the death of queen Anne it was never thought expedient to revive it; but in the first year of Geo. I. it was judged necessary, in order to support the execution of the act of settlement, to renew it, and at one stroke to make it perpetual, with large additions. For, whereas the former acts expressly defined and specified what should be accounted a riot, the stat. 1 Geo. I. c. 5, enacts generally, that if any twelve persons are unlawfully assembled to the disturbance of the peace, and any one justice of the peace, sheriff, under sheriff, or mayor of a town, shall think proper to command them by proclamation to disperse, if they contemn his orders, and continue together for one hour afterwards, such contempt shall be felony without benefit of clergy. And farther, if the reading of the proclamation be by force opposed, or the reader be in any manner wilfully hindered from the reading of it, such opposers and hinderers are felons without benefit of clergy; and all persons to whom such proclamation ought to have been made, and knowing of such hindrance, and not dispersing, are felons without benefit of clergy. There is the like indemnifying clause, in case any of the mob be unfortunately killed in the endeavour to disperse them, copied from the act of queen Mary. And, by a subsequent clause of the new act, if any person so riotously assembled, begin, even before proclamation, to pull down any church, chapel, meeting-house, dwelling-house, or out houses, they shall be felons without benefit of clergy. Riots and unlawful assemblies must have three persons at least to constitute them. An unlawful assembly is, when three or more do assemble themselves together to do an unlawful act, as to pull down enclosures, to destroy a warren, or the game therein; and part without doing it, or making any motion towards it. A riot is where three or more actually do an unlawful act of violence, either with or without a common cause or quarrel; as, if they beat a man, or hunt and kill game in another's park, chase, warren or liberty; or do any other unlawful act with force or violence; or even do a lawful act, as removing a nuisance, in a violent and tumultuous manner. The punishment of unlawful assemblies, if to the number of twelve, may be capital, according to the circumstances that attend it; but from the number of three to eleven is by fine and imprisonment only. The same is the case in riots and routs by the common law; to which the pillory in very enormous cases has been sometimes superadded. And by the stat. 13 Hen. IV. c. 17, any two justices,



together with the sheriff or under sheriff of the county, may come with the posse comitatus, if need be, and suppress any such riot, assembly, or rout, arrest the rioters, and record upon the spot the nature and circumstances of the whole transaction; which record alone shall be a sufficient conviction of the offenders. In the interpretation of which statute it hath been holden that all persons, noblemen, and others, except women, clergymen, persons decrepit, and infants under fifteen, are bound to attend the justices in suppressing a riot, upon pain of fine and imprisonment; and that any battery, wounding, or killing the rioters, that may happen in suppressing the riot, is justifiable.

RIOU'S ISLAND, or ROOAHOOGA, an island of the Pacific, about twenty-four miles in circumference, was discovered in 1792 by lieutenant Hergest, of the *Dædalus* store-ship. It is composed of steep and rugged rocks rising to a considerable height, and forming a lofty mountain in the middle. The western is the most fruitful side. Long. 139° 9' W., lat. 8° 54' S.

RIP, *v. a.* Sax. *rypan*. To tear; lacerate; cut asunder by a continued stroke.

Thou wilt dash their children, and *rip* up their women with child. *2 Kings* viii. 12.

Let it be lawful for me to *rip* up to the very bottom, how and by whom your discipline was planted, at such time as this age we live in began to make first trial thereof. *Hooker*.

You *rip* up the original of Scotland. *Spenser*.

You bloody Neros, *ripping* up the womb Of your dear mother England, blush for shame. *Shakespeare*.

Esculapius, because *ripped* from his mother's womb, was feigned to be the son of Apollo. *Hayward*.

They *ripped* up all that had been done from the beginning of the rebellion. *Clarendon*.

*Rip* this heart of mine Out of my breast, and shew it for a coward's. *Otway*.

The beast prevents the blow, And upward *rips* the groin of his audacious foe. *Dryden*.

The relations considering that a trial would *rip* up old sores, and discover things not so much to the reputation of the deceased, they dropt their design. *Arbutnot*.

The conscious husband, whom like symptoms seize, Charges on her the guilt of their disease; Affecting fury acts a madman's part, He'll *rip* the fatal secret from her heart. *Granville*.

RIPE, *adj.*, *v. n.*, & *v. a.* } Sax. *rype*; Belg. *RYPEN*, *v. n.* & *v. a.* } *ryp*; Teut. *reif*.  
RIPE'NESS, *n. s.* } Brought to perfection in growth; mature; finished; complete; qualified: to ripe and ripen are used as synonyms both in the verb neuter and active forms, and mean to grow or make mature: the noun substantive corresponding.

Afore the sour grape is *ripening* in the flower. *Isaiah* xviii. 5.

Their fruit is unprofitable, not *ripe* to eat. *Wisdom* iv. 5.

Beasts are in sensible capacity as *ripe* even as men themselves, perhaps more *ripe*. *Hooker*.

To this purpose were those harmonious tunes of psalms devised for us, that they, which are either in years but young, or touching perfection of virtue

as yet not grown to *ripeness*, might, when they think they sing, learn. *Id.*

He was a scholar, and a *ripe* and good one. *Shakespeare*.

I by letters shall direct your course,

When time is *ripe*. *Id. Henry IV.*

He is retired, to *ripe* his growing fortunes,

To Scotland. *Shakespeare*.

There was a pretty redness in his lips,

A little *riper* and more lusty red

Than that mixed in his cheeks. *Id.*

Those happiest smiles,

That played on her *ripe* lip, seemed not to know

What guests were in her eyes, which parted thence, As pearls from diamonds dropt. *Id.*

This is the state of man; to-day he puts forth

The tender leaves of hope, to-morrow blossoms,

And bears his blushing honours thick upon him;

The third day comes a frost, a killing frost;

And when he thinks, good easy man, full surely

His greatness is a *ripening*, nips his root;

And then he falls as I do. *Id.*

This royal infant promises

Upon this land a thousand thousand blessings,

Which time shall bring to *ripeness*. *Id.*

Slubber not business for my sake, Bassanio;

But stay the very *ripening* of the time. *Id.*

The pricking of a fruit before it *ripeneth*, *ripens* the fruit more suddenly. *Bacon's Natural History*.

Though no stone tell thee what I was, yet thou,

In my graves inside, see what thou art now;

Yet thou'rt not so good, till us death lay

To *ripe* and mellow there, we're stubborn clay. *Donne*.

Time, which made them their fame out-live,

To Cowley scarce did *ripeness* give. *Denham*.

So may at thou live, till, like *ripe* fruit, thou drop

Into thy mother's lap, or be with ease

Gathered, not harshly plucked, for death mature. *Milton*.

I to manhood am arrived so near,

And inward *ripeness* doth much less appear,

That some more timely happy spirits indu'th. *Id.*

At thirteen years old he was *ripe* for the university. *Fell*.

O early *ripe*! to thy abundant store,

What could advancing age have added more? *Dryden*.

When to *ripened* manhood he shall grow,

The greedy sailor shall the seas forego. *Id.*

While things were just *ripe* for a war, the cantons, their protectors, interposed as umpires in the quarrel. *Addison*.

The genial sun

Has daily, since his course begun,

Rejoiced the metal to refine,

And *ripened* the Peruvian mine. *Id.*

They have compared it to the *ripeness* of fruits. *Wiseman*.

Little matter is deposited in the abscess, before it arrives towards its *ripeness*. *Sharp's Surgery*.

Melons on beds of ice are taught to bear,

And strangers to the sun yet *ripen* here. *Granville*.

Be this the cause of more than mortal hate,

The rest succeeding times shall *ripen* into fate. *Pope*.

Here elements have lost their uses;

Air *ripens* not, nor earth produces. *Swift*.

RIPHAT, or RIPHATH, the second son of Gomer, and grandson of Japhet. In most copies he is called Diphath in the Chronicles. The resemblance of the two Hebrew letters ר (resh) and ד (daleth) is so great, that they are very often con-

founded. The learned are not agreed about the country that was peopled by the descendants of Riphath. Eusebius considers it to have been the country of the Sauromatæ; the Chronicon Alexandrinum that of the Garamantæ; Josephus Paphlagonia. Mela assures us that anciently the people of this province were called Riphathæi, or Riphaces; and others think he peopled the Montes Riphæi; and this opinion seems the most reasonable, because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine Sea.

RIPLEY, an English alchemist of the fifteenth century. He published 1. A Compend of Alchymie, &c., and 2. Aurum Potabile, or The Universal Medicine. He died in 1490.

RIPLEY, a market town and parish in the West Riding of Yorkshire, situate on the river Nidd, four miles north-west from Knaresborough, and 215 north by west from London. Some few remains of a castle are still standing here, and the church is an ancient building. The place is noted for its abundant produce of the liquorice plant. Market on Friday.

RIPPON, a pleasant, well-built, and populous borough and market town of Yorkshire, in the West Riding; famous for its manufactures of hardware. It is an ancient town, noted in history long before the Roman conquest, and was famous for its religious houses. It has a magnificent church, with three lofty spires. In the days of popery this church was noted for a straight passage leading into a closely vaulted room, which could be made wider or narrower at pleasure, so as to admit or prevent the entrance of any one. This passage was called St. Wilfrid's Needle, and was used to try the chastity of any woman suspected of incontinence. The town is composed of several crooked lanes, there being but five regular built streets in the place. It sends two members to parliament. The market-place is accounted one of the finest squares of the kind in England, and is adorned with an obelisk, erected by John Aislabie, the chancellor of the exchequer in the reign of George I. Two extensive cotton mills have been erected of late years and employ a number of hands; and here are also annual and well attended races. It is seated on the Ure, or Yore; twenty-eight miles north-west of York, and 209 N. N. W. of London.

RISANO, a town of Austrian Dalmatia, at the head of the gulf of Cattaro, eight miles north of Cattaro. The inhabitants boast of having preserved the ancient Roman habits, and are certainly remarkable for their intrepidity. Population 1800.

RISBOROUGH, or MONKS'-RISBOROUGH, a market town and parish of Buckinghamshire, four miles and a half south-west from Wendover, and thirty-seven from London. It received the name of Monks'-Risborough from its being assigned to the monks of Canterbury, by Eschevine, bishop of Dorchester, and there was an adjoining parish called Prince's-Risborough, where, according to tradition, Edward the black prince had large possessions. Market on Saturday.

RISDON (Tristram), an English antiquary,

born near Great Torrington, in Devonshire, about 1580. He was educated at Oxford; after which he retired to his family seat at Winscot, where he published The History and Antiquities of Devonshire; of which many copies are extant. Edmund Curll, the bookseller, printed a mutilated edition of it in 1714, in 2 vols. 8vo. Risdon died in 1640, aged sixty.

RISE, *v. n. & n. s.* } Pret. rose; part. risen.

RIS'EN, *adj.* } Sax. *risan*; Belg. *risen*; Goth. *risa*. To get or grow up; ascend; spring; swell; begin; be excited or produced; increase; be revived from death: the noun substantive and adjective corresponding.

If the bright spot stay in his place, it is a rising of the burning. *Leviticus xiii. 21.*

If any man hate his neighbour, lie in wait, and rise up against him, and smite him mortally, and fleeth unto one of those cities, the elders of his city shall fetch him thence. *Deuteronomy.*

As wild asses in the desert, go they forth to their work, rising betimes for a prey. *Job xxiv. 5.*

He maketh the sun to rise on the evil and the good. *Matthew v.*

After I am risen again, I will go before you.

*Id. xxvi.*

As they 'gan his library to view

And antique registers for to advise,

There chanced to the prince's hand to rise

An ancient book.

*Spenser.*

He, rising with small honour from Gunza, and fearing the power of the Christians, was gone.

*Knolles.*

Never a wife leads a better life than she does; do what she will; go to bed when she list; rise when she list. *Shakespeare.*

Some rise by sin, and some by virtue fall. *Id.*

It has its rise from the lazy admonitions of those who give rules, and propose examples, without joining practice with their instructions. *Id.*

If they rise not with their service, they will make their service fall with them. *Bacon.*

In leaping with weights, the arms are first cast backwards and then forwards, with so much the greater force; for the hands go backward before they take their rise. *Id.*

In the ordinary rises and falls of the voice, there fall out to be two beemolls between the unison and the diapason. *Id.*

The isle of *Ææa*, where the palace stands Of the' early riser, with the rosy hands,

Active Aurora; where she loves to dance.

*Chapman.*

Ris not the consular men and left their places, So soon as thou sat'st down; and fled thy side?

*Ben Jonson.*

That is to live,

To rest secure, and not rise up to grieve.

*Daniel's Civil War.*

Only he spoke, and every thing that is,

Out of the fruitful womb of nothing rises. *Cowley.*

Such a rise, as doth at once invite

A pleasure, and a reverence from the sight.

*Denham.*

Raised so high, from that convenient rise

She took her flight, and quickly reached the skies. *Creach.*

Thy mansion wants thee, Adam, rise. *Milton.*

True in our fall,

False in our promised rising. *Id. Paradise Lost.*

Whether the sun

Rise on the earth, or earth rise on the sun. *Milton.*

High winds began to rise. *Id.*



At our heels all hell should *rise*,  
 With blackest insurrection. *Id.*  
 The stars of morn shall see him *rise*  
 Out of his grave. *Id.*  
 He affirmeth that tunny is fat upon the *rising* of  
 the Pleiades, and departs upon Arcturus.  
*Browne's Vulgar Errors.*  
 Your author always will the best advise,  
 Fall when he falls, and when he *rises*, *rise*.  
*Roscommon.*

To *rise* i' the world,  
 No wise man that's honest should expect. *Otway.*  
 Indeed you thanked me; but a nobler gratitude  
 Rose in her soul; for from that hour she loved me.  
*Id.*

Phœbus! stay;  
 The world to which you fly so fast,  
 From us to them can pay your haste  
 With no such object, and salute your *rise*  
 With no such wonder, as De Mornay's eyes.  
*Valler.*

Upon a breach with Spain, must be considered the  
 present state of the king's treasure, the *rise* or fall  
 that may happen in his constant revenue by a Spa-  
 nish war. *Temple.*

With Vulcan's rage the *rising* winds conspire,  
 And near our palace rolls the flood of fire.  
 The hill submits itself  
*Dryden.*

In small descents, which do its height beguile;  
 And sometimes mounts, but so as billows play,  
 Whose *rise* not hinders, but makes short our way.  
*Id.*

Bullion is *risen* to six shillings and five pence the  
 ounce; i. e. that an ounce of uncoined silver will  
 exchange for an ounce and a quarter of coined silver.  
*Locke.*

Ash, on banks or *rising* grounds near rivers, will  
 thrive exceedingly. *Mortimer's Husbandry.*

All wickedness taketh its *rise* from the heart, and  
 the design and intention with which a thing is done,  
 frequently discriminates the goodness or evil of the  
 action. *Nelson.*

From such an untainted couple, we can hope to  
 have our family *rise* to its ancient splendour of face,  
 air, countenance, and shape. *Tatler.*

A thought *rose* in me, which often perplexes men  
 of contemplative natures. *Spectator.*

Numidia's spacious kingdom lies  
 Ready to *rise* at its young prince's call. *Addison.*

The great duke *rises* on them in his demands, and  
 will not be satisfied with less than a hundred thou-  
 sand crowns, and a solemn embassy to beg pardon.  
*Id. on Italy.*

Those, that have been raised by some great minis-  
 ter, trample upon the steps by which they *rise* to  
 rival him. *South.*

If two plane polished plates of a polished looking-  
 glass be laid together, so that their sides be parallel,  
 and at a very small distance from one another, and  
 then their lower edges be dipped into water, the wa-  
 ter will *rise* up between them. *Newton.*

No more shall nation against nation *rise*,  
 Nor ardent warriors meet with hateful eyes. *Pope.*

The bishops have had share in the gradual *rise* of  
 lands. *Swift.*

The archbishop received him sitting; for, said he,  
 I am too old to *rise*. *Earl of Orrery.*

RISIBLE, *adj.* Fr. *risible*; Lat. *risibilis*.  
 Having the faculty or power of laughter, or of  
 exciting laughter.

How comes lowness of stile to be so much the  
 propriety of satyr that without it a poet can be no  
 more a satyrast, than without *risibility* he can be a  
 man? *Dryden.*

We are in a merry world, laughing is our busi-  
 ness; as if, because it has been made the definition of  
 man that he is *risible*, his manhood consisted in no-  
 thing else. *Government of the Tongue.*

Whatever the philosophers may talk of their *risi-*  
*bility*, neighing is a more noble expression than  
 laughing. *Arbutnot.*

RISK, *n. s. & v. a.* } Fr. *risque*; Span. *ries-*  
 RISK'ER. } *go.* Hazard; danger;  
 chance of harm: to place in danger; risker cor-  
 responding.

He thither came, t' observe and smook  
 What courses other *riskers* took. *Butler.*  
 Some run the *risk* of an absolute ruin for the gain-  
 ing of a present supply. *L'Estrange.*

When an insolent despiser of discipline, nurtured  
 into contempt of all order by a long *risk* of licence,  
 shall appear before a church governor, severity and  
 resolution are that governor's virtues. *South.*

Who would hope new fame to raise,  
 Or *risk* his well-established praise,  
 That, his high genius to approve,  
 Had drawn a George, or carved a Jove? *Addison.*  
 By allowing himself in what is innocent, he would  
 run the *risk* of being betrayed into what is not so.  
*Atterbury.*

An innocent man ought not to run an equal *risk*  
 with a guilty man. *Clarissa.*

RITCHIE (Joseph), an English traveller,  
 one of the unfortunate victims of the passion for  
 African discovery, was born at Otley in York-  
 shire, and obtained a situation in the office of  
 the English consul at Paris, where he first be-  
 came acquainted with the plans of the African  
 association. In conjunction with captain G. F.  
 Lyon he went to Tripoli; and, in March 1819,  
 the party set out for Mourzouk, in Fezzan, under  
 the escort of Mukni the bey. They resided at  
 Mourzouk some months in distress, arising from  
 the want of funds, and the treacherous conduct  
 of the bey. To this hardship and vexation Mr.  
 Ritchie fell a sacrifice in November of this year.  
 Captain Lyon returned to England, and in 1821  
 published A Narrative of Travels in Northern  
 Africa, in 1818, 19, and 20, accompanied by  
 Geographical Notices of Soudan, and of the  
 Course of the Niger, 4to.

RITE, *n. s.* } Fr. *rit*; Lat. *ritus*.  
 RIT'UAL, *adj. & n. s.* } Solemn act of religion;  
 RIT'UALIST, *n. s.* } external observance:  
 ritual is solemnly ceremonious; a book of solemn  
 ceremonies: ritualist, he who is skilled in ri-  
 tuals.

The ceremonies, we have taken from such as were  
 before us, are not things that belong to this or that  
 sect, but they are the ancient *rites* and customs of the  
 church. *Hooker.*

Is is by God consecrated into a sacrament, a  
 holy *rite*, a means of conveying to the worthy re-  
 ceiver the benefits of the body and blood of Christ.

When the prince her fun'ral *rites* had paid,  
 He ploughed the Tyrrhene seas. *Dryden.*

A heathen *ritual* could not instruct a man better  
 than these several pieces of antiquity in the particu-  
 lar ceremonies, that attended different sacrifices.  
*Addison's Remarks on Italy.*

Instant I bade the priests prepare  
 The *ritual* sacrifice, and solemn prayer. *Prior.*  
 If to tradition were added certain constant *ritual*  
 and emblematical observances, as the emblems were

expressive, the memory of the thing recorded would remain.

Forbes.

RITSON (Joseph), a celebrated antiquary, was born in 1752, at Stockton-upon-Tees, in the county of Durham, and was brought up to the profession of the law. But his literary enquiries were by no means confined within the limits of his profession; and he was, perhaps, the most successful of those persons by whom the investigation of ancient English literature and antiquities was cultivated in the latter part of the eighteenth century. He died October, 1803. The following is a list of Mr. Ritson's publications:—1. Observations on Johnson's and Steevens's Edition of Shakspeare; 2. Quiss Modest, in defence of ditto; 3. Cursory Criticisms on Malone's Edition of Shakspeare; 4. Observations on Warton's History of English Poetry; 5. Descent of the Crown of England, in a large Sheet; 6. Spartan Manuel; 7. Digest of the Proceedings of the Savoy Court; 8. Office of Constable explained; 9. Jurisdiction of the Court Leet; 10. A Collection of English Songs, 3 vols.; 11. Ditto of Scottish Songs, 2 vols.; 12. English Anthology, 3 vols.; 13. Minot's poems, 2 vols.; 14. Metrical Romances, 3 vols.; 15. Bibliographia Poetica; and, 16. Treatise on Abstinence from Animal Food.

RITTBERG, a small principality of the government of Minden, belonging to Prussia. It lies on the Embs, contains an area of sixty-five square miles, and has about 12,000 inhabitants, chiefly Catholics. A number of these are spinners and weavers; and the district requires an annual import of provisions.

RITTENHOUSE (David), an eminent American mathematician, was the son of a farmer in Pennsylvania. His parents put him apprentice to a watch-maker; and astronomy became the object of his enquiries; and, by procuring a few books on the subject, he soon made great progress in the science. The first public display he gave of his ingenuity was in 1768, when he completed his New Orrery, which gave universal satisfaction; and the trustees of the college of Philadelphia conferred on him the honorary degree of M.A. Not long after this he communicated, by his friend Dr. Smith, to the American Philosophical Society, a Projection of the transit of Venus, calculated from Halley's Tables; in consequence he was appointed by them, with several others, to make the necessary preparations for observing the transit at his house at Norristown. This transit happened on the 3d of June, 1769; and Mr. Rittenhouse obtained the applause of the astronomers of Europe, who esteemed his observation of this singular phenomenon extremely accurate and ingenious. After the American war he successively filled the offices of treasurer of the state of Pennsylvania, and director of the national mint. He succeeded the venerable Franklin as president of the American Philosophical Society, which office he filled with high reputation. He died in June 1796.

RITTERHUSIUS (Conrad), a learned German civilian, born at Brunswick in 1560. He was professor of civil law at Altdorf, and published a variety of works, particularly as a civilian; together with an addition of Oppian in Greek and Latin: he was moreover an excellent critic;

his notes upon many eminent authors having been inserted in the best editions of them. He died in 1613.

RITZEBUTTEL, a bailiwick belonging to Hamburg, containing the harbour of Cuxhaven, and lying near the North Sea, between the Elbe and the Weser. Its area, without including the small island of Neuwerk, is twenty square miles, and its population 4000. It is very fertile.

RITZEBUTTEL, the chief place of the above bailiwick, is a neat small town, with 1500 inhabitants. Fifty-four miles W.N.W. of Hamburg, and one south of Cuxhaven.

RIVAGE, *n. s.* French *rivage*. A bank; a coast. Not in use.

Think

You stand upon the *rivage*, and behold  
A city on the 'inconstant billows dancing;  
For so appears this fleet. *Shakspeare.*

RIVAL, *n. s. v. a. & Lat. rivalis. A com-*  
RIVALITY, *n. s. [v. n.] petitor; one who is in*  
RIVALRY, } pursuit of the same  
RIVALSHIP. } thing which another  
man pursues: to oppose; be competitors: the  
noun-substantives corresponding.

She saw her father was grown her adverse party,  
and yet her fortune such as she must favour her  
*rival.* *Sidney.*

France and Burgundy,

Great *rivals* in our younger daughter's love.

*Shakspeare.*

Had I but the means

To hold a *rival* place with one of them,  
I should be fortunate. *Id.*

Burgundy,

We first address'd toward you, who with this king  
Have *rival'd* for our daughter. *Id.*

Oh love! thou sternly dost thy pow'r maintain,  
And wilt not bear a *rival* in thy reign;  
Tyrants and thou all fellowship disdain. *Dryden.*

You bark to be employed,

While Venus is by *rival* dogs enjoyed. *Id.*

Ambitious fool! with horny hoofs to pass

O'er hollow arches of resounding brass;

To *rival* thunder in its rapid course,

And imitate inimitable force. *Id. Æneis.*

Those that have been raised by the interest of  
some great minister, trample upon the steps by which  
they rise, to *rival* him in his greatness, and at length  
step into his place. *South.*

It is the privilege of posterity to set matters right  
between those antagonists, who, by their *rivalry* for  
greatness, divided a whole age. *Addison.*

Your *rival's* image in your worth I view;

And what I lov'd in him, esteem in you. *Granville.*

O thou, too great to *rival* or to praise,

Forgive, lamented shade, these duteous lays.

Lee had thy fire, and Congreve had thy wit;

And copyists here and there, some likeness hit;

But none possessed thy graces, and thy ease;

In thee alone 'twas natural to please! *Harte.*

A man truly zealous for his fraternity, is never so  
irresistibly flattered, as when some *rival* calling is  
mentioned with contempt. *Johnson.*

RIVE, *v. a. & v. n., preter. rived; part. riven.*  
Sax. *ryft*, broken; Fr. *river*, to rivet. To split;  
cleave; to divide by a blunt instrument: to be  
split.

At his haughty helmet

So hugely struck, that it the steel did *rive*

And cleft his head. *Spenser.*



Through *riean* clouds and molten firmament,  
The fierce three-forked engine making way,  
Both lofty towers and highest trees hath rent. *Id*  
O Cicero!

I have seen tempests, when the scolding winds  
Have *ried* the knotty oaks; but ne'er till now  
Did I go through a tempest dropping fire. *Shakespeare.*

Ten thousand French have ta'en the sacrament,  
To *rive* their dangerous artillery  
Upon no christian soul but English Talbot. *Id.*  
The neighbouring forests, formerly shaken and  
*riven* with the thunder-bolts of war, did envy the  
sweet peace of Druina. *Howel's Vocal Forest.*

As one he stood, escap'd from cruel fight,  
Sore toiled, his *riean* arms to havock hewn. *Milton.*  
Had I not been blind, I might have seen  
Yon *riean* oak, the fairest of the green. *Dryden.*  
Let it come;

Let the fierce lightning blast, the thunder *rise* me. *Rowe.*  
Freestone *riees*, splits, and breaks in any direction. *Woodward.*

RIV'EL, *v. a.* Sax. *genipleb*; Belg. *huyfelen*,  
rumped. To contract into wrinkles. Not in use.

Then drooped the fading flowers, their beauty fled,  
And closed their sickly eyes and hung the head,  
And, *rieeled* up with heat, lay dying in their bed. *Dryden.*

Alum stipticks, with contracting power,  
Shrink his thin essence like a *rieeled* flower. *Pope.*

RIVER, *n. s.* Fr. *riviere*; Lat. *rivus*.  
RIV'ER-Dragon, *n. s.* A land-current of water;  
RIV'ERET, a considerable stream  
RIV'ER-GOD, running into the sea: a  
RIV'ER-HORSE, river-dragon is a poeti-  
RIV'ULET. cal name for the croco-

dile: riveret and rivulet diminutives of river:  
river-god, the tutelary deity of a river: river-  
horse, the hippopotamus.

It is a most beautiful country, being stored through-  
out with many goodly *rievs* replenished with all sorts  
of fish. *Spenser.*

Bringing all their *riverets* in,  
There ends; a new song to begin. *Drayton.*

Thus with ten wounds  
The *river-dragon*, tamed at length, submits  
To let his sojourners depart. *Milton's Paradise Lost.*

Rose,  
As plants ambiguous between sea and land,  
The *river-horse* and scaly crocodile. *Milton.*

By fountain, or by shady *rievulet*,  
He sought them. *Id.*

The first of these *rievs* has been celebrated by the  
Latin poets for the gentleness of its course, as the  
other for its rapidity. *Addison on Italy.*

I saw the *rievulet* of Salforata, formerly called Al-  
bula, and smelt the stench that arises from its water,  
which Martial mentions. *Id.*

The veins, where innumerable little *rievulets* have  
their confluence into the common channel of the  
blood. *Bentley.*

His wig hung as strait as the hair of a *river-god*  
rising from the water. *Arbutnot and Pope.*

I would have a man's wit rather like a fountain,  
that feeds itself invisibly, than a *riev*, that is sup-  
plied by several streams from abroad. *Swift.*

RIVET, *n. s. & v. a.* Fr. *river*, to rivet; Ital.  
*ribato*. A fastening pin clenched at both ends:  
to drive in or clench a rivet; fasten with a rivet;  
fasten strongly.

The armourers accomplishing the knights,  
With busy hammers closing *rievs* up,  
Give dreadful note of preparation. *Shakespeare.*

You were to blame to part with  
A thing stuck on with oaths upon your finger,  
And *rievetted* with faith unto your flesh. *Id.*

This man,  
If all our fire were out, would fetch down new  
Out of the hand of Jove; and *riees* him  
To Caucasus, should he but frown. *Ben Jonson.*

What one party thought to *riev* to a settledness,  
by the influence of the Scots, that the other rejects. *King Charles.*

Thus hath God not only *rievetted* the notion of him-  
self into our natures, but likewise made the belief  
of his being necessary to the peace of our minds and  
happiness of society. *Tillotson.*

The verse in fashion is, when numbers flow  
So smooth and equal, that no sight can find  
The rivet where the polished piece was joined. *Dryden.*

Till fortune's fruitless spite had made it known,  
Her blows not shook but *rievetted* his throne. *Id.*

Where we use words of a loose and wandering sig-  
nification, hence follow mistake and error, which  
those maxims, brought as proofs to establish propo-  
sitions, wherein the terms stand for undetermined  
ideas, do by their authority confirm and *riev*. *Lacks.*

In *rievetting*, the pin you *riev* in should stand up-  
right to the place you *riev* it upon; for, if it do not  
stand upright, you will be forced to set it upright  
after it is *rievetted*. *Meven.*

They provoke him to the rage  
Of fangs and claws, and, stooping from your horse,  
*Riiev* the panting savage to the ground. *Addison.*  
*Riiev* and nail me where I stand, ye powers!

A similitude of nature and manners, in such a de-  
gree as we are capable of, must tie the holy knot,  
and *riiev* the friendship between us. *Atterbury.*

This instrument should move easy upon the *riiev*.  
*Sharp.*

RIVINA, in botany, American nightshade, a  
genus of the monogynia order, and tetrandria  
class of plants. The perianth is four-leaved,  
colored, and permanent, the leaflet oblong-egged  
and obtuse: cor. none. There are four or eight  
filaments, shorter than the calyx, approaching by  
pairs, permanent: the antheræ are small. The  
germ is large and roundish; the style very short;  
the stigma simple and obtuse. The berry is  
globular, sitting on the green reflected calyx,  
one-celled, with an incurved point. There is  
one rugged seed. This plant is called *solonoides*  
by Tournefort, and *piercea* by Miller. It grows  
naturally in most of the islands of the West  
Indies. The juice of the berries of the plant  
will stain paper and linen of a bright red color,  
and many experiments made with it to color  
flowers have succeeded extremely well in the  
following manner: the juice of the berries was  
pressed out, and mixed with common water,  
putting it into a phial, shaking it well together  
for some time till the water was thoroughly  
tinged; then the flowers, which were white and  
just fully blown, were cut off, and their stalks  
placed into the phial; and in one night the  
flowers on which the experiments were made  
were the tuberoses and the double white nar-  
cissus.

**RIVOLI**, a town of Piedmont, Italy, at the foot of the Alps, on the great road which leads over Mount Cenis into Savoy. It has some manufactures of linen, woollens, and silk. On an eminence stands a castle, in which Victor Amadeus II. of Sardinia, after having abdicated his throne in favor of his son, and endeavoured to resume it, died, in 1732, a state prisoner. The prospect from this eminence, and in particular the view of Turin, through a spacious alley of trees, is most imposing. Population 5100. Nine miles west of Turin.

**RIVOLI**, a small place in the north-east of Lombardy, on the Adige, twelve miles north-west of Verona. It is only remarkable as the scene of one of Buonaparte's victories. At Arcole, in the preceding November, his plans had been repeatedly baffled by the Austrians; but here they had complete success (14th and 15th January, 1797) both on the field and in the pursuit.

**RIZZIO** (David), an Italian musician, who about 1563 attended the Piedmontese ambassador to Scotland, where, by his professional skill, he obtained great favor with Queen Mary. She appointed him her French secretary, and showed him such marks of distinction as gave offence to lord Darnley and other nobles, who, with great brutality, assassinated him in her presence. See **MARY** and **SCOTLAND**. Tradition assigns to Rizzio the amelioration, not to say the invention, of the Scottish music; and it is unquestionable that his skill in the performance of the national melodies on the lute tended not a little to their general improvement and popularity; but many of the airs which have been ascribed to Rizzio, as Cowden Knowes, Gala Water, and others, are easily traced to more remote periods.

**ROACH**, *n. s.* From Lat. *rutilus*, red-haired. A river fish.

A *roach* is a fish of no great reputation for his dainty taste: his spawn is accounted much better than any other part of him: he is accounted the water sheep for his simplicity and foolishness; and it is noted that *roaches* recover strength, and grow in a fortnight after spawning.

Walton's Angler.

If a gudgeon meet a *roach*,

He dare not venture to approach!

Yet still he leaps at flies.

Swift.

**ROAD**, *n. s.* Sax. *pað*; Fr. *rade*, *route*. From **RIDE**. Properly a horse or carriage way; large way; path; inroad: place for ships to anchor in; journey; course.

About the island are many *roads*, but only one harbour.

Sandy's Journey.

Cason was desirous of the spoil, for he was, by the former *road* into that country, famous and rich.

Knolles.

I should be still

Peering in maps for ports and *roads*;

And every object that might make me fear

Misfortune to my ventures.

Shakespeare.

The Volscians stand

Ready, when time shall prompt them, to make *road* Upon's again.

Id. Coriolanus.

With easy *roads* he came to Leicester,

And lodged in the abbey.

Id. Henry VIII.

The king of Scotland, seeing none came in to Perkin, turned his enterprize into a *road*, and wasted Northumberland with fire and sword.

Bacon.

Would you not think him a madman, who, whilst

he might easily ride on the beaten *road* way, should trouble himself with breaking up of gaps?

Suchling.

To God's eternal house direct the way,

A broad and ample *road*.

Milton.

He from the east his flaming *road* begins.

Id.

The liberal man dwells always in the *road*.

Fell.

To be indifferent whether we embrace falsehood or truth is the great *road* to error.

Locke.

In all our journey through the Alps, as well when we climbed as when we descended them, we had still a river running along with the *road*.

Addison.

Could stupid atoms, with impetuous speed,

By different *roads* and adverse ways proceed,

That there they might encounter, here unite.

Blackmore.

Some taken from their shops and farms, others from their sports and pleasures; these at suits of law, those at gaming tables; some on the *road*, others at their own fire-sides.

Law.

**ROAD**, in navigation, a bay, or a place of anchorage, at some distance from the shore, whither ships or vessels occasionally repair to receive intelligence, orders, or necessary supplies; or to wait for a fair wind, &c. The excellence of a *road* consists chiefly in its being protected from the reigning winds and the swell of the sea; in having a good anchoring-ground, and being at a competent distance from the shore. Those which are not sufficiently enclosed are termed open *roads*.

A **ROAD** is an open way, or public passage, forming a communication between one place and another. Of all the people in the world, the Romans took the most pains in forming *roads*; and the labor and expenses they were at in rendering them spacious, firm, straight, and smooth, are incredible. They usually strengthened the ground by ramming it, laying it with flints, pebbles, or sands, and sometimes with a lining of masonry, rubbish, bricks, &c., bound together with mortar. In some places in the civevant Lionnois, F. Menestrier observes that he has found huge clusters of flints cemented with lime, reaching ten or twelve feet deep, and making a mass as hard and compact as marble; and which, after resisting the injuries of time for 1600 years, is still scarcely penetrable by all the force of hammers, mattocks, &c.; and yet the flints it consists of are not bigger than eggs. The most noble of the Roman *roads* was the Via Appia, which was carried to such a vast length that Procopius reckons it five days' journey to the end of it, and Lipsius computes it at 350 miles: it is twelve feet broad, and made of square free-stone, generally a foot and a half on each side; and, though this has lasted for above 1800 years, yet in many places it is several miles together as entire as when it was first made. The *ancient roads* are distinguished into military, subterraneous *roads*, &c. The military *roads* were grand *roads*, formed by the Romans for marching their armies into the provinces of the empire; the principal of these Roman *roads* in England are Watling Street, Ikonild Street, Foss Way, and Erminage Street. Double *roads*, among the Romans, were *roads* for carriages, with two pavements, the one for those going one way, and the other for those returning the other: these were separated from



each other by a causeway raised in the middle, paved with bricks, for the convenience of foot-passengers; with borders and mounting stones from space to space, and military columns to mark the distance. Subterraneous roads are those dug through a rock, and left vaulted; and that of Puzzuoli near Naples, which is nearly half a league long, is fifteen feet broad, and as many high.

**MODERN ROADS.**—If the modern roads of Great Britain, and particularly those of England, do not as yet equal the most firm and durable of the ancient undertakings of this kind, it cannot be from the want of attention to the subject, either on the part of the legislature or the people. Our turnpike acts would of themselves make an ample volume; parliamentary enquiries into the general subject of road-making, as well as into its local applications, have often been adverted to; and commissioners for carrying into effect the decisions of the national wisdom comprise the names of almost every respectable squire and beneficed clergyman (!) and lawyer of the country.

M. Dupin, the ablest perhaps of modern writers on the commercial power of England, is far more enamoured with our road-making *system* than we can profess ourselves to be; he calculates that in the South of England alone we have an extent of public road, unequalled for its conveniences, that measures 46,000 leagues, and attributes it entirely to the well organised public spirit of the country. He contrasts in this respect the conduct of the British government, too, with that of France: the former not only granting the inhabitants a credit and funds, but leaving them to carry on themselves those works in which they are so materially interested; whilst in the latter the government obliges the inhabitants to pour their funds into its own treasury, to enable it to execute after its own manner, and when it shall seem good in its own eyes, that which concerns only the governed. 'How very far,' he says, 'are we from participating in the spirit of the administration and the parliament of Great Britain! We, who scarcely confide to the zeal of the inhabitants the repair of a village foot-path! We, who, before a basket of pebbles can be thrown upon the smallest departmental road, require imperatively that the future expense of this basketful shall be carried to the budget of the *arrondissement*, then to that of the *département*, then submitted to the grand council of bridges and highways, sitting in a bureau at Paris, at the distance of 200 leagues from the situation of the work!'

He holds up to deserved ridicule the '*lenteurs savantes d'une comptabilité profonde*,' and the '*formalités bureaucratiques*,' which must be encountered before a public work of any description can be undertaken in France; the consequences of which are, that, with a strong corps of engineers *des ponts et chaussées* scattered over every part of the country, the few new works which are commenced proceed with all imaginable leisure, and the old ones are suffered gradually to decay. Matters of this kind, he says, are very differently managed in England. There houses, ships, carriages, and machines, are kept constantly in the best condition, and have an

appearance of freshness, neatness, nay, of *éclat*, which is only adopted partially, and even by a small number of people, on the continent. It is remarkable, he adds, that the most economical nations, and those the most lightened as to their pecuniary interests, such as the Dutch, the Swedes, and the English, with common consent, the system of constant repair; while the Italians, the Portuguese, the Spaniards, &c., the worst calculators, and the most improvident, wait generally till an edifice falls into ruins before they think of beginning to repair it. It is the same in England, he observes, with regard to the roads; they are habitually kept solid, smooth, and easy, equally economical for the transport of commerce, and for convenience and expedition of travelling. In France, 'even in the midst of profound peace,' says M. Dupin, 'scarcely can the government be prevailed upon to assign for the maintenance of our roads, the third part of the sums which are furnished by the inhabitants of England alone—a country that does not equal in surface a third part of France.'

All this may contribute to put our readers in good humor with what is often a dry and dusty subject; but, while we shall shortly endeavor to do justice to the real modern improvements in road-making, we conceive that this writer admires, through ignorance of its details, some of the worst parts of our system. It is a dismal bad system, and a third part of the immense expenditure it involves would appear fully equal, on a better plan of administration, to accomplish the complete intersection of the country with good roads. The surveyor of parish roads is chosen from ten men named by a vestry meeting; or, if necessary, more than one is appointed, the selection being in the hands of the quarter-sessions. The works and the money are under the management of the surveyor, and the control is in the local magistracy. A surveyor may perform the office gratuitously, but it is the power of the parish to name and pay a salaried and professional one. The business is neglected by all; and it is doubly neglected when the commissioners are numerous, or it falls into the hands of some one who makes an interest for himself, in power or patronage, or something else; or, finally, every thing is transacted by an attorney, not always the most honorable member of his profession. As to hired surveyors, their collusions with the contractors are numerous; and while the wretched but cunning people who form vestries contrive to waste and spoil the funds, from the spoil of which they all in turn contrive to derive a profit, there is either no efficient control, or there is no control at all, as the accounts are passed under the direction of the attorney, himself dependent on the vestry and the parish for his favor and his profits. It is unquestionable that double the money is often raised for these roads that would be required under a prudent direction, free from all local interests.

Bergman quotes this general view of the subject; we shall extract from M. Dupin a passage grounded on the recent parliamentary enquiry. It is introduced by the following

*Table of the public roads of England, their length, and the cost of repairing them.*

Public Carriage Roads in England.	Years ending in October.		
	1812.	1813.	1814.
	Miles.	Miles.	Miles.
Paved Streets and Turnpike Roads . . . . .	19,114	19,132½	19,178
Other Roads . . . . .	95,105	95,142½	95,184
Total length . . . . .	114,219	114,275	114,362
Contributions in labor . . . . .	£515,508	539,522	551,241
Contributions in money . . . . .	271,512	276,947	287,059
Taxes levied for the roads . . . . .	570,754	613,604	621,512
Total . . . . .	£1,357,774	1,430,073	1,459,812
Expense of preparing documents, &c. . . . .	21,499	26,252	25,700

Thus it appears that the average annual expenses of all the roads in England were, from 1811 to 1814, as follows:—

Contributions in labor . . . . .	£535,423
Ditto in money . . . . .	278,506
Sums raised by rate . . . . .	601,954
	<hr/> £1,415,883

This gives us £12 7s. 6d. for the average annual expense of maintaining each mile of open road. In this calculation I have deducted,' says our author, 'from the total amount of the expense of road labor, the three days' labor which is allowed for turnpike roads; while six are allowed for open parish roads.

According to a report made to the house of commons on the 10th of June, 1821, the total amount of the sums levied in a single year on turnpike roads amounts to £970,618. This gives the average value of £47 18s. for the support of each mile of paved street and turnpike road. By adding the contributions in labor, the expense will amount to about £51 per mile. This revenue, immense as it is, is not sufficient for the construction of new roads, and the support of those that are already established. The different trusts have contracted debts, for which the rentals of each county are responsible. The total amount of the debts, at the period of the enquiry of which the report to which we have above alluded gives the result, was £3,874,254, that is to say, that these debts then equalled four years' revenue. It is affirmed that if the same calculation were made for Wales, Scotland, and Ireland, the general amount of the debt of the turnpike roads would amount to £7,000,000 sterling.—vol. i. p. 86.

The fact is that our modern improvements have been introduced in despite of a bad system—and, in their most decided feature, the simple methods of Mr. M'Adam exhibit the triumph of real genius and intelligence over cumbrous contrivances to make bad roads—and unmake good ones, that surveyors and inspectors may be paid.

1. *Of the purposes of roads and of laying down the line.*—Roads, rivers, and canals have been called the veins and arteries of a country; all its other improvements flow and circulate by

means of them. Our legal system respecting them dates from the reign of Charles II., but it was not until the middle of the last century that scientific enquiry was directed toward them.

Before carriages of burden were generally used, little more was required than a hard horse path. All marshy grounds were therefore shunned, and the inequality or circuit of the road was of much less consequence than when carriages, instead of pack-horses, began to be employed. When carriages were first employed, they probably were light and narrow, and did not require to have roads of any considerable breadth. And, when these had once been traced, indolence and habit prevented any great exertions to lay them out in better lines. Heavier carriages and greater traffic made wider and stronger roads necessary; the ancient track was pursued; ignorance and want of concert in the proprietors of the ground, and, above all, the want of some general effective superintending power, continued this wretched practice. At length turnpikes were established, and laws passed investing magistrates with authority to alter established lines, so that now the chief obstacle to the improvement of the lines of public roads is the expense.

In laying out roads, observes Mr. Loudon, a variety of circumstances require to be taken into consideration; but the principal are evidently their line or direction, and its inclination to the horizon. The most perfect line, according to Marshall, is that which is straight and level. But this is to be drawn in a country only which is perfectly flat, and where no obstructions lie in the way: joint circumstances that rarely happen. Where the face of the country, between two points or places to be connected by a road, is nearly but not quite level, by reason of gentle swells which rise between them, a straight line may be perfect,—may be the most eligible, under these circumstances. But where the intervening country is broken into hill and dale, or if one ridge of hill only intervenes, a straight line of carriage road is seldom compatible with perfection. In this case, which is nearly general, the best skill of the surveyor lies in tracing the midway between the straight and the level line. The line of perfection, for agricultural



purposes, is to be calculated, by the time and exertion, jointly considered, which are required to convey a given burden, with a given power of draught, from station to station. On great public roads, where expedition is a principal object, time alone may be taken as a good criterion. A regular method of finding out the true line of road between two stations, where a blank is given, where there is no other obstruction than what the surface of the ground to be got over presents, is to ascertain, and mark at proper distances, the straight line; which is the only certain guide to the surveyor. If the straight line be found to be ineligible, each mark becomes a rallying point, in searching on either side of it for a better. If two lines of equal facility, and nearly of equal distance from the straight line, present themselves, accurate measurements are to determine the choice. If one of the two best lines which the intervening country affords is found to be easier, the other shorter, the ascent and the distance are to be jointly considered; the exertion and the time required are to be duly weighed.

That part of a road which is coated with stones is called the 'metalled' part. Although in some places, Paterson observes, it may be of little consequence, either to the traveller, or to the public in general, which way the bendings are turned, provided the level is nearly obtained, —yet a great deal may depend upon those turns or bendings for the real benefit and advantage of the road. In bending it one way, you may have no metals that will stand any fatigue, unless at a great distance and expense; while, in turning it the other way, you may have metals of the very best quality, in the immediate vicinity. In the one way, too, you may be led over ground of a wet bottom, where even, with twelve or fourteen inches deep of metals, there would be difficulty in keeping a good road; while, in the other, you may have such a dry bottom that the road would be much easier upheld with seven or eight inches of metals. So that the tract that may appear most eligible to the eye, at first sight, may not always be the one that should be adopted. 'A combination of all the requisites I have already mentioned should be studied, as far as possible; and, where these cannot be found all to unite, the one possessing the most of these advantages, and subject to no other material objection, should, of course, be adopted.' *Treatise on Roads*, p. 19.

Roads, Edgeworth observes, should be laid out, as nearly as may be, in a straight line; but to follow with this view the mathematical axiom, that a straight line is the shortest that can be drawn between two points, will not succeed in making the most commodious roads; hills must be avoided, towns must be resorted to, and the sudden bends of rivers must be shunned. All these circumstances must be attended to; therefore a perfectly straight road cannot often be found of any great length. It may perhaps appear surprising that there is but little difference in the length between a road that has a gentle bend, and one that is in a perfectly straight line. A road ten miles long, and perfectly straight, can scarcely be found any where,

but if such a road could be found, and if it were curved, so as to prevent the eye from seeing further than a quarter of a mile of it, in any place, the whole road would not be longer than more than 150 yards. It is not proposed to make serpentine roads merely for the amusement of travellers; but it is intended to point out, that a strict adherence to a straight line has much less consequence than is usually supposed; and that it will be frequently advantageous to deviate from the direct line, to suit inequalities of ground. It is obvious that where the arc described by a road going over a hill is greater than that which is described by going round it, the circuit is preferable; but it is not known to every overseer that within certain limits it will be less laborious to go over the hill, though the circuit should be much greater than that which would be made in going the hill. Where a hill has an ascent of more than one foot in thirty, the thirtieth part of the whole weight of the carriage, of the load, and of the horses, must be lifted up, whilst they advance thirty feet. In doing this, one-third part of the whole load continually rises in the horses' draught; and, in drawing a wagon of six tons weight, a resistance equal to the weight of two horses must be exerted.

A perfectly level road, it has been often said, is not the best for every species of draught. Slight and short alternations of rising and falling ground are serviceable to horses moving swiftly; the horses have time to rest their legs, and different muscles; and of this experienced drivers know well how to take advantage. Marshall concurs in this opinion, as well as Walker, Telford, and most engineers; and Paterson considers that it would not be proper to line a road upon a perfect level, even to the length of one mile together, although it could be quite easily obtained. It is a fact, he says, well known to most people, at least every driver of loaded carriages knows by experience, that where a horse, dragging a load over a long stretch of road, quite level, will be exhausted with fatigue; the same length of a road, having here a gentle acclivity, and there a declivity, will not fatigue the animal so much. This is easily accounted for. On a road quite level the draught is always the same, without any relaxation; but, on a gentle ascent, one of his powers is called into exercise; on the descent, another of his powers is called into action, and he rests from the exercise of the former. Thus are his different muscular powers moderately exercised, one after another; and this variety has not the same tendency to fatigue.

Cutting through low hills to obtain a level is recommended by some, who, as Paterson observes, will argue 'that where the hill of ascent is not very long it is better, in that case, to cut through it in a straight line, and embank over the hollow ground on each side, than to wind along the foot of it. This, however, should only be done where the cutting is very little indeed, and an embankment absolutely necessary. Few people, except those who are well acquainted, are aware of the great expense of cutting and embanking; and, the more any one becomes acquainted with road-making, the more

it may be presumed, will be endeavour to avoid those levels on the straight line that are obtained only by cutting and embanking, and will either follow the level or the curved line round the hill; or, where this is impracticable, will ascend the hill, and go over it by various windings, avoiding always abrupt or sudden turnings.' Treatise, &c. p. 15.

According to Walker, Minutes of Evidence before a Committee of the House of Commons, 1819, a dry foundation and clearing the road from water are two of the main objects. 'For obtaining the first of these objects it is essential that the line for the road be taken so that the foundation can be kept dry, either by avoiding low ground, by raising the surface of the road above the level of the ground on each side of it, or by drawing off the water by means of side drains. The other object, viz. that of clearing the road of water, is best secured by selecting a course for the road which is not horizontally level, so that the surface of the road may in its longitudinal section form in some degree an inclined plane; and when this cannot be obtained, owing to the extreme flatness of the country, an artificial inclination may generally be made. When a road is so formed, every wheel track that is made, being in the line of the inclination, becomes a channel for carrying off the water, much more effectually than can be done by a curvature in the cross section or rise in the middle of the road, without the danger, or other disadvantages, which necessarily attend the rounding a road much in the middle. I consider a fall of about one inch and a half in ten feet to be a minimum in this case, if it is attainable without a great deal of extra expense.'

The ascent of hills, as observed by Marshal, is of course one of the most difficult parts of laying out roads. According to theory, he says, an inclined plane of easy ascent is proper; but as the moving power on this plane is 'neither purely mechanical, nor in a sufficient degree rational, but an irregular compound of these two qualities, the nature and habits of this power' require a varied inclined plane, or one not a uniform descent, but with levels or other proper places for rests. According to the road act the ascent or descent should not exceed the rate or proportion of one foot in height to thirty-five feet of the length thereof, if the same be practicable, without causing a great increase of distance. Mr. Telford, Minutes before the Committee of the House of Commons, &c., 1819, referring to those which he has lately made through the most difficult and precipitous districts of North Wales, says, 'the longitudinal inclinations are in general less than one in thirty; in one instance for a considerable distance there was no avoiding one in twenty-two, and in another, for about 200 yards, one in seventeen; but, in these two cases, the surface of the road-way being made peculiarly smooth and hard, no inconvenience is experienced by wheeled carriages. On flat ground the breadth of the road-way is thirty-two feet; where there is side cutting not exceeding three feet, the breadth is twenty-eight; and, along any steep ground and precipices, it is twenty-two, all

clear within the fences; the sides are protected by stone walls, breast and retaining walls, and parapets; great pains have been bestowed on the cross drains, also the draining the ground, and likewise in constructing firm and substantial foundations for the metalled part of the road-way.'

In order to preserve a moderate inclination, or such a one as will admit of the descent of carriages without locking their wheels, a much longer line will generally be required than the arc of a hill. In reaching the summit, or highest part to be passed over, the line in many cases must be extended by winding or zigzagging it, so as never to exceed the maximum degree of steepness. Two inches in six feet is the slope of the celebrated Simplon road. If this were extended in a straight line, on each side, it would require an enormous mound, and an immense expense; but by being conducted in a winding direction, up the hill on one side, and down the other, the same end is gained at a moderate cost. Such works show the wonderful power and ingenuity of man.

In laying out a road towards a river, or any place requiring a bridge or embankment, an obvious advantage results from approaching them at right angles; and the same will apply in regard to any part requiring tunnelling or crossing by an aqueduct, &c.: all crossings and intersections should indeed be made at right angles.

2. *Of the width and form of roads.*—It is contended, by the author of the Landed Property of England, that the plan of all public roads should admit of their being divided into three travelling lines, namely: 1. A middle road of hard materials for carriages and horses in winter and wet seasons: 2. A soft road, formed with the natural materials of the site, to be used in dry weather, to save the unnecessary wear of the hard road, and to favor the feet of travelling animals; as well as for the safety, ease, and pleasantness of travelling in the summer season: and 3. A commodious path, for the use of foot passengers, at all seasons. But in these cases, he thinks, modern practice has simplified too much. Instead of these three requisites of a public road, we generally find a parliamentary or turnpike road (away from the environs of great towns) consisting simply of one uniform roadway of hard materials; upon which horses stumble, and carriages jolt, the year round: while travellers on foot are seen wading to their ankles in mud, or in dust, according to the state of the wind and weather. His notions of what the nature of a public road ought to be is, that within the fences of a lane or road there should be a raised foot-path, a convex hard road, a soft summer road, and channels to carry off the water collected by the carriage roads; the foot-path being cut across in proper places, to permit the water, which falls on that side of the middle road, to pass off freely into the ditch at that side, as well as to prevent horsemen from riding along the path; the opposite hedge-bank being perforated, to let off, into the other drain on the contrary side, the waters which may collect on that side of the lane or road. Mr. Telford, Mr. Walker, and most other engineers, consider seventy feet a sufficient



width for roads near the largest towns and cities, and that ten or twenty feet of this may in some cases be paved. The London Commercial Road, constructed by the last-named engineer, is of this width and character, and there are fifteen feet of gravel road at each side for light carriages or horses. It has been executed for sixteen years, and has given the greatest satisfaction; but Mr. Walker thinks that considerable improvement would be found from paving the sides of a road, upon which the heavy traffic is great, in both directions, and leaving the middle for light carriages; the carmen or drivers, walking upon the foot-paths or sides of the road, would then be close to their horses, without interrupting or being in danger of accidents from light carriages, which is the case when they are driving upon the middle of the road; and the unpaved part, being in the middle or highest part of the road, would be more easily kept in good repair. But unless the heavy traffic in both directions is great, one width, say ten or twelve feet, in the middle of the road, well paved, will be found sufficient for all ordinary wear. The width of many of the present roads is, besides, such, that ten or twelve feet can be spared for paving, while twice that width would leave too little for the gravelled part. Although the first cost of paving is great he does not think that any other plan can be adopted so good and so cheap in those places where the materials got in the neighbourhood are not sufficient for supporting the roads. A coating of whinstone is, for instance, more durable than the gravel with which the roads round London are made and repaired; but much less so than paving; although the freight and carriage of the whinstone, and of the paving-stones, which form the principal items of the expense, are nearly the same.

Proportioning the breadth of roads to the traffic for which they may be employed, has, perhaps, not been sufficiently attended to. In remote places, where there is but little traffic, the waste of ground occasioned by superfluous width of roads, is an error: there being many places where roads of twenty feet breadth would suit the public convenience, as well as if they were twice as broad; and it is clear that, if a road is one pole or perch wider than is necessary, there is a waste of 320 perches in a mile, equal to two acres of ground, which, at the rate of £3 per acre, would, if the road had been once well made, keep half a mile of such road as is here alluded to in good repair. According to Paterson, the breadth of the road and the width of the metals, or paved part, should depend on circumstances different from the former. For a few miles in the vicinity of such cities as London or Edinburgh, the most proper breadth at which a road should be formed, he thinks, is from sixty to seventy feet, and the metals from twenty-five to thirty-five feet; while, in the neighbourhood of such towns as Newcastle and Perth, it will be sufficient that it be formed forty feet broad, and that the width of the metals be about eighteen or twenty feet. These are the breadths presumed to be the most eligible in such situations. But rules cannot be given to suit every situation: the breadth ought to be regulated according to the

extent of the run of commerce, or traffic, upon the road. As a general rule however, for public roads over the different counties of Great Britain, I should suppose, he says, the following might in most cases be adopted. Take for instance the road betwixt Edinburgh and Glasgow, or betwixt Edinburgh and Aberdeen, by the way of Dundee. These roads are formed in general from thirty-five to forty feet wide; and the breadth of the metals is from fourteen to sixteen feet for the most part. Such roads as these would be found to answer very well, in general, over the kingdom. A breadth sufficient for the general purposes of country travelling, according to M'Adam, is sixteen feet of solid materials, with six feet on each side formed of slighter materials. The Bristol roads, he says, are made with stone about the width of sixteen feet.

Narrow roads, it is well observed by Fry, are almost always in bad condition, which is to be accounted for from the circumstance of every carriage being obliged to go in the same ruts; and, as each rut is generally only six inches wide, one foot of the road only is worn by the wheels instead of the whole breadth of it; which would be the case if the road were of a proper width, and if it were well constructed. If a road be laid out from twenty to thirty feet wide, so flat as that a carriage may stand nearly upright on every part of it, and if moderate care be taken by the surveyor to prevent the first formation of ruts, such a road will be worn by the wheels nearly alike on every part of it: provided also that the ground on each side, for at least four or five feet, be moderately flat, so as not to excite fear in the drivers of carriages; but if there be deep ditches close to the sides of the road, or if the circumjacent land fall off very abruptly to the depth of two or three feet, whereby fear of approaching the edges would operate on the minds of the drivers, every driver will instinctively avoid the danger on either hand; and a road so circumstanced will, in spite of any care of the surveyor, inevitably be worn into ruts in the middle. There is a remarkable instance of this kind in a piece of road on Durham Down, near Bristol. This road is a causeway over a piece of soft ground; and, although it is from twenty to twenty-five feet wide, yet, as the ground falls away abruptly on both sides of it, it has been found impossible, for more than twenty years past, to his knowledge, to prevent deep ruts being formed along the middle of it; notwithstanding the Down itself consists of hard limestone; and the other roads upon the Down are as fine and even as any roads in England. Were this piece of road widened out on each side, in an easy slope about five feet, by rubbish of any kind, and by the scrapings of the road itself, whereby the instinctive operation of fear of approaching the sides of the present road would be obviated, that piece of road would be found to wear as fairly as the other roads on the same Down.

When roads run through marshy ground, observes Mr. Edgeworth, 'the substratum must be laid dry by proper drainage; and where the road is liable, from the flatness of the country, to be at times under water, the expense of raising it above the water must be submitted to in the

first instance. All drains for carrying off water should be under the road, or at the field side of the fences, and these drains should be kept open by constant attention, and should be made wide at the outlet.<sup>9</sup> Telford and Walker recommend the side drains to be in every instance on the field side of the fence. In cases, Telford observes, where a road is made upon ground where there are many springs, it is absolutely necessary to make a number of under and cross drains to collect the water and conduct it into the side drains, which should always be made on the field side of the fences. The orifices of these cross drains should be neatly and substantially finished in masonry. 'Before the materials are put on, run a drain along the middle of the road, all the way, from two to three feet deep; then fill it with stones up to the surface, making those at bottom of a pretty good size, and those at the top full as small as the road materials. And, in order that the quantity of stones used for the said drain may be as little as possible, and every way to save expense, it may be made as narrow as it can possibly be dug. From this leading drain make a branch here and there to convey off the water to the canals on the sides of the road.'—Paterson. This mode of draining he has found from experience to be so beneficial that a road so drained would be better and more durable with eight inches, than it would otherwise be with twelve inches of materials. And not only so, but that on such a road there would be a saving on the incidental repairs, ever afterwards, of about one-half of the labor, and at least one-third of the material. 'All moisture from under the road materials should be carried off by such drains. Where such drains are wanting, the road, on the return of a thaw, throws up to the surface all the water it had imbibed; and in many places the materials, swelling up, become quite loose and open. This is a natural consequence, where the material is not thick, and where the soil under the road is not perfectly dry. But, where a road is dried in the way described, it will be uniformly seen that the water, instead of spewing out on the return of a thaw, is sucked in by the drains, so leaving the surface of the road quite dry. It may be observed, at such times, that the places of the road where a few rods of such drain had been introduced, presented to the eye, at a quarter of a mile distance, quite a contrast to the other parts of the road; the one opaque and dry, from the moisture being sucked in, the other all wet and glistening, from its being thrown out to the surface.'—*Paterson's Letters, &c.*, 44, 48, 84.

Embankments and bridges of different degrees of magnitude, are required in most lines of road. Large bridges we must leave to engineers; no department of their art having attained higher perfection. We here confine ourselves entirely to such stone arches as may be designed by road-surveyors, and built by country masons. In many cases cast-iron might be substituted for stone with economy and advantage as to waterway; but, though the principle of constructing both cast and wrought iron bridges is perfectly simple, the execution, and especially the putting up, requires more skill, and is attended with

much more risk than the erection of other bridges.

One low arch is thought by Mr. Loudon to be in general the most desirable description of common road-bridges. But most of the country bridges, as Clarke observes, consist of several small, high, semicircular arches: where there is a single arch, the stream passes without interruption; if there are two or three in the same situation, the space through which the water is to pass is necessarily contracted by the width of piers. Ice, and large bodies carried down by the floods, frequently stop up the small arches, and the accumulated water carries away the bridge; but, if such accidents should not happen, the constant currents rushing against those piers wash out the mortar, loosen the stones, and very soon undermine the work if it is not extremely well put together, which is seldom the case. Unless the river or stream is narrow, or the banks very high, a semicircle is an inconvenient shape for an arch; it has been adopted on account of the insufficiency of the abutments, and because the pressure is more perpendicular; but scientific engineers, in all countries, now construct their bridges with wide openings, and make the arches either semi-ellipses, or segments of large circles; so that the space above the highest floods is comparatively little, and the ascent over the bridge inconsiderable. In country bridges in Ireland, Clarke continues, the foundations are invariably, and often intentionally, defective: the mason considers himself an honest man if his bridge lasts seven years; whereas, from the durability of materials in that country, it ought to endure for ages. Whatever is under water is out of sight, and is generally composed of loose stones, thrown promiscuously together, on which the masonry is erected, and all the pains and expense are bestowed on the cutwaters and wings, when the heaviest stones, and those accurately jointed, ought to be laid in the foundations. The greatest attention should be paid to the quality of the materials: the stones should be large, and laid in level courses, in the best mortar, composed of sharp sand, free from loam, and quicklime, accurately mixed together; the coping of the parapet is generally so slight that it is broken down as soon as built, and the entire parapet quickly follows; it ought to be of large heavy stones, roughly hammered, and there should be substantial quoins at the ends of the parapets with an immovable stone over them. Arches not exceeding eight feet span may be semicircular; tunnels not exceeding eighteen inches wide may be covered with strong flags, and either flagged or paved under, and there ought to be across either end a deep long stone, sunk below the surface of the current, and under the walls, to prevent the water from undermining the work.

Fences along the sides of roads are essential in all enclosed countries; and all engineers and road-makers agree that they should never be allowed to rise to a greater height than what is necessary for a fence. To give free admission to the sun and air, by keeping the fences low, Marshall considers as providing an expensive, yet most accurate method of cleaning roads, incomparably more so than washing or scraping. The



legislature, Edgeworth observes, has limited, in several instances, the height of hedges to five feet; but this limitation is neglected or evaded. Even were it strictly adhered to, it would not be sufficient for narrow roads; the hedges would be still too high, for it is the sweeping power of the wind which carries off dust in dry weather, and which takes up moisture in wet. In fact, roads become dry by evaporation; and, when they are exposed to the sun and wind, the effect of heat and ventilation are more powerful than any surface drainage that could be accomplished. Walker observes that the advantage of having the hedge next the road consists in its greater safety to the traveller, particularly if a ditch of any considerable depth is necessary, and in the hedge being supported in its growth from the ground under the road, without drawing upon the farmer's side of the ditch. The fences, Telford observes, form a very material and important subject, with regard to the perfection of roads; they should in no instance be more than five feet in height above the centre of the road, and all trees which stand within twenty yards from the centre of it ought to be removed. I am sure that twenty per cent. of the expense of improving and repairing roads is incurred by the improper state of the fences and trees along the sides of it, on the sunny side more particularly; this must be evident to any person who will notice the state of a road which is much shaded by high fences and trees, compared to the other parts of the road which are exposed to the sun and air. My observations, with regard to fences and trees, apply when the road is on the same level as the adjacent fields; but in many cases, on the most frequented roads of England, more stuff has been removed from time to time than was put on; the surface of the road is consequently sunk into a trough or channel from three to six feet below the surface of the fields on each side; here all attempts at drainage, or even common repairs, seem to be quite out of the question; and by far the most judicious and economical mode will be to remove the whole road into the field which is on the sunny side of it.—*Examination before the House of Commons, &c.*

3. *Of the foundation of roads.*—Edgeworth, Marshall, and all the practical engineers before Mr. M'Adam differ with him as to the base of roads. The author of Landed Property in England would prepare the ground by striking off the protuberances, and filling up the hollow parts: the footpath and the higher side of the soft road being raised with the earth which is required to be taken off the bed of the hard road; whose base or foundation ought to be formed with peculiar care. Every part is required, as he says, to be firm and sound: dry earth, or hard materials, being rammed into every hollow and yielding part. In a dry situation, as across a gravelly or stony height, little more, he says, is required than to remove the surface mould, and lay bare the rock, or bed of gravel beneath it: and, then, to give the indurate base a round or a shelving form, as the lying of the ground may require. In this way, a travelable road may be made, and kept up, at one-tenth of the expense incurred by the ordinary practice in this case;

which is to gather up the surface-soil into a ridge, and, on this soft spongy bed, to lay, coat after coat, some hard materials,—fetched perhaps from a distance. But M'Adam contends that a stratum of hard materials covering a morass will last longer than a similar stratum laid on rock; indeed, according to this able engineer, it may be questioned whether a properly made road on a bog, which yields by its elasticity, will not last longer than one on a firm surface. In Ireland this is said to be found actually the case: 'For the same cause,' as Fry observes, 'that a stone placed upon a wool-pack would bear a greater pressure before it would be broken, than it would if placed on an anvil.'—*Essay on Wheel Carriages, &c.* Edgeworth and many others have recommended covering the base of an unsound road with faggots, branches, furze, or heath. Flat stones, he adds, if they can be had, should then be laid over the faggots, and upon them stones of six or seven pounds' weight, and, lastly, a coat of eight or ten inches of pounded stone. If the practicability of consolidating a mass of stones of six or eight ounces weight and under each, so as to act as one plate or flooring, be admitted, then the faggots and flat stones must at least be useless, and the stones of six or seven pounds' weight injurious; because, whenever the upper stratum has worn down a few inches, some of these stones, and eventually the greater number will be worked up to the surface, and the road destroyed or put in a state to require lifting, breaking, and relaying. A basement of trees, bawns, or bushes, was made use of by Walker when the ground was soft. They carry off the water previous to the materials of the road being so consolidated as to form a solid body, and to be impervious to water. Bushes are, however, not advisable to be used, unless they are so low as always to be completely moist. When they are dry and excluded from the air they decay in a few years, and produce a sinking in the road; a thickness of chalk is useful for the same purpose in cases where bushes are improper: the chalk mixing with the gravel or stones becomes concreted, and presents a larger surface to the pressure.

Mr. M'Adam would lay his 'metals' at once on the earth, provided it were even a bog, 'if a man could walk over it.' In his examination before the house of commons he says, 'the Somersetshire morass is so extremely soft that when you ride in a carriage along the road you see the water tremble in the ditches on each side; and the vibration so great that it will break you in.' Yet here he would use no large foundation stones, 'nor faggots, nor any material larger than will weigh six ounces. If a road be made smooth and solid, it will be one mass, and the effect of the substrata, whether clay or sand, can never be felt in effect by carriages going over the road; because a road well made unites itself in a body like a piece of timber or a board.' And we may now introduce

4. *Mr. M'Adam's system.*—This able and ingenious engineer agrees with many of his predecessors that a good road may be considered as an artificial flooring, forming a strong, solid, smooth-surfaced stratum, sufficiently flat to



admit of carriages standing upright on any part of it, capable of carrying a great weight, and presenting no impediment to the animals or machines which pass along it. In forming this flooring, he has, however, gone one material step beyond his predecessors in breaking the stone to a smaller size, and in forming the entire stratum of this small-sized stone. It is in this point, of making use of one small size of stones throughout the stratum, that the originality of Mr. M'Adam's plan consists. It is doubted by some whether this would be durable in the northern districts at the breaking up of frosts, and especially in the case of roads not much in use, or consisting of a stratum less consolidated, and more penetrable by water. 'The durability of roads,' he says, 'will of course depend on the strength of the materials of which they may be composed, but they will all be good while they last, and the only question that can arise respecting the kind of materials is one of duration and expense, but never of the immediate condition of the roads.'—Remarks on Roads, &c. p. 11.

Roads can never be rendered perfectly secure, according to this gentleman (see his report to the board of agriculture), until the following principles be fully understood, admitted, and acted upon: namely, that it is the native soil which really supports the weight of traffic; that while it is preserved in a dry state it will carry any weight without sinking; and that it does, in fact, carry the road and the carriages also; that this native soil must previously be made quite dry, and a covering impenetrable to rain must then be placed over it to preserve it in that dry state; that the thickness of a road should only be regulated by the quantity of materials necessary to form such impervious covering, and never by any reference to its own power of carrying weight. The erroneous opinion, so long acted upon, that by placing a large quantity of stone under the roads, a remedy will be found for the sinking into wet clay, or other soft soils; or, in other words, that a road may be made sufficiently strong, artificially, to carry heavy carriages, though the sub-soil be in a wet state, and by such means to avert the inconveniences of the natural soil receiving water from rain, or other causes, seems to have produced most of the defects of the roads of Great Britain. At one time Mr. M'Adam had formed the opinion that this practice was only a useless expense; but experience has convinced him that it is likewise positively injurious.

In confirmation of this, if strata of stone of various sizes be placed as a road, it is well known to every observant road-maker that the largest stones will constantly work up by the shaking and pressure of the traffic; and that the only mode of keeping the stones of a road from motion is to use materials of a uniform size from the bottom. In roads made upon large stones, as a foundation, the perpetual motion, or change of the position of the materials, keeps open many apertures, through which the water passes. It has also been found that roads placed upon a hard bottom wear away more quickly than those which are placed upon a soft soil. This has been apparent upon roads where motives of eco-

nomy, or other causes, have prevented the road being lifted to the bottom at once; the wear has always been found to diminish, as soon as it was possible to remove the hard foundation. As to the fact, already adverted to, that a road lasts much longer over a morass than when made over rock, the evidence produced before the committee of the house of commons showed the comparison, on the road between Bristol and Bridgewater, to be as five to seven in favor of the wearing on the morass, where the road is laid on the naked surface of the soil, against a part of the same road made over rocky ground.

Water, with alternate frost and thaw, are the great evils to be guarded against in the base of a road: consequently nothing can be more erroneous than providing a reservoir for water under the road, and giving facility to the water to pass through the road into this trench, where it is acted upon by frost to the destruction of the road. As no artificial road can ever be made so good and so useful as the natural soil in a dry state, it is only necessary to procure and preserve, according to M'Adam, this dry state of so much ground as is intended to be occupied by a road. The first operation is to be the reverse of digging a trench. The road should not be sunk below, but rather raised above the ordinary level of the adjacent ground; care should at any rate be taken that there be a sufficient fall to take off the water, so that it should always be some inches below the level of the ground upon which the road is intended to be placed: this must be done, either by making drains to lower ground, or if that be not practicable, from the nature of the country, then the soil upon which the road is proposed to be laid must be raised by addition, so as to be some inches above the level of the water.

Having secured his soil from under-water, the road-maker is next to secure it from rain by a solid road made of clean dry stone or flint, so selected, prepared, and laid, as to be perfectly impervious to water; and this cannot be effected unless the greatest care be taken that no earth, clay, chalk, or other matter, that will hold or conduct water, be mixed with the broken stone; which must be so prepared and laid as to unite with its own angles into a firm, compact, impenetrable body. The thickness of this body is immaterial, as to its strength for carrying weight; this object is already obtained by providing a dry surface, over which the road is to be placed as a covering or roof, to preserve it in that state: experience having shown that if water passes through a road, and fill the native soil, the road, whatever may be its thickness, loses its support, and goes to pieces. In consequence of an alteration in the line of the turnpike-road, near Rownham-ferry, in the parish of Ashton, near Bristol, it was necessary to remove the old road. This road was lifted, and re-laid very skilfully in 1806; since which time it has been in contemplation to change the line, and consequently it has been suffered to wear very thin. At present it is not above three inches thick in most places, and in none more than four: yet, on removing the road, it was found that no water had penetrated, nor had the frost affected it during



legislature, Edgeworth observes, has limited, in several instances, the height of hedges to five feet; but this limitation is neglected or evaded. Even were it strictly adhered to, it would not be sufficient for narrow roads; the hedges would be still too high, for it is the sweeping power of the wind which carries off dust in dry weather, and which takes up moisture in wet. In fact, roads become dry by evaporation; and, when they are exposed to the sun and wind, the effect of heat and ventilation are more powerful than any surface drainage that could be accomplished. Walker observes that the advantage of having hedge next the road consists in its greater to the traveller, particularly if a ditch considerable depth is necessary, and in being supported in its growth from under the road, without drawing from the farmer's side of the ditch. The subject, with regard to the proper height of hedges, they should in no instance be so high as to be a centre of it ought to be evident that twenty per cent and repairing roads, the state of the roads on the sunny side of a fence as the road.

My of appl ad fr

Now fowls in their clay nests were couched,  
And now wild beasts came forth the woods to roam.  
Milton.

The lonely fox roams far abroad,  
On secret rapine bent, and midnight fraud. Prior.

What were unlightened man,  
A savage roaming through the woods and wilds  
In quest of prey. Thomson's Summer.

ROAN, *adj.* Sax. noon; Fr. *rouen*; Ital. *roano*; Span. *ruano*. Of a bay sorrel or sorrel gray color.

Roan horse is a horse of a bay, sorrel, or black colour, with grey or white spots interspersed very thick. Farrier's Dictionary.

ROANNE, a considerable trading town of France, on the left bank of the Loire, where that river is only forty miles north-west of Lyons. In the beginning of the last century it was a mere village; and it owes its increase to its having become an entrepot for goods sent from the east and south-east of France, to Orleans, Nantes, Paris, &c. It has now 7000 inhabitants. The streets stretch out in various directions into the country, and the most remote parts of them are intermixed with trees. In the interior, however,

which is to gather up the dust, and good houses; ridge, and, on this soft earth, cotton, small iron after coat, some hard.

of North Carolina, formed stratum of hard sand, the Staunton and the Dan, the last longer than the Staunton, and the latter indeed, rises in Virginia, and the latter be 76° 56' W., lat. 35° 58' N. It is a bay for vessels of considerable burden.

forty miles, and for boats of thirty or more tons to the falls, seventy miles; and for five tons for the distance of 200 miles above the falls. The country watered by this river is extremely fertile. Below the falls vast quantities of Indian corn are raised; and the planters are among the wealthiest in the state. Exertions are making to improve the navigation of this river by constructing canals around the falls: opening a water communication between Norfolk, Valentia, and the interior of North Carolina, and the southern part of Virginia.

ROAR, *v. n. & n. s.* Saxon *raþan*; Goth. *Roar'er*, *n. s.* *runtir*. To cry as a lion or wild beast; bellow; cry in distress; make a loud noise: the cry or noise made: a roarer is a noisy man.

The young lions roared upon him, and yelled.  
Jeremiah ii. 15.

Roaring bulls he would make him to tame.  
Spenser.

Warwick and Montague,  
That in their chains fettered the kingly lion,  
And made the forest tremble when they roared.  
Shakespeare.

At his nurse's tears,  
He whined and roared away your victory,  
That pages blushed at him. Id. Coriolanus.  
Where be your gibes now? your gambols? your songs? your flashes of merriment, that were wont to set the table in a roar?  
Id. Hamlet.

The English roarers put down all.  
Howel.  
Deep throated engines belched, whose roar  
Imbowed with outrageous noise the air. Milton.  
Oft on a plat of rising ground,  
I hear the far-off curfew sound,  
Over some wide-watered shoar,  
Swinging slow with sullen roar. Id.

When cannons did diffuse,  
Preventing posts, the terror, and the news;  
Our neighbour princes trembled at their roar.  
Waller.

The death of Daphnis woods and hills deplore,  
They cast the sound to Libya's desert shore;  
The Libyan lions hear, and hearing roar.  
Dryden.

Sole on the barren sands the suffering chief  
Roared out for anguish, and indulged his grief. Id.  
The waters, listening to the trumpet's roar,  
Obey the summons, and forsake the shore. Id.

The roar  
Of loud Euroclydon. Philips.  
Consider what fatigues I've known,  
How oft I crossed where carts and coaches roared.  
Gay.

Loud as the wolves on Orcas' stormy steep,  
Howl to the roaring of the northern deep. Pope.

The wonted roar is up,  
And hiss continual through the tedious night.  
Thomson.

Earth shakes beneath them, and Heaven roars above;  
But nothing scares them from the course they love.  
Couper.

*Y, adj.* Better, rory; Lat. *rores*. Dewy.  
anon his foot he set,  
his wings with roary May dews wet.

*Fairfax.*

*T, v. a. & part. adj.* Saxon *geþrotōð*,  
Fr. *rostit*, *rotir*; Teut. *rosten*, from  
*un*, a grate. To dress meat before the  
inally, to broil it: to heat; vex; tease:  
he roast' is, to preside; manage.  
champions ruleth the roast,  
y disorder is most. *Tusser's Husbandry.*

Roasted in wrath and fire,  
us o'ersized with coagulate gore,  
Priam seeks. *Shakespeare.*

made duke that rules the roast. *Id.*  
boiled and roasted there is scarce differ-  
discerned. *Bacon's Natural History.*  
his roast beef stomach, not being able to  
do in. *Addison.*

d, if Dan Congreve judges right,  
beef and ale make Britons fight. *Prior.*  
slap-dash is all again  
sinew, nerve, and vein;  
ere and there, like Hamlet's ghost,  
every where she rules the roast. *Id.*

and boiling are below the dignity of your  
*Swift's Directions to the Cook.*  
re elements have lost their uses,  
opens not, nor earth produces;  
l not roast, nor water boil. *Swift.*

TING, in metallurgy, the dissipation of  
le parts of ores by heat. See METAL-

n. s. Sax. *poþe*; Port. *roob*. Inspis-

es.  
fusion, being evaporated to a thicker con-  
passeth into a jelly, *rob*, extract, which  
the virtues of the infusion.

*Arbuthnot on Aliments.*

a. } Old Fr. *robber*; Ital. *rob-*  
er, n. s. } bare; Teut. *rauber*. To de-  
ng. } prive of any thing by unlawful  
to thieve; plunder; take away: hence  
the noun-substantives corresponding.

for their robbery have authority,  
ges steal themselves. *Shakespeare.*  
enough to break into my garden,  
a thief, to come to rob my grounds,  
wilt brave me with these sawcy terms?

*Id.*

use is hell, and thou, a merry devil,  
it of some taste of tediousness. *Id.*  
be disdained of all, than fashion a carriage  
from any. *Id.*

airs, which thou dost ravish from my chin,  
ten and accuse thee: I'm your host;  
ers' hands, my hospitable favours  
ld not ruffle thus. *Id.*

, that the nourishment may not be robbed  
away. *Bacon's Natural History.*  
s being ripe, there was no preventing of  
lice from reaping that glory in our calami-  
a we robbed him of in our prosperity.

*King Charles.*

Had'st thou not committed  
murder on those thirty men  
on;

e a robber, strip'd'st them of their robes.  
*Milton's Agonistes.*

ore effectual way might be found, for sup-  
common thefts and robberies. *Temple.*  
not here designed to rob him of any part of  
nedation which he has so justly acquired  
ol. XVIII.

from the whole author, whose fragments only fall to  
my portion. *Dryden.*

Bold Prometheus did aspire,

And stole from heaven the seeds of fire;

A train of ills, a ghastly crew,

The robber's blazing track pursue. *Id. Horace.*

Public robbers are more criminal than petty and  
common thieves. *Davenant.*

The robber must run, ride, and use all the despe-  
rate ways of escape; and probably, after all, his sin  
betrays him to the gaol, and from thence advances  
him to the gibbet. *South.*

The water-nymphs lament their empty urns,

Bœotia, robbed of silver Dirce, mourns. *Addison.*

Rob, in pharmacy, is the juice of fruits puri-  
fied and inspissated till it is of the consistence  
of honey.

ROBBERY, the rapina of the civilians, is the  
felonious and forcible taking from the person of  
another of goods or money to any value, by vio-  
lence, or putting him in fear. 1. There must  
be a taking, otherwise it is no robbery. A mere  
attempt to rob was indeed held a felony, so late  
as Henry IV.'s time; but afterwards it was  
taken to be only a misdemeanor, and punishable  
with fine and imprisonment; till the statute of  
7 Geo. II. c. 21, which makes it a felony (trans-  
portable for seven years), unlawfully and mali-  
ciously to assault another, with any offensive  
weapon or instrument; or by menaces, or by  
other forcible or violent manner, to demand any  
money or goods, with a felonious intent to rob.  
If the thief, having once taken a purse, returns  
it, still it is a robbery; and so it is, whether the  
taking be strictly from the person of another, or  
in his presence only: as where a robber, by me-  
naces and violence, puts a man in fear, and  
drives away his sheep or his cattle before his  
face. It is immaterial of what value the thing  
taken is: a penny, as well as a pound, thus for-  
cibly extorted, makes a robbery. Lastly, the  
taking must be by force, or a previous putting in  
fear; which makes the violation of the person  
more atrocious than privately stealing. This  
species of larceny is debarred of the benefit  
of clergy, by statute 23 Hen. VIII. c. 1., and other  
subsequent statutes; not indeed in general, but  
only when committed in a dwelling-house, or in  
or near the king's highway. A robbery, there-  
fore, in a distant field, or footpath, was not pu-  
nished with death, but was open to the benefit  
of clergy, till the statute of 3 and 4 W. & M.,  
c. 9. which takes away clergy from both princi-  
pals and accessories before the fact, in robbery,  
wheresoever committed.

If a man force another to part with his pro-  
perty, for the sake of preserving his character  
from the imputation of having been guilty of an  
unnatural crime, it will amount to a robbery,  
even though the party was under no apprehen-  
sion of personal danger. If any thing is snatched  
suddenly from the head, hand, or person of any  
one, without any struggle on the part of the  
owner, or without any evidence of force or vio-  
lence being exerted by the thief, it does not  
amount to robbery. But if any thing be broken  
or torn in consequence of the sudden seizure, it  
would be evidence of such force as would con-  
stitute a robbery: as where a part of a lady's  
hair was torn away by snatching a diamond pin



the winter preceding, and the natural earth beneath the road was found perfectly dry. Various new roads have been constructed on this principle within the last few years; the great north road from London, by Hoddesdon, in Hertfordshire; two pieces of road on Durdham Down, and at Rownham-ferry, near Bristol; with several private roads in the eastern parts of Sussex, are amongst the best specimens. None of these roads exceed six inches in thickness; and, although that on the great north road is subjected to a heavy traffic, it has not given way, nor was it affected by the severe winters it has experienced, and when other roads between that and London became impassable, by breaking up to the bottom, and the mail and other coaches were obliged to reach London by other routes. Improvement of roads, says M.A. (in 1824), upon the principle I have endeavoured to explain, has been rapidly extended during the last four years. It has been carried into effect on various roads, and with every variety of material, in seventeen different counties. These roads being so constructed as to exclude water, consequently none of them broke up during the late severe winter (1819-20); there was no interruption to travelling, nor any additional expense by the post-office in conveying the mails over them, to the extent of upwards of 1000 miles of road.

We may add that several large streets and thoroughfares of the metropolis have been unpaved, and laid down again on the principles of Mr. M'Adam. The result has not been uniformly successful; but in the cases where the paving system has been renewed, we believe the base has been M'Adamised, and so a substantial improvement has, on the whole, been obtained.

ROAM, *v. n. & v. a.* } Ital. *romigare*; Goth.

ROAM'ER, *n. s.* } *ruina*. See ROOM. To wander without any certain purpose; to ramble; rove; to play the vagrant. 'Imagined to come from the pretences of vagrants, who said they were going to Rome.'

Five summers have I spent in farthest Greece,  
Roaming clean through the bounds of Asia.

Shakespeare.

Now fowls in their clay nests were couched,  
And now wild beasts came forth the woods to roam.

Milton.

The lonely fox roams far abroad,  
On secret rapine bent, and midnight fraud.

Prior.

What were unenlightened man,  
A savage roaming through the woods and wilds  
In quest of prey.

Thomson's Summer.

ROAN, *adj.* Sax. *poon*; Fr. *rouen*; Ital. *roano*; Span. *ruano*. Of a bay sorrel or sorrel gray color.

Roan horse is a horse of a bay, sorrel, or black colour, with grey or white spots interspersed very thick.

Farrier's Dictionary.

ROANNE, a considerable trading town of France, on the left bank of the Loire, where that river is only forty miles north-west of Lyons. In the beginning of the last century it was a mere village; and it owes its increase to its having become an entrepot for goods sent from the east and south-east of France, to Orleans, Nantes, Paris, &c. It has now 7000 inhabitants. The streets stretch out in various directions into the country, and the most remote parts of them are intermixed with trees. In the interior, however,

it has tolerably straight streets, and good houses and manufactures of linen, cotton, small iron wares, &c.

ROANOKE, a river of North Carolina, formed by the union of the Staunton and the Dan, the former of which rises in Virginia, and the latter in North Carolina, and flows into Albemarle Sound, long. 76° 56' W., lat. 35° 58' N. It is navigable for vessels of considerable burthen thirty or forty miles, and for boats of thirty or forty tons to the falls, seventy miles; and it boats of five tons for the distance of 200 miles above the falls. The country watered by the river is extremely fertile. Below the falls vast quantities of Indian corn are raised; and the planters are among the wealthiest in the state. Exertions are making to improve the navigation of this river by constructing canals around the falls: opening a water communication between Norfolk, Valentia, and the interior of North Carolina, and the southern part of Virginia.

ROAR, *v. n. & n. s.* } Saxon *rapan*; Goth.

ROAR'ER, *n. s.* } *runtir*. To cry as a lion or wild beast; bellow; cry in distress: make a loud noise: the cry or noise made: a roarer is a noisy man.

The young lions roared upon him, and yelled.

Jeremiah ii. 15.

Roaring bulls he would make him to tame.

Spenser.

Warwick and Montague,

That in their chains fettered the kingly lion,  
And made the forest tremble when they roared.

Shakespeare.

At his nurse's tears,

He whined and roared away your victory.

That pages blushed at him.

Id. Coriolanus.

Where be your gibes now? your gambols? your songs? your flashes of merriment, that were wont to set the table in a roar?

Id. Hamlet.

The English roarers put down all.

Hamlet.

Deep throated engines belched, whose roar  
Imbowelled with outrageous noise the air.

Milton.

Of on a plat of rising ground,

I hear the far-off curfew sound,

Over some wide-watered shoar,

Swinging slow with sullen roar.

Id.

When cannons did diffuse,

Preventing posts, the terror, and the news;

Our neighbour princes trembled at their roar.

Walker.

The death of Daphnis woods and hills deplore.

They cast the sound to Libya's desert shore;

The Libyan lions hear, and hearing roar.

Dryden.

Sole on the barren sands the suffering chief

Roared out for anguish, and indulged his grief.

Id.

The waters, listening to the trumpet's roar,

Obeys the summons, and forsake the shore.

Id.

The roar

Of loud Euroclydon.

Philips.

Consider what fatigues I've known,

How oft I crossed where carts and coaches roared.

Gay.

Loud as the wolves on Orcas' stormy steep,

Howl to the roaring of the northern deep.

Pope.

The wonted roar is up,

And hiss continual through the tedious night.

Thomson.

Earth shakes beneath them, and Heaven roars

above;

But nothing scares them from the course they love.

Cooper.

ROARY, *adj.* Better, rory; Lat. *rores*. Dewy.  
On Lebanon his foot he set,  
And shook his wings with roary May dews wet.

*Fairfax.*

ROAST, *v. a. & part. adj.* Saxon *geþrost*,  
roasted; Fr. *rostir*, *rotir*; Teut. *rosten*, from  
Lat. *rustum*, a grate. To dress meat before the  
fire: originally, to broil it: to heat; vex; tease:  
to rule the roast is, to preside; manage.

Where champions ruleth the roast,  
Their daily disorder is most. *Tusser's Husbandry.*

Roasted in wrath and fire,  
He thus o'ersized with coagulate gore,

Old Priam seeks. *Shakspeare.*

The new made duke that rules the roast. *Id.*  
In eggs boiled and roasted there is scarce differ-  
ence to be discerned. *Bacon's Natural History.*

He lost his roast beef stomach, not being able to  
touch a sirloin. *Addison.*

And, if Dan Congreve judges right,  
Roast beef and ale make Britons fight. *Prior.*  
Alma slap-dash is all again

In every sinew, nerve, and vein;  
Runs here and there, like Hamlet's ghost,  
While every where she rules the roast. *Id.*

Roasting and boiling are below the dignity of your  
office. *Swift's Directions to the Cook.*

Here elements have lost their uses,  
Air ripens not, nor earth produces;  
Fire will not roast, nor water boil. *Swift.*

ROASTING, in metallurgy, the dissipation of  
the volatile parts of ores by heat. See METAL-  
LURGY.

ROB, *n. s.* Sax. *rope*; Port. *roob*. Inspis-  
sated juices.

The infusion, being evaporated to a thicker con-  
sistence, passeth into a jelly, *rob*, extract, which  
contain all the virtues of the infusion.

*Arbuthnot on Aliments.*

ROB, *v. a.* } Old Fr. *robber*; Ital. *rob-*  
ROBBER, *n. s.* } bare; Teut. *rauber*. To de-  
ROBBING. } prive of any thing by unlawful  
violence; to thief; plunder; take away: hence  
set free: the noun-substantives corresponding.

Thieves for their robbery have authority,  
When judges steal themselves. *Shakspeare.*

Is't not enough to break into my garden,  
And, like a thief, to come to rob my grounds,  
But thou wilt brave me with these sawcy terms?

*Id.*

Our house is hell, and thou, a merry devil,  
Didst rob it of some taste of tediousness. *Id.*

Better be disdained of all, than fashion a carriage  
to rob love from any. *Id.*

These hairs, which thou dost ravish from my chin,  
Will quicken and accuse thee: I'm your host;  
With robbers' hands, my hospitable favours  
You should not ruffle thus. *Id.*

Procure, that the nourishment may not be robbed  
and drawn away. *Bacon's Natural History.*

Our sins being ripe, there was no preventing of  
God's justice from reaping that glory in our calamities,  
which we robbed him of in our prosperity.

*King Charles.*

Had'st thou not committed  
Notorious murder on those thirty men  
At Ascalon;  
Then, like a robber, strip'dst them of their robes.

*Milton's Agonistes.*

Some more effectual way might be found, for sup-  
pressing common thefts and robberies. *Temple.*

I have not here designed to rob him of any part of  
that commendation which he has so justly acquired  
Vol. XVIII.

from the whole author, whose fragments only fall to  
my portion. *Dryden.*

Bold Prometheus did aspire,

And stole from heaven the seeds of fire;

A train of ills, a ghastly crew,

The robber's blazing track pursue. *Id. Horace.*

Public robbers are more criminal than petty and  
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The robber must run, ride, and use all the despe-  
rate ways of escape; and probably, after all, his sin  
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Boeotia, robbed of silver Dirce, mourns. *Addison.*

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If the thief, having once taken a purse, returns  
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naces and violence, puts a man in fear, and  
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of clergy, by statute 23 Hen. VIII. c. 1., and other  
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or near the king's highway. A robbery, there-  
fore, in a distant field, or footpath, was not pu-  
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of clergy, till the statute of 3 and 4 W. & M.,  
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pals and accessories before the fact, in robbery,  
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If a man force another to part with his pro-  
perty, for the sake of preserving his character  
from the imputation of having been guilty of an  
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sion of personal danger. If any thing is snatched  
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or torn in consequence of the sudden seizure, it  
would be evidence of such force as would con-  
stitute a robbery: as where a part of a lady's  
hair was torn away by snatching a diamond pin



from her head, and an ear was torn by pulling off an ear-ring; each of these cases was determined to be a robbery. The hundred in which a robbery is committed is liable to pay the damage when it is committed between the rising and setting of the sun, on any day except Sunday, in case the robbers are not taken in forty days; hue and cry being made after the robber. The property taken must be of some value. Therefore, in a case where the prisoner had obtained a note of hand from a gentleman, by threatening with a knife, held to his throat, to take away his life, and it appeared that she had furnished the paper and ink with which it was written, and that the paper was never out of her possession, this was holden not to be a robbery; the judges being of opinion that the note was of no value to the prosecutor, and not within the proviso of statute 2 Geo. II. c. 5. sect. 3: making the stealing a chose in action felony.

ROBE, *n. s. & v. a.* Fr. *robbe*; Ital. *robba*; low Lat. *raubā*; Span. *ropa*, quod à Gr. *ρωρος*, i. e. mercy.—Minsheu. A gown of state; a dress: to invest with robes.

Through tatter'd cloaths small vices do appear;  
Robes and furred gowns hide all. *Shakspeare.*

What Christian soldier will not be touched with a religious emulation, to see an order of Jews do such service for enlarging the christian borders; and an order of St. George only to robe and feast, and perform rites and observances? *Bacon.*

The last good king, whom willing Rome obey'd  
Was the poor offspring of a captive maid;  
Yet he those robes of empire justly wore,  
Which Romulus, our sacred founder, wore. *Dryden.*

There in long robes the royal magi stand;  
The sage Chaldeans rob'd in white appeared,  
And Brachmans. *Pope's Temple of Fame.*  
Robed in loose array she came to bathe. *Thomson.*

ROBERT I. or ROBERT BRUCE. See BRUCE and SCOTLAND.

ROBERT OF GLOUCESTER, the oldest of the English poets. He flourished in the reign of Henry II. Camden quotes many of his old English rhymes, and speaks highly in his praise. He died in the beginning of king John's reign, at an advanced age.

ROBERTS (Rev. Peter), M. A., a Welsh divine, and writer on British history, was a native of North Wales, and received his education at Trinity College, Dublin. Having taken orders, he obtained the living of Halkin, in the county of Flint. He published, *Letters to M. Volney*, in answer to his book on the Revolution of Empires, 8vo.; *A Harmony of the Epistles*, 4to.; *A Sketch of the Early History of the Ancient Britons*, 8vo.; and *A Review of the Policy and Peculiar Doctrines of the Modern Church of Rome*, 1809, 8vo. But his best work is *The Chronicle of the Kings of Britain*, 1810, 4to, a translation from the ancient Welsh Chronicles, with copious notes and illustrations. His death took place in 1819.

ROBERTS' ISLANDS, two large islands of the Pacific, discovered by Henguiust, in 1792. The largest has no convenient landing place, and seems only to be inhabited by tropical oceanic birds. The north-west side of the island has a more favorable aspect; and, although its shores are rocky, a number of trees are produced.

There are also some coves and bays, which afford good anchorage and shelter. Long. 219° 47' E. lat. 7° 5' S.

ROBERTELLS (Francis), a learned Italian of the sixteenth century, who was successively professor of philosophy and rhetoric at Leon, Pisa, Bologna, and Padua. He wrote commentaries on several of the Greek and Latin poets and several other works. He died in 1567.

ROBERTSON (William), D. D., a learned divine, born in Dublin, in 1705. He took a degree of M. A. at Glasgow, whence he returned to Ireland, and, entering into orders, obtained several considerable livings. All these, however, he resigned in 1764; and, in 1766, published his apology, with reasons for what he had done. He presented a copy of his work to the University of Glasgow, upon which the professors gave him the degree of D. D. The company of merchant tailors, patrons of the grammar-school of Wolverhampton, presented him with the mastership of it, in which office he died in 1783.

ROBERTSON (William), D. D. and F. R. S. Edinburgh, a late celebrated historian and clergyman of the church of Scotland, born in Edinburgh in 1721. He was educated at the school of Dalkeith, and afterwards at the University of Edinburgh. In 1743 he was appointed minister of Gladsmuir. On the death of his parents he took his sisters and a younger brother, afterwards a respectable jeweller in Edinburgh, under his care, though his living did not then exceed £100 a-year, and maintained them till they were settled in the world. In 1751 he married the daughter of the Rev. Mr. Nisbet, one of the ministers of Edinburgh. About this period he began to attain eminence as an orator, and soon after became a leading member in the General Assembly. In 1755 he preached a sermon before the Society for Propagating Christian Knowledge, on the state of the world previous to the appearance of Christ, the only one ever published, and which was much admired. In February, 1759, he published his celebrated *History of Scotland*, in 4to., which was received with unbounded applause. While this work was in the press, he was translated from Gladsmuir to Edinburgh. In 1759 he was appointed chaplain of Stirling Castle; in 1761 one of his majesty's chaplains; and in 1762 principal of the University of Edinburgh. In 1764 the office of king's historiographer for Scotland was revived in his favor, with a salary of £200 a-year. About 1761 he began, and in 1769 published his celebrated *History of Charles V.* in 4to. In 1775 the Dr. published his *History of America*, for which excellent work he received £4500. In 1780, after having for nearly thirty years acted the most conspicuous part in the supreme ecclesiastical court, he retired from the General Assembly. In 1790 he published his *Historical Disquisition concerning ancient India*. He died at Edinburgh, June 11th, 1793. As an author, his style has been universally admired; as a minister of the gospel, he was a faithful pastor, and justly merited the esteem and veneration of his flock. His conversation was cheerful, entertaining, and instructive; his manners affable, pleasing, and endearing.

**ROBERVALLIAN LINES**, a name given to certain lines used for the transformation of figures; thus called from their inventor Roberval, an eminent French mathematician, who died in 1675, aged seventy-six. The abbé Gallois, in the *Memoirs of the Royal Academy*, 1693, observes that the method of transforming figures, explained at the latter end of Roberval's *Treatise of Indivisibles*, was the same with that afterwards published by James Gregory, in his *Geometria Universalis*, and also by Barrow in his *Lectiones Geometricæ*; and that, by a letter of Torricelli, it appears that Roberval was the inventor of this manner of transforming figures, by means of certain lines, which Torricelli therefore called *Robervallian lines*.

**ROBESPIERRE** (Maximilian Isidore), the most cruel, perhaps, of the demagogues of the French revolution, was born at Arras in 1759. Having lost his father in childhood, he was taken under the protection of the bishop of Arras, who sent him to the college of Louis le Grand; after which he studied the law, and was admitted an advocate in the council of Artois. Early in life he published a *Treatise on Electricity*, and another on *Crimes and Punishments*, in which he denied the right of society to put offenders to death. He was, at the beginning of the revolution, elected a member of the states-general, where he obtained the name of 'incorruptible,' by his constant and consistent testimony against political corruption. The Jacobin club raised him to power, when a scene of blood followed, to which hardly a parallel can be found in history. See our article *FRANCE*. Robespierre and his creatures established the terrible committee of public safety, which spread dismay and death throughout France. At length a confederacy was formed against the tyrant, who was arrested July 9, 1794, but not till his lower jaw was broken by a pistol shot in an abortive attempt at suicide. He suffered the next day under the guillotine, amidst the execrations of the multitude. Buonaparte is stated to have said at St. Helena, that Robespierre displayed in his conduct more extensive and enlightened views than have been generally ascribed to him; and that he intended to re-establish order after he had overturned the factions; but, not being powerful enough to arrest the progress of the revolution, he suffered himself to be carried away by the torrent. As a proof of this, the ex-emperor asserted, that when with the army at Nice, he had seen in the hands of Robespierre's brother, letters, in which that demagogue expressed an intention to put an end to the reign of terror. It may, perhaps, be reasonable to conclude that something like principle guided him in the first instance, until, unable to govern the elements of disorder, contending around him, the cruelty of perplexed cowardice at length became his only instrument.

**ROBIGALIA**, festivals held by the ancient Romans, on the 25th of April, when incense was offered, along with the entrails of a sheep and a dog, in honor of

**ROBIGUS** and **ROBIGO**, a Roman god and goddess, who joined in the preservation of corn from blight.

**ROBIN**, *n. s.* } *Lat. rubecula.* A  
**ROBIN-RED-BREAST**. } bird so named from his red breast; a ruddock.

Up a grove did spring, green as in May,  
When April had been moist: upon whose bushes  
The pretty *robins*, nightingales, and thrushes  
Warbled their notes. *Suckling.*

The *robin-red-breast* till of late had rest,  
And children sacred held a martin's nest. *Pope.*

**ROBINIA**, false acacia, in botany, a genus of the decandria order, and diadelphia class of plants; natural order thirty-second, papilionaceæ. The calyx is quadrifid; the legumen gibbous and elongated. There are nine species. The most remarkable are,

1. *R. caragana*. The leaves are conjugated, and composed of a number of small folioles, of an oval figure, and ranged by pairs on one common stock. The flowers are leguminous, and are clustered on a filament. Every flower consists of a small bell shaped petal, cut into four segments at the edge, the upper part being rather the widest. The keel is small, open, and rounded. The wings are large, oval, and a little raised. Within are ten stamina, united at the base, curved towards the top, and rounded at the summit. In the midst of a sheath, formed by the filaments of the stamina, the pistil is perceivable, consisting of an oval germen, terminated by a kind of button. This germen becomes afterwards an oblong flattish curved pod, containing four or five seeds, of a size and shape irregular and unequal; yet in both respects somewhat resembling a lentil. This tree grows naturally in the severe climates of Northern Asia, in a sandy soil mixed with black light earth. It is particularly found on the banks of great rivers, as the Obi, Jenisia, &c. It is very rarely met with in the inhabited parts of the country, because cattle are very fond of its leaves, and hogs of its roots; but it is so hardy that the severest winters do not affect it. Gmelin found it in the neighbourhood of Tobolsk, buried under fifteen feet of snow and ice, yet had it not suffered the least damage. Its culture consists in being planted or sown in a lightish sandy soil, which must on no account have been lately manured. It thrives best near a river, or on the edge of a brook or spring; but presently dies if planted in a marshy spot, where the water stagnates. The Tungusian Tartars, and the inhabitants of the northern parts of Siberia, are very fond of the fruit of this tree, it being almost the only sort of pulse they eat. The roots, being sweet and succulent, are very well adapted to fattening hogs; and the fruit is greedily eaten by all sorts of poultry. Linné assures us that, after the *pinus fol. quinis*, erroneously called the cedar tree of Siberia, this tree, of all that are to be found in Siberia, is most worthy of cultivation.

2. *R. ferox* is a beautiful hardy shrub, and, on account of its robust strong prickles, might be introduced into this country as a hedge plant with much propriety. It resists the severest cold of St. Petersburg, and rises to the height of six or eight feet; does not send out suckers from the root, or ramble so much as to be with difficulty kept within bounds. Its flowers are



yellow; and the general color of the plant a light pleasing green.

ROBINS (Benjamin), an eminent English mathematician, born at Bath in 1707. His parents were unable to give him a proper education; but he procured a recommendation to Dr. Pemberton of London, by whose aid he not only acquired a high knowledge of mathematics, but even commenced teacher of the science. He tried many laborious experiments in projectiles, to ascertain the resistance of the air, a principle which he considered as too much overlooked by writers on gunnery. He also studied the mechanic arts, as depending on mathematical principles; and applied his discoveries to the construction of mills, &c. An attempt being made to explode the method of fluxions, Mr. Robins published, in 1735, *A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Method of Fluxions*. Some objections being made to his manner of defending Sir Isaac, he wrote two or three additional discourses. In 1738 he defended Newton against an objection urged in a Latin piece, entitled *Matho, sive Cosmotheoria puerilis*; and, in 1739, published *Remarks on Euler's Treatise of Motion*, Dr. Smith's *System of Optics*, and Dr. Jurieu's *Discourse of Vision*. In 1739 he published three anonymous political pamphlets, two of which, on the convention with Spain, were much admired, and procured him a very honorable post; for, a committee being appointed to enquire into Sir Robert Walpole's conduct, Mr. Robins was chosen secretary. In 1742 he published his celebrated treatise, entitled *New Principles of Gunnery*, containing the result of many experiments. See *PROJECTILES*. A treatise being afterwards published in the *Philosophical Transactions*, in opposition to some of his opinions, he presented an account of his work to the society, wherein he took notice of those experiments; and several of his *Dissertations on the Resistance of Air* were read, and his experiments exhibited before the Royal Society, for which they honored him with their gold medal. In 1748 appeared Lord Anson's *Voyage round the World*, which, though the title bears the name of Mr. Walter, is ascribed to Mr. Robins. Mr. Walter, chaplain of the Centurion, had brought it down to his departure from Macao, when he proposed to print it by subscription. But it was first thought necessary to have it reviewed and corrected by an able judge, and this task devolved on Robins, who was authorised to write the whole anew. Hence the entire introduction, the style, and many dissertations in the work, are the sole compositions of Mr. Robins; Mr. Walter's original MS. containing little more than notes of the wind and weather, currents, courses, bearings, distances, qualities of the anchoring grounds, and such particulars as commonly fill up a sailor's account. No work of this kind ever met with a more favorable reception; four large impressions were sold within the year, and it has been translated into most of the languages of Europe. Mr. Robins was soon after desired to compose an apology for the defeat at Preston-Pans; which was prefixed to the report of the board of general officers, on their examination

into the conduct of L. G. Sir J. Cope. This was esteemed a master-piece. He afterwards contributed to improve the observatory at Greenwich; and, finally, went out as engineer-general to the East India Company. He arrived in the East Indies in 1750, but fell a sacrifice to the climate in 1751.

ROBINSON (Anastasia), an eminent musician and singer on the stage, afterwards countess of Peterborough. She was the daughter of a portrait-painter, and was born in 1662. She first appeared at the concerts; afterwards at the opera; where her salary and emoluments amounted to £2000 a-year. She died in 1750, aged 88 years.

ROBINSON (Sir Richard), archbishop of Armagh and lord Rokeby, was descended from the Robinsons of Rokeby, in Yorkshire, and born in 1709. He was educated at Westminster, and sent thence to Christ Church, Oxford, in 1726. Dr. Blackburne, archbishop of York, made him his chaplain; and soon after rector of Elton in Yorkshire, and prebendary of Grindal. In 1751 he accompanied the duke of Dorset, lord lieutenant of Ireland, to that kingdom, as his chaplain; and was soon made bishop of Killala. In 1759 he was translated to Leighlin and Fern; in 1761 to Kildare; and in 1765, the duke of Northumberland being lord lieutenant, he was promoted to be primate of all Ireland, lord almoner, and vice-chancellor of the university of Dublin. In 1777 the king created him baron Rokeby; in 1783 prelate to the order of St. Patrick; and in 1785 one of the lords justices. His brother, Sir William, dying in 1785, he succeeded to the title of baronet. He was a public spirited prelate; and, at his own expense, erected a most princely palace at Armagh, and an elegant library. In these works he spent no less than £30,000 for the benefit of the public. He died at Clifton, near Bristol, in 1794.

ROBINSON (Robert), a celebrated dissenting clergyman, born at Swaffham, in Norfolk, October 8th, 1735. His father died in his infancy, and his maternal grandfather, Robert Wilkin, of Mildenhall, esq., who had been displeased with his daughter's marriage, cut him off with half a guinea from his maternal inheritance. His uncle, however, a rich farmer, took him home, and placed him under the rev. Joseph Brett, at Scarning school, in Norfolk, where lord chancellor Thurlow was his school-fellow. He became a disciple of George Whitfield in 1750, and commenced preacher in 1755, but left the Methodists in 1758, and settled at Norwich with a small congregation of Independents. Soon after he became a Baptist, and in 1759 was invited to Cambridge, where he had a small congregation, and a very poor living: but in 1774 the former had increased to 1000. He was even attended by many members of the university. In 1764 his auditors built him a new and elegant meeting-house. He was also invited to lecture in the adjacent villages. He died 9th June, 1790, with the reputation of a man of abilities and integrity. His *Plan of Lectures on the Principles of Nonconformity* has been thought very acrimonious against the church of England. His chief work is his *History of Baptism*, and of the Baptists, published since his death.



ROBINSON (Thomas), a respectable Calvinistic divine, was born at Wakefield, in Yorkshire, in 1749. After receiving the rudiments of a classical education at the foundation school, he removed to Trinity College, Cambridge, and obtained a fellowship of that society in 1772. He was the author of the *Christian System unfolded*, 8vo., 3 vols.; and the very popular *Scripture Characters*, 8vo., 4 vols. He also published some sermons, &c., and died in 1813 at Leicester, in which town he held the living of St. Mary's for thirty-five years.

ROBISON (John), professor of natural history in the university of Glasgow, was born at Boghall, in the county of Stirling, in 1739. He was sent to Glasgow to receive his education, and was soon distinguished for the rapid progress which he made in classical learning. He went, while very young, to the university, where he enjoyed the benefit of the instructions of professors Simson, Leechman, Moore, Smith, and others. Dr. Robert Simson was his tutor in mathematics, and in this class Mr. Robison was soon distinguished beyond any of his fellow students. Among other branches Mr. Robison made himself well acquainted with the modes of algebra; but from professor Simson he derived a peculiar disposition to the study of geometry. Among his fellow students were the celebrated Mr. Windham, with whom he formed an intimate friendship, which continued to the end of his life; Richardson, afterwards eminent as a critic and a professor; and Dr. Gillies, distinguished by his illustrations of Grecian history and politics. Mr. Robison was designed by his parents for the clerical profession; but, though deeply impressed with the truths of religion, he had a great aversion to the professional study of theology. His friends therefore looked round for some situation in which his mathematical talents might be turned to advantage. Dr. Dick, professor of natural philosophy, being in want of an assistant, Mr. Robison, then not nineteen years of age, was recommended by Dr. Smith as a proper person to discharge that office. Dr. Dick, however, thought him too young, and three years after he went to sea as mathematical tutor to Mr. Knowles, eldest son of admiral Knowles. His pupil being appointed lieutenant on board the *Royal William*, Mr. Robison, at his own request, was rated midshipman. Here he spent the three following years, and devoted himself particularly to the study of the art of seamanship, and was sometimes employed in making surveys of coasts and rivers. In this capacity his merit seems to have attracted the notice of lord Anson, then at the head of the admiralty board, by whom he was sent, in 1762, to Jamaica, in order to make trial of Harrison's time-keeper. But on returning from this mission he found his prospects of advancement completely blasted. Lord Anson had died; the vessel on board of which was his pupil, Mr. Knowles, had foundered at sea, and himself with all the crew perished. Admiral Knowles had retired to the country, inconsolable for the loss of his son. He determined, therefore, to return to Glasgow; and admiral Knowles soon after placed under his care his remaining son. At Glasgow he renewed

his studies with great assiduity, but his instructors were changed. Dr. Simson was dead; Dr. Smith had left Glasgow to travel with the duke of Buccleugh. But the place of the latter gentleman had been well supplied by Dr. Reid, and Mr. Robison had also an opportunity of attending the lectures of Mr. Miller on civil law, and of Dr. Black on chemistry. When Dr. Black, in 1769, was called to Edinburgh, Mr. Robison was appointed by the university of Glasgow to succeed him as lecturer on chemistry; and he read lectures on that science for three years with great applause. In 1770 Sir Charles Knowles having gone to Russia, on the invitation of the empress Catharine, then intent on the improvement of her marine, invited Mr. Robison to accompany him as his official secretary, with a salary of £250 a year. As he was still attached to the navy and to his former patron, and as, though lecturing on chemistry, he did not enjoy the rank of a professor, Mr. Robison made no hesitation in accepting the proposal. In 1772 he was appointed, by the Russian admiralty, inspector general of the corps of marine cadets: an academy consisting of upwards of 400 young gentlemen and scholars, under the tuition of about forty teachers. While in this situation, Mr. Robison presented to the admiralty college a plan for rendering more useful the magnificent docks at Cronstadt by means of a steam-engine, which was adopted and executed with success after he had left Russia. Being attached, by his office, to that island, he found it, particularly in winter, to be a dismal solitude, where he was nearly cut off from all society. On this account, having held the appointment about four years, he determined to resign it, and to accept of an invitation from the magistrates and town-council of Edinburgh to be professor of natural philosophy in their university. This situation he filled with great honor to himself as well as benefit to the students of the university till his death, which happened in 1805.

Although Dr. Robison labored under a distressing and painful disorder, during the last eighteen years of his life, his mind was in general active. He is well known to be author of all the most important mathematical and philosophical articles in the third edition of the *Encyclopædia Britannica*, and the supplement to that work. Several of these papers were afterwards thrown into a different form, and published under the title of *Elements of Mechanical Philosophy*. In 1797 this gentleman published a work entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe*, carried on in the Secret Meetings of Free-Masons, Illuminati, and Reading Societies, a work full of declamation and absurdity, but which, owing to the furor of the times, made a great impression, and rapidly passed through several editions. In 1803 Mr. Robison performed a very acceptable service to the public, by giving them an edition of Dr. Black's lectures on the *Elements of Chemistry*, in 2 vols. 4to. When the Royal Society of Edinburgh was incorporated by charter, in 1783, he was chosen by that learned body to be their general secretary, and discharged that office to their entire satisfaction, till a few



days before his death, when the state of his health obliged him to resign it. To their transactions he has contributed several very interesting papers, of which the following is, we believe, a correct list:—1. The orbit and motion of the Georgium Sidus determined directly from observations, vol. i. p. 305. 2. Observations on the places of the Georgian planet made at Edinburgh, with an equatorial instrument, ii. p. 37. 3. On the motion of light, as affected by refracting and reflecting substances, which are also in motion.

**ROBUST**, *adj.* } *Fr. robuste; Lat. ro-*  
**ROBUSTIOUS**, } *bustus.* Strong; sinewy;  
**ROBUSTNESS**, *n. s.* } vigorous; violent; re-  
quiring strength: the noun-substantive cor-  
responding.

It offends me to hear a *robustious* periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings. *Shakespeare.*

These redundant locks,  
*Robustious* to no purpose, clustering down,  
Vain monument of strength. *Milton's Agonistes.*

While I was managing this young *robustious* fellow, that old spark, who was nothing but skin and bone, slipped through my fingers. *Dryden.*

The tenderness of a sprain remains a good while after, and leaves a lasting caution in the man, not to put the part quickly again to any *robust* employment. *Locke.*

Beef may confer a *robustness* on my son's limbs, but will hebetate his intellects.

*Arbuthnot and Pope:*  
Romp-loving miss  
Is hauled about in gallantry *robust.* *Thomson.*

**ROCA**, a name given to an archipelago of small desert islands on the coast of Venezuela, Colombia. They extend about twenty-three miles from east to west, and ten from north to south. The most northern is worthy of note, from a lofty mountain of white stone, which it has at the west extremity. The others are low, and that which is nearest to the one just mentioned small and flat, producing nothing but grass. These islands are in long. 66° 45' W., lat. 11° 55' N.

**ROC'AMBOLE**, *n. s.* Span. *rocambole*. See **GARLIC**.

*Rocambole* is a sort of wild garlick, otherwise called Spanish garlick; the seed is about the bigness of ordinary pease. *Mortimer.*

Garlick, *rocambole*, and onions, abound with a pungent volatile salt. *Arbuthnot on Aliments.*

**ROCHE-ALUM**, *n. s.* *Fr. roche.* A rock. A purer kind of alum.

*Roche-alum* is also good. *Mortimer's Husbandry.*

**ROCHDALE**, a market-town of Lancashire, seated in a valley on the Roch, at the foot of the Yorkshire hills. It has flourishing manufactures of serges, bays, and other woollen and cotton goods. Over the river is a neat stone bridge of three arches. The town consists principally of one long street. Here are also several chapels for Dissenters, and a well endowed school for thirty boys; likewise a theatre and two assembly rooms: a new market-place has been added, and the whole town lighted with gas. The church stands upon a remarkable eminence, to which the ascent from the lower part of the town is by a flight of 118 steps. The manufactories extend about ten miles north of the town, which is fifty-

five miles W. N. W. of York, and 197 N. N. W. of London.

**ROCHEFORT**, a town in the department of the Lower Charente, France, situated in a marshy tract on the right bank of the Charente, about five miles from its embouchure. Though founded only in the latter half of the seventeenth century, it is a place of size, containing about 15,000 inhabitants. Its form is that of a segment of a circle, of which the walls form the circumference, and the river the chord. In the interior the streets are broad, and laid out on a plan of perfect regularity. Nearly in the centre of the town is a spacious Place d'Armes. The objects of interest are the arsenal, cannon foundry, barracks, magazine of naval stores, the docks, the civil and marine hospital, and the navigation school. The harbour, one of the great naval stations of France, is protected by five forts, and well locked in by the land. It is capable, from its depth, of admitting vessels of great size: but line of battle ships take out their lower deck guns to enter the river. At low water vessels are seldom in less than four fathoms depth in this harbour. The docks for building and refitting of vessels, and the stores for their equipment, are very complete. The trade is limited, in great measure, to the coasting and colonial traffic. Here are, however, manufactures of cordage, stoneware, and oil; and also for refining sugar. The ramparts of the town are planted with trees, and form an agreeable walk. Fevers are said to be occasioned here in the autumn by bad water, and the extent of marshes. Since draining a part of the latter they have become less frequent. Twenty miles south-east of La Rochelle, and 100 north of Bourdeaux.

**ROCHEFORT**, a town of France, in the department of the Maine and Loire, on the river Louet. Population 2400. Nine miles south-west of Angers.

**ROCHEFOUCAULT**, a town of France, department of the Charente, on the Tardiorre, with a castle, which conferred, before the revolution, the title of duke. It has manufactures of leather and linen, and its chief trade is in these articles and in wood. Inhabitants 2400. Twenty miles north-east of Angoulême, and fifty-eight south of Poitiers.

**ROCHEFOUCAULT** (Francis duke of), prince of Marsillac, governor of Poitou, was born in 1603. He was the son of Francis, the first duke of Rochefoucault, and wrote two celebrated works, the one a book of Maxims, and the other, Memoirs of the Regency of Queen Anne of Austria. In the civil war he signalled himself at the battle of St. Antoine. After the civil wars were ended, his house became the rendezvous of all the literati of Paris and Versailles. He died at Paris in 1680, aged sixty-eight.

**ROCHEJAQUELIN** (Henry de la), a French royalist, distinguished in the war of La Vendée. He was born in 1773, and was the son of the marquis de la Rochejaquelein, a nobleman of Poitou. Having been educated at the military school of Sorèze, he became one of the constitutional guard of Louis XVI. His father quitted France, and our young hero Paris, after the insurrection of the 10th of August 1792. He re-



sided with his relative, the marquis de Lescure, near Parthenay, in March 1793, when, the inhabitants of the surrounding country rising in arms in favor of the royal cause, La Rochejaquelein putting himself at their head, they attacked and defeated the republicans under general Quétineau, at Aubiers. The marquis de Lescure now took the field with the royalists, who were at first very successful; but on the 18th of October they were defeated at Chollet, and their generals, Lescure, Bonchamps, and d'Elbée, mortally wounded. La Rochejaquelein was at this time chosen commander-in-chief of the Vendéens, and was obliged, against his own judgment, to retreat beyond the Loire. He continued, under great disadvantages, for some time to oppose the republicans; but was at length killed in defending the village of Nouaille, March 4th, 1794. In the recent memoirs of the marchioness de la Rochejaquelein, the widow of his younger brother, this young soldier is represented as resembling a knight of chivalry; and, after making all allowances for the friendship of his historian, he appears to have possessed extraordinary qualifications for the part he played.

ROCHELLE, La, a town of Lower Charente, France, the capital of that department, is situated in a plain at the bottom of a gulf of the Atlantic. Its form is nearly oval, and its length from north to south, exclusive of the suburbs, about three-quarters of a mile; its breadth above half a mile. The fortifications of the celebrated Vauban are in good condition, and consist of nineteen large bastions, and eight half moons, enclosed by a moat and covered way. On the side of the sea it has a massy old wall, flanked with large towers. The streets are broad, and in general straight, and the houses spacious throughout the town: they are almost all supported in front by arcades, which, by concealing the pedestrians, cause an apparent dulness in the streets. The Place d'Armes, or Place du Chateau, consists of a spacious area planted with trees, and commands a fine view of the roadstead. The principal public buildings are the cathedral, hospital, orphan-house, and exchange: here are also several scientific institutions, a navigation school, and a cabinet of natural history.

Rochelle has an excellent road, and a haven, formed by a dike and basin for merchant vessels. Its entrance is defended by two old Gothic towers of great height, and is crossed by a ponderous iron chain. The trade to the colonies in wines, brandy, flour, linen; taking in return sugar, coffee, cotton, and all kinds of produce, is considerable. To ports of Europe the chief articles of export are brandy and bay salt; its imports from them are trifling. Glass, stone-ware, and sugar, are the chief manufactures.

La Rochelle was, in the thirteenth century, for some time in the possession of the English. In the sixteenth it became a strong hold of the Protestants, and governed itself for some time as a republic. It was several times besieged by the Catholics without success, until 1637, when it was taken by Louis XIII. after a siege of thirteen months, during which the inhabitants suffered all the horrors of famine. It was to exclude all its supplies at this time that cardinal

Richelieu caused the construction of a mole across the roadstead, about a mile and a half in length: the remains of which are still visible. Its fortifications were razed on that occasion, but they were re-erected under Louis XIV. The town was the birth-place of the naturalist Reaumur, and is seventy-eight miles south of Nantes, and 335 south-west of Paris.

ROCHESTER, a city of Kent, situated on the Medway, seven miles and a half north of Maidstone, and thirty south-east from London. It was a Roman station, and many Roman coins have been found about it. It has three parish churches, besides the cathedral. This city was made a bishop's see by king Ethelbert in 604, and was called by the Saxons *Roffcæster*: whence its present name. In 676 it was sacked by Eldred king of Mercia; in 839 and 885 besieged by the Danes, but rescued by king Alfred. About 100 years after it was besieged by king Ethelred, and compelled to pay £100. In 999 it was taken and plundered by the Danes. In 1088 it was besieged and taken by William Rufus. In king John's time it was taken from the barons after three months' siege; and in 1256 its castle, founded by William the Conqueror, was stormed and taken by the barons, under the French king's son. In the reign of Henry III. it was besieged by Simon Montfort, who burnt its then wooden bridge and tower, and spoiled the church and priory. In 1281 its old wooden bridge was carried off by the ice in a sudden thaw after a frost which had made the Medway passable on foot. Another was built in the reign of Richard II., but pulled down again on a rumor of an invasion from France. It was afterwards restored, but so often required expensive repairs, by reason of the rapid course of the river under it, that in the reign of Edward III. it was resolved to build a new bridge of stone; which was begun, and completed, at the expense of Sir John Cobham and Sir Robert Knolles, Edward III.'s generals, out of the spoils they had taken in France. The town is governed by a mayor, recorder, twelve aldermen, twelve common-councilmen, a town clerk, and inferior officers. To its cathedral belong a dean and six prebendaries. The present castle of Rochester was one of those founded by William the Conqueror, to keep in awe his new subjects; but there seems every reason to believe that a prior one existed on the same site, frequent mention being made of the *Castrum Roffense* in the Saxon annals. He committed to Odo, bishop of Baieux, the execution of the new work, and the custody of the fortress; but, that prelate proving unworthy of his trust, he was afterwards seized, and sent as a prisoner to the castle of Rouen, in Normandy, where he continued to the accession of William Rufus, who restored him to his dignities and possessions; a favor which he shortly after ungratefully repaid by raising an insurrection in favor of the king's brother, Robert, duke of Normandy. Rufus, upon this, laid siege to Rochester castle, and, having forced the garrison to surrender, banished the bishop from his dominions. During this siege the buildings sustained considerable injury, which the king enjoined bishop Gundulph and the prior of Rochester to repair,



perhaps on account of their having shown some attachment to the rebellious cause. Gundulph accordingly not only renovated the walls, but laid the foundation of the great square tower, which yet perpetuates his name, and entitles him to rank among the most eminent architects of Anglo-Norman times. Several estates in this county hold of Rochester castle by the ancient tenure of castle guard. On St. Andrew's day, old style, a banner is hung out at the house of the receiver of rents; and every tenant who does not then discharge his arrears is liable to have his rent doubled, on the return of every tide of the Medway, till the whole is discharged.

Rochester castle stands at the south-western angle of the city, on an eminence rising abruptly from the river Medway, which preserve from attack on the west, whilst its south, east, and north sides were defended by a broad and deep ditch. The outward walls, which formed an irregular parallelogram, 300 feet in length, were strengthened by several square and round towers; but these, as well as the walls themselves, are now verging to a state of ruin. The most perfect are on the east side, and at the south-east angle; that at the angle was semi-circular, and rose boldly from the ditch, which is now almost filled up. The principal entrance was on the north-east, and was defended by a tower gateway, with outworks at the sides. The keep, or great tower already mentioned, as founded by bishop Gundulph, occupies the south-east portion of the castle area. It is of a quadrangular form, seventy feet square at the base, and is so planned that its angles correspond with the four cardinal points of the compass. The walls on the outside are built inclining inwards from the base, and were in general twelve or thirteen feet thick. Near the centre, on each side, is a pilaster buttress, ascending from the base to the roof; and at the angles are projecting towers, three of them square, and the fourth semi-circular, which rise twelve feet above the roof. The entrance to this part of the castle was most difficult and intricate, and displayed much architectural ingenuity. 'The first ascent was by a flight of twelve steps, leading to an arched gate and covered way; beneath which a flight of seven steps led forward to a draw-bridge, that connected with the arched gateway of the entrance tower; this opened into a vestibule, between which and the keep there were no other avenues of communication than by a third arched passage in the thickness of the wall. This latter, being the immediate inlet to the body of the keep, was defended by a massive gate and portcullis, the hinges and grooves of which yet remain; and in the roof are openings for the purpose of showering down destruction on the assailants.'

The interior of the keep is divided into two nearly equal parts by a strong wall, with arched door-ways of communication on each floor. In the centre of this wall is a circular hole for a well of considerable depth, neatly wrought, and open from the bottom to the very top of the keep. This tower consisted of three floors, independent of the basement story; but these floors were removed when the castle was dismantled in the reign of James I. The lowest apartments were

two dark and gloomy rooms, in which the garrison stores were probably deposited. At the north-east angle is a circular winding staircase, which ascends to the summit; and near it is a small arched door-way, leading to a narrow vaulted apartment underneath the little tower, supposed to have been a dungeon for criminals. The first floor appears to have been allotted for the accommodation of servants and inferior attendants; the second floor contained the state apartments; and the third was designed for a chapel, and for bed-rooms for the family. The roof of the keep is now entirely destroyed; but it most probably consisted of a platform on a level with the top of the wall within the parapet; the latter was about five feet high, and had embrasures about two feet wide.

The cathedral is situated on the east of the castle, and a little south of the High Street. From the mixed style of its architecture it appears to have been the work of different ages. It is in the form of a cross, and is divided into a nave, aisles, two transepts, and a choir, with a low tower, and a spire rising at the intersection of the nave and great transept. The greater part of the nave and west front display the massive character of the early Norman and Saxon architecture. The west entrance is particularly worthy of attention: the remaining parts of the cathedral are comparatively plain in their exterior. Entering the nave by the western door, the massive Norman style is conspicuous in the first five columns on each side, all of them supporting circular arches, decorated with zig-zag mouldings. The roof is of timber, with knees supported on corbels, the fronts of which are carved into figures of angels sustaining shields, on which are the arms of the city, the see, and the priory of Rochester, as well as those of the archbishopric of Canterbury. The great tower is supported by four obtusely-pointed arches, resting on solid masonry, environed by slender columns of Petworth marble. The cathedral extends in length 306 feet from east to west. The breadth of the nave, with the side aisles, is seventy-five feet, and that of the choir nearly the same. The western transept is 122 feet, and the eastern ninety feet long; the west front is ninety-four feet wide, and the great tower 156 feet high. Several of the monuments in the cathedral are curious from their antiquity and workmanship.

For the maintenance of the bridge certain lands are allotted by parliament, to which Rochester has sent members from the first. The town-house, built in 1687, for the courts, assizes, and sessions, and the charity school, are two of the best public buildings here. In the cemetery, on the north side of the cathedral, is the church belonging to the parish of St. Nicholas. The present fabric, consisting of a nave and two side aisles, was erected about the year 1620. At the entrance into the High Street next the bridge, are the remains of St. Clement's church, now converted into dwelling-houses, the parish having been united with that of St. Nicholas. The town-hall, erected in 1687, is a handsome brick structure, supported by stone Doric columns. The entrance to the hall is by a spacious staircase,



the ceiling of which, as well as that of the hall, is curiously ornamented. Here the city business is transacted, and the assizes for the county are sometimes held. The clock-house was built in 1686, at the expense of Sir Cloudesley Shovel, who also gave the clock. At the bottom of Chaldegate Street stands a large and commodious poor-house. The main street is wide, and well paved. The town, within the walls, consists of one main street, but within its liberties many buildings have been erected, and improvements have been made, and are still making. A mathematical school was founded here, and an almshouse for lodging six poor travellers every night, and allowing them 4d. in the morning when they depart, except persons contagiously diseased, rogues, and proctors. The Roman Watling Street runs through this town from Shooter's Hill to Dover. The mayor and citizens hold an admiralty court once a year for regulating the oyster-fishery in the creeks and branches of the Medway within their jurisdiction, and for prosecuting offenders. The bridge was repaired in 1744, and pallisadoed with new iron rails. Market on Fridays.

**ROCHESTER**, a post-town of Strafford county, New Hampshire, on the west side of Salmon Fall River, twenty-two miles north-west of Portsmouth. Near the centre of the town there is a village called Norway Plains, containing a meeting-house, court-house, and several stores. There is also a cotton manufactory in the town. One term of the court of common pleas is held here annually.—Also a post-town of Plymouth county, Massachusetts, on Buzzard's Bay, twenty miles south-west of Plymouth, and forty-eight south of Boston. Here are some iron works.—And a post town of Ulster county, New York, twenty miles south-west of Kingston.

**ROCHESTER**, EARL OF. See **WILMOT**.

**ROCH'ET**, *n. s.* Fr. *rochet*; low Lat. *rochetum*, from *roccus*, a coat. A surplice; the white upper garment of a priest.

What zealous phrenzy did the senate seize,  
That tare the *rochet* to such rags as these!  
*Cleveland.*

**ROCHFORD**, a market-town and parish of Essex, situated in a small rivulet called the Broomhill, over which it has two wooden bridges. It is fifteen miles east by south from Billericay, and thirty-nine east from London. The houses are for the greater part irregular and ill-built. The parish church stands half a mile from the town, and is a plain building. The market-house is a mean timber structure, in which the petty sessions for the Rochford division of Essex are held. This place is rendered remarkable on record for its lawless court. See **LAWLESS COURT**. The market is on Thursdays for cattle, corn, and provisions. Raleigh, in this vicinity, though now an inconsiderable village, was formerly a market town, and the head of the barony of Suene, a powerful Anglo-Saxon Dane, who is reported to have built a castle here, of which some important earth-works still remain. These consist of a mount, of an oval shape at the base, which is environed by a double ditch and rampart.

**ROCK**, *n. s.* Fr. *roc*, *roche*; Ital. *rocca*; Span. *roca*; Port. *rocha*; (à Gr. *ρωξ*.—Minsheu.) A mass of stone; a stony mass fixed in the earth; protection; defence: a rock-doe is a doe that frequents the rocky heights of the Alps: rockless, devoid of rocks: rock-ruby, the garnet; a hard stone: rock-salt, mineral salt: rock-work, strong or rugged work in imitation of rocks; a natural wall of rock: rocky, abounding with rocks; strong; stony.

Val de Compare presenteth her *rocky* mountains.

*Sandys.*  
The splitting rocks cow'd in the sinking sands,  
And would not dash me with their ragged sides.

*Shakspeare.*  
I, like a poor bark, of sails and tackling reft,  
Rush all to pieces on thy *rocky* bosom. *Id.*

There be *rock* herbs; but those are where there is some mould. *Bacon's Natural History.*

Though the reeds of Egypt break under the hand of him that leans on them, yet the *rock* of Israel will be an everlasting stay. *King Charles.*

Such destruction to withstand, he opposed the *rocky* orb  
Of ten-fold adamant, his ample shield. *Milton.*

Distilling some of the tinted liquor, all that came over was as limpid and colourless as *rock* water, and the liquor remaining in the vessel deeply ceruleous. *Boyle.*

Make the bold prince  
Through the cold north and *rocky* regions run. *Waller.*

A crystal brook  
Is weedless all above, and *rockless* all below. *Dryden.*

The vallies he restrains  
With *rocky* mountains. *Id.*  
Nature lodges her treasures in *rocky* ground. *Locke.*

Pigeons or doves are of several sorts; as wood pigeons and *rock* pigeons. *Mortimer's Husbandry.*

The *rock-doe* breeds chiefly upon the Alps: a creature of admirable swiftness; and may probably be that mentioned in the book of Job: her horns grow sometimes so far backward as to reach over her buttocks. *Grew's Museum.*

These lesser *rocks*, or great bulky stones, are they not manifest fragments? *Burnet.*

The garden is fenced on the lower end, by a natural mound of *rockwork*. *Addison.*

Of amber a nodule, invested with a coat, called *rock* amber. *Woodward on Fossils.*

*Rock-ruby* is of a deep red, and the hardest of all the kinds. *Id.*

Two pieces of transparent *rock-salt*; one white, the other red. *Id.*

Ye darksome pines, that o'er yon *rocks* reclined,  
Wave high, and murmur to the hollow wind. *Pope.*

Till a' the seas gang dry my dear,  
And the *rocks* melt wi' the sun:  
I will luv thee still, my dear,  
While the sands o' life shall run. *Burns.*

**ROCK**, *n. s.* Goth. and Swed. *rock*; Ital. *rocca*; Span. *rucca*. A distaff from which wool is spun; a roll of flax or wool.

A learned and a manly soul  
I purposed her; that should with even powers,  
The *rock*, the spindle, and the sheers controul  
Of destiny, and spin her own free hours.

*Ben Jonson.*



On the *rock* a scanty measure place  
Of vital flax, and turn the wheel apace. *Dryden*.  
Flow from the *rock*, my flax, and swiftly flow,  
Pursue thy thread, the spindle runs below. *Parnel*.

Rock, *v. a.* } Fr. *rocquer*; Dan. *rokke*. To  
ROCK'ER, *n. s.* } shake; agitate; to move back-  
wards and forwards; lull by rocking; be agi-  
tated; reel to and fro: the noun substantive cor-  
responding.

Come, take hand with me,  
And rock the ground whereon these sleepers be. *Shakspeare*.

Sleep rock thy brain,  
And never come mischance between us twain. *Id.*

Leaning her head upon my breast,  
My panting heart *rocked* her asleep. *Suchling*.

My bloody resolutions,  
Like sick and froward children,  
Were *rocked* asleep by reason. *Denham*.

If, by a quicker *rocking* of the engine, the smoke  
were more swiftly shaken, it would, like water, vi-  
brate to and fro. *Boyle*.

The wind was laid; the whispering sound  
Was dumb; a rising earthquake *rocked* the ground. *Dryden*.

His fellow, who the narrow bed had kept,  
Was weary, and without a *rock*er slept. *Id.*

While his secret soul on Flanders preys,  
He *rocks* the cradle of the babe of Spain. *Id.*

A living tortoise, being turned upon its back, could  
help itself only by its neck and head, by pushing  
against the ground to *rock* itself as in a cradle, to  
find out the side towards which the inequality of the  
ground might more easily permit to roll its shell.

*Ray on the Creation.*

The *rocking* town  
Supplants their footsteps; to and fro they reel  
Astonished. *Philips*.

like this *rocking* of the battlements. *Young*.

Ae night the storm the steeples *rocked*,  
Poor labour sweet in sleep was locked,  
While burns, wi' snawy wreaths up-choked,  
Wild eddying swirl,  
Or through the mining outlet bocked,  
Down headlong hurl. *Burns*.

ROCK BASINS are cavities or artificial basins  
of different sizes, from six feet to a few inches  
diameter, cut in the surface of the rocks for the  
purpose, as is supposed, of collecting the dew  
and rain pure as it descended from the heavens,  
for the use of ablutions and purifications, pre-  
scribed in the Druidical religion; these, espe-  
cially the dew, being deemed the purest of all  
fluids. There are two sorts of these basins, one  
with lips or communications between the different  
basins, the other simple cavities. The lips are  
as low as the bottom of the basins, which are  
horizontal, and communicate with one somewhat  
lower, so contrived that the contents fell by a  
gradual descent through a succession of basins  
either to the ground, or into a vessel set to re-  
ceive it. The basins without lips might be in-  
tended for reservoirs to preserve the rain or dew  
in its original purity without touching any other  
vessel, which was perhaps used for the Druid to  
drink, or wash his hands, previous to officiating  
at any high ceremony. Some of those basins  
are so formed as to receive the head and part of  
the human body; one of this kind is found on  
a rock called king Arthur's bed, in the parish of  
North Hall in Cornwall, where are also others,

called by the country people Arthur's troughs,  
in which they say he used to feed his dogs.

ROCK CRYSTAL. See CRYSTAL.

ROCK SALT. See SALT.

ROCK'ET, *n. s.* Ital. *rocchetto*. An arti-  
ficial firework. See PYROTECHNY, and below.

When bonfires blaze, your vagrant works shall rise  
In *rockets*, till they reach the wondering skies.

*Garth*.

Every *rocket* ended in a constellation, strowing the  
air with a shower of silver spangles. *Addison*.

ROCK'ET, *n. s.* Lat. *eruca*. A plant, of a pe-  
culiarily fetid smell.

*Rocket* is one of the sallet furniture. *Mortimer*.

ROCKETS, SIR WILLIAM CONGREVE'S, are a  
modern species of war rockets, called after the  
name of their inventor. They differ of course  
from the common rocket, as well in their magni-  
tude and construction as in the powerful nature  
of their composition; which is such, that with-  
out the incumbrance of any ordnance (the rocket  
itself containing the propelling power) balls,  
shells, case-shot, and carcasses, may be projected  
to the distance of from 1000 to 3000 yards,  
which renders them a most efficacious species of  
artillery.

They are of various dimensions, as well in  
length as in calibre, and are differently armed  
according as they are intended for the field, or  
for bombardment; carrying, in the first instance,  
either shells or case shot, which may be exploded  
at any part of their flight, spreading death and  
destruction amongst the columns of the enemy;  
and in the second, where they are intended for the  
destruction of building, shipping, stores, &c., they  
are armed with a peculiar species of composition,  
which never fails of destroying every combustible  
material with which it comes in contact. The  
latter, called carcass-rockets, were first used at  
Boulogne, their powers having been previously  
demonstrated in some experiments made at  
Woolwich by Sir William Congreve in the pre-  
sence of Mr. Pitt and several of the cabinet  
ministers. Sir Sidney Smith was ordered to  
command the expedition intended for this pur-  
pose; but from the lateness of the season, it  
being near the end of November before the pre-  
parations were completed, nothing was done that  
year. In 1806 Sir William renewed his propo-  
sition for the attack of Boulogne by rockets,  
which was ordered to be put in execution after  
lord Moira, at that time master-general of the  
ordnance, and lord Howick, first lord of the ad-  
miralty, had satisfied themselves of the efficacious  
nature of the weapon. The attack was accord-  
ingly made under the command of commodore  
Owen, late in October 1806; having been put  
off during the summer months in consequence of  
the negotiations for peace. The town was set  
on fire by the first discharge, and continued  
burning for nearly two days: it was supposed,  
also, that some shipping were destroyed, but the  
greater part of the rockets certainly went over  
the basin into the town. Carcass-rockets have  
since been used in various expeditions under the  
immediate inspection of their inventor.

After the siege of Copenhagen they were  
ordered by lord Chatham, the master-general of  
the ordnance, to be reported upon by a commit-

tee of field-officers of artillery who had witnessed their effect in that bombardment, and who pronounced them to be 'a powerful auxiliary to the present system of artillery.' Indeed the powers of this weapon are now established upon the best of all testimonies, that of the enemy; a striking instance of which occurred at the siege of Flushing, where general Monnet, the French commandant, made a formal remonstrance to lord Chatham respecting the use of them in that bombardment.

It is not, however, in bombardment only that this species of artillery may be advantageously employed; their powers in the field having been demonstrated to be equally irresistible. The crown prince of Sweden was the first general who bore testimony to their effects in this service; a small corps of rocketeers, under the command of captain Bogue of the British artillery, having been attached to a division of the allied armies, which, in the ever memorable battle of Leipsic, gloriously maintained the honor of the British arms. They were afterwards employed with great effect when the British army, under the command of the duke of Wellington, crossed the Adour. In consequence his royal highness the prince regent commanded the formation of a rocket corps, which took place on the 1st of January 1814, by augmentation to the regiment of royal artillery.

The form of all the different kinds of these rockets is cylindrical, and they are composed of strong metallic cases, armed, as we have before stated, either with carcass composition for bombardment and conflagration, or with shells and case-shot for field service. They are, however, of various weights and dimensions, from the eight-inch carcass, or explosion rocket, weighing nearly 3 cwt., to the six pound shell-rocket, which is the smallest size used in the field. The sticks which are employed for regulating their flight are also of different lengths, according to the size and service of the rocket; and which, for the convenience of carriage, are stowed apart from the rocket, and so contrived as to consist of two or more parts, which are connected to it, and to each other, when requisite, with the utmost expedition.

The ammunition is divided into three classes, heavy, medium, and light; the former including all those of above forty-two pounds, which are denominated according to their calibre, as eight-inch, seven-inch, six-inch, &c., rockets; the medium include all those from forty-two pound to twenty-four pound rocket; and the light from the eighteen-pounder to the six-pounder inclusive. The carcass-rockets are armed with strong iron conical heads, containing a composition as hard and solid as iron itself, and which, when once inflamed, bids defiance to any human effort to extinguish it; and consequently involves, in an inextinguishable flame, every combustible material with which it comes in contact. The forty-two-pounder and thirty-two-pounder carcass-rockets are those which have hitherto been chiefly employed in bombardments: the penetration of the thirty-two pound carcass-rocket in common ground is nine feet; and in some instances where they have been employed, they

have been known to pierce through several floors, and through the sides of houses: this is the smallest rocket used in bombardment, and the largest employed in the field; the more usual size for the latter service being the twenty-four, eighteen, twelve, and six-pounders. The ranges of the eight-inch, seven-inch, and six-inch rockets are from 2000 to 2500 yards; and the quantity of combustible matter, or bursting powder, from twenty-five pounds to fifty pounds; and from their weight, combined with less diameter, they possess a greater power of penetration than the heaviest shells, and are therefore equally efficient for the destruction of bomb-proofs, or the demolition of strong buildings; so that the facility of application, on which the inventor has hitherto rested the merit of the rocket system, is not its only excellence; for it thus appears that it actually will propel heavier masses than can be done by any other means, that is to say, masses, to project which it would scarcely be possible to cast, much less to transport mortars of sufficient magnitude. The largest rocket that has yet been constructed has not, we believe, exceeded 3 cwt.; but Sir William Congreve had in contemplation others of much superior magnitude, weighing from half a ton to a ton weight, which, being driven in very strong cast-iron cases, may possess such force that, when fired along trenches cut to the foot of the glacis, from the nearest point of the third parallel, against the revetement of any fortress, even unimpaired by a cannonade, it shall, by its mass and form, pierce the same; and, having pierced it, shall with one explosion of several barrels of gunpowder, with which it is loaded, blow such portion of the masonry into the ditch, as may, with very few rounds, complete a practicable breach.

The forty-two and thirty-two pounders are those, as we have before stated, which have hitherto been principally used in bombardment, and which, for the general purposes of that service, are found quite sufficient, as they will convey from seven pounds to ten pounds of combustible matter each, and have a range of upwards of 3000 yards. The thirty-two pounder rocket may be considered as the medium rocket, being the smallest used in bombardment as a carcass or explosion rocket, and the largest used with shot or shell in the field; but as the twenty-four pounder is very nearly equal to it in all its applications in the latter service, being quite equal to the propelling of the Cohorn shell, or twelve pounder shot, it is, from the saving in weight, generally preferred to the thirty-two-pounder. The eighteen-pounder, which is the first of the light nature of rockets, is armed with a nine-pound shot or shell; the twelve-pounder with a six-pound ditto; the nine-pounder with a grenade; and the six-pounder with a three-pound shot or shell. From the twenty-four-pounder to the nine-pounder rocket, inclusive, a description of case-shot rocket is formed of each nature, armed with a quantity of musket or carbine balls, put into the top of the cylinder of the rocket.

The *rocket light ball*, invented by Sir William Congreve, is a species of light ball thrown into the air by means of one of his rockets; where, having reached the summit of the rocket's ascent,



it is detached from it by an explosion, and remains suspended in the air by a small parachute, to which it is connected by a chain. A permanent and brilliant light is thus obtained, and suspended in the air for five minutes at least, so as to afford time and light sufficient to observe the motions of an enemy either on shore or at sea; where it is particularly useful in chasing, or for giving distant and more extensive night signals. It is to be observed that nothing of this kind can be obtained by the projectile force of either guns or mortars, because the explosion infallibly destroys any construction that could be made to produce the suspension in the air.

The *floating rocket carcass* is another of the inventor's applications of his rocket, and of the parachute, for the purpose of conveying combustible matter to distances far beyond the range of any known projectile force; at the same time that it is cheap, simple, and portable. Like the light ball it is thrown into the air attached to a rocket, from which being liberated at its greatest altitude, and suspended to a small parachute, it is driven forward by the wind, and will, in a moderate breeze, afford ranges at least double those of the common carcass; and may, therefore, for naval purposes, from a blockading squadron, be thrown in great quantities, by a fair wind, against any fleet or arsenal, without the smallest risk, or without approaching within range either of guns or mortars. Thus, in a blockade, a few years back, of the Russian fleet at Baltic Fort, it might have been continually used, at all events, with great prospect of success, and certainly where no other means of annoyance could be applied. The rocket containing this carcass is not larger than the thirty-two pounder carcass-rocket; and the whole expense, added to the rocket, does not exceed five shillings; nor are the approaches of the carcass itself necessarily visible by night, as it may be so arranged as not to inflame till some time after it has settled. It is evidently, therefore, capable of becoming a very harassing weapon, with a great chance of doing as much mischief as any other carcass amongst large fleets and flotillas, by lodging unperceived in the rigging, or lighting on extensive arsenals, in situations where no other means of annoyance whatever exists.

ROCKINGHAM, a market town of Northamptonshire, eighty-three miles from London, situated on the river Welland. It has a charity school, a market on Thursday, and a fair on September 8th, for five days. William the Conqueror erected a castle here, which was garrisoned by Sir Lewis Watson, for king Charles I., who was created in 1644, baron Rockingham. Its forest was reckoned one of the largest and richest in the kingdom; it extended in the time of the ancient Britons almost from the Welland to the Nen, and was noted formerly for iron works, great quantities of flags, i. e. the refuse of the iron ore, being met with in the adjacent fields. It extended, according to a survey in 1641, nearly fourteen miles in length, from the west end of Middleton Woods to the town of Wandsford, and five miles in breadth, from Brigstock to the Welland; but is now dismembered into parcels, by the interposition of fields and

towns, and is divided into three bailiwicks. In several of its woods a quantity of charcoal is made of the tops of trees. Market on Thursday.

ROCKINGHAM, a township of the United States, on the Connecticut, Windham county, Vermont.

ROCKINGHAM, a county of the United States, in the south-east part of New Hampshire, bounded north-east by Strafford county, east by the Atlantic, south by Massachusetts, and west by Hillsborough county. Chief towns, Portsmouth, Exeter, and Concord.

ROCKINGHAM, a county of the central part of Virginia, bounded north-east by Hardy and Shenandoah counties, south-east by Orange and Albemarle counties, south-west by Augusta county, and W. N. W. by Pendleton county. Also a county of the United States, on the north side of North Carolina. It lies west of Caswell county, and is watered by the Dan. There is a mineral spring in this county, which is much resorted to.

ROCKY MOUNTAINS, or STONY MOUNTAINS, a long and broad range of mountains of North America. Long. 112° W. They divide the waters which flow east into the Missouri and Mississippi, from those which flow west into the Pacific Ocean.

ROCKY RIVER, a river of Ohio, which runs into lake Erie, nine miles west of the Cuyahoga.

ROCKY, or ROCK RIVER, or ROCHE, a river which rises in the north-west territory, runs through the north-west part of the Illinois territory, and flows into the Mississippi, 160 miles above the Illinois. Length about 200 miles.

ROD, *n. s.* Belg. *roede*. A long twig or pole; any thing long and slender; a sceptre; an instrument of measurement, or of correction.

If he be but once so taken idly roguing, he may punish him with stocks; but if he be found again so loitering, he may scourge him with whips or rods.

*Spenser on Ireland.*

She had all the royal makings of a queen;

As holy oil, Edward Confessor's crown,

The rod and bird of peace.

*Shakespeare. Henry VIII.*

I am whipt and scourged with rods,

Nettled, and stung with pismires, when I hear

Of Bolingbroke.

*Id. Henry IV.*

In this condition the rod of God hath a voice to be heard, and he, whose office it is, ought now to expound to the sick man the particular meaning of the voice.

*Hammond.*

Grant me and my people the benefit of thy chastisements: that thy rod, as well as thy staff, may comfort us.

*King Charles.*

The past'ral reed of Hermes, or his opiate rod.

*Milton.*

Some chuse a hazel rod of the same year's shoot, and this they bind on to another straight stick of any wood, and, walking softly over those places where they suspect the bowels of the earth to be enriched by metals, the wand will, by bowing towards it, discover it.

*Boyle.*

They trembling learn to throw the fatal dart,

And under rods of rough centurions smart.

*Dryden.*

Let the fisherman

Increase his tackle, and his rod retie.

*Gay.*

As soon as that sentence is executed, these rods, these instruments of divine displeasure, are thrown into the fire.

*Atterbury.*



Decempeda was a measuring *rod* for taking the dimensions of buildings, and signified the same thing as *pertica*, taken as a measure of length. *Arbuthnot*.

Haste, ye Cyclops, with your forked *rods*,  
This rebel love braves all the gods,  
And every hour by love is made  
Some heaven-defying Encelade. *Granville*.  
A wit's a feather, and a chief a *rod*;  
An honest man's the noblest work of God. *Pope*.

O gentle sleep, I cried,  
Why is thy gift to me alone denied?  
Mildest of beings, friend to every clime,  
Where lies my error, what has been my crime?  
Beasts, birds, and cattle, feel thy balmy *rod*;  
The drowsy mountains wave, and seem to nod:  
The torrents cease to chide, the seas to roar,  
And the hushed waves recline upon the shore.

*Harte*.

RODNEY (George Brydges, lord Rodney), was born in 1718. His father was a naval officer, commanding, at the time of his son's birth, the yacht in which the king, attended by the duke of Chandos, used to pass to or from Hanover, and he asked and obtained leave to call his infant son George Brydges. The royal and noble god-fathers advised captain Rodney to educate his boy for his own profession, promising to promote him as rapidly as the merit he should display, and the regulations of the navy, would permit. In 1751, accordingly, we find him in the rank of a commodore, sent out to make accurate discoveries respecting an island which was supposed to lie about 50° N. lat., and about 300 leagues west of England; but he returned without having seen any such island. In the war which soon followed this voyage of discovery, he was promoted to the rank of a rear-admiral, and was employed to bombard Havre de Grace; which in 1759 and 1760 he considerably damaged, together with the shipping. In 1761 he was sent on an expedition against Martinico, which was reduced in the beginning of 1762, and about the same time St. Lucia surrendered to captain Harvey. In reward for his services, he was created K. B.; but, in consequence of extravagance, his circumstances became so embarrassed that he was obliged to fly from his country. He was in France when that court took a decided part with America against Great Britain; and the king of France through the duke de Biron offered him a high command in the French navy, if he would carry arms against his own country; an offer which he rejected with indignation. When the divisions which the mutual recriminations of admiral Keppel and Sir Hugh Palliser excited in the British navy made it difficult for the ministry to procure experienced and popular commanders for their fleets, lord Sandwich offered him the chief command off the Leeward Isles, and he hoisted his flag, December 1779, on board the *Sandwich*. His first exploit was in January 1780, when he took nineteen Spanish transports bound to Cadiz from Bilbao, with a sixty-four gun ship and five frigates. On the 16th of January he fell in with the Spanish fleet, consisting of eleven sail of the line, under don John de Langara; of which one was blown up during the engagement, five were taken and carried into Gibraltar, among which was the admiral's ship;

and the rest were much shattered. In April, 1780, he fell in with the French fleet, under admiral Guichen, at Martinico, whom he engaged; though from the shattered state of his own fleet, and the unwillingness of the enemy to risk another action, he took none of their ships. His successful efforts during 1780 were generally applauded. He received the thanks of both houses of parliament, and addresses of thanks from various parts of Great Britain, and from the islands to which his victories were more particularly serviceable. In 1781 he continued his exertions, with much success, in defending the West India Islands; and, along with general Vaughan, he conquered St. Eustatius. On the 12th of April, 1782, he came to a close action with the French fleet under count de Grasse; during which he sunk one ship, and took five, of which the admiral's ship, the *Ville de Paris*, was one. Peace was made in 1782; but, as a reward for his numerous services, he received a pension of £2000 a-year for himself and his two successors. He had long before been created a baronet, and was justly promoted to the peerage, by the title of baron Rodney of Stoke, Somersetshire, and made vice-admiral of Great Britain. Lord Rodney had been twice married; first to the sister of the earl of Northampton; and secondly, to the daughter of John Clies, esq. with whom he did not reside for several years before his death, which happened on the 24th of May, 1792. In 1783 the house of Assembly, in Jamaica, voted £1000 towards erecting a marble statue to him, as a mark of their gratitude and veneration for his gallant services.

RODOMONTADE, *n. s.* *Fr. rodomontade*. From a boastful boisterous hero of Ariosto, called Rodomonte. An empty noisy bluster or boast: a rant.

The libertines of painting have no other model but a *rodomontade* genius, and very irregular, which violently hurries them away. *Dryden's Dufresnoy*.

He talks extravagantly in his passion, but, if I would quote a hundred passages in Ben Jonson's *Cethagus*, I could shew that the *rodomontades* of Almanzor are neither so irrational nor impossible, for *Cethagus* threatens to destroy nature. *Dryden*.

He only serves to be sport for his company; for in these gamesome days men will give him hints, which may put him upon his *rodomontades*.

*Government of the Tongue*.

ROE, *n. s.* Sax. *ra, na-beon*; Goth. and Swed. *ra*. A species of deer.

They were as swift as the *roes* upon the mountains. *1 Chronicles*.

Run like a *roe* or hart upon  
The lofty hills of Bitheron. *Sandys*.  
He would him make

The *roe* bucks in their flight to overtake. *Spenser*.  
Thy greyhounds are fleetier than the *roe*.

*Shakespeare*.  
Procure me a Troglodyte footman, who can catch  
a *roe* at his full speed. *Arbuthnot and Pope*.

ROE, *n. s.* Properly roan or rone; Dan. *ram*,  
*ravn*; Teut. *rogen*. The eggs of fish.

Here comes Romeo  
Without his *roe*, like a dried herring. *Shakespeare*.

ROE, the seed or spawn of fish. That of the  
male fishes is usually distinguished by the name



of soft roe, or milt; and that of the female, hard roe, or spawn. So inconceivably numerous are these ovula, or small eggs, that M. Petit found 342,144 of them in a carp of eighteen inches; but M. Leuwenhoeck found in a carp no more than 211,629. This last gentleman observes that there are four times this number in a cod; and that a common one contains 9,344,000 eggs.

ROE, in zoology. See CERVUS.

ROE (sir Thomas), an able statesman and ambassador, born at Low Leyton, in Essex, about 1580. He was admitted into Magdalen College, Oxford, in 1593. After studying at the inns of court, and travelling to France, he was made esquire to queen Elizabeth. In 1604 he was knighted by king James I. and soon after sent to make discoveries in America. In 1614 he was sent ambassador to the great mogul, at whose court he continued four years. In 1620 he was chosen M. P. for Cirencester, and in 1621 sent ambassador to the grand signior: in which post he continued under Osman, Mustapha I., and Amurath IV. Of the transactions there he sent a true and faithful relation to the king and prince Henry; which was printed at London in 1622, in 4to. He also wrote a curious account of his transactions at the Porte, which remained in MS. till 1740; when it was published under the title of the *Negotiations of sir Thomas Roe*, in his Embassy to the Ottoman Porte; from 1621 to 1628, in folio. He also made a large collection of Greek and oriental MSS. which he presented to the Bodleian Library. He brought over the fine Alexandrian MS. of the Greek Bible, as a present to Charles I. from Cyril, patriarch of Constantinople; since transcribed and published by Dr. Grabe. In 1620 he was sent to mediate a peace between the kings of Poland and Sweden. This he effected, and acquired such credit with Gustavus Adolphus, that, after the victory of Leipsic, the king sent him a present of £2000. In 1640 he was chosen M. P. for the university of Oxford. In 1641 he was sent ambassador to Ratisbon; and on his return was made chancellor of the garter, and a privy-counsellor. He died in November 1644.

ROEBUCK (John), M.D., was born at Sheffield in Yorkshire, in the year 1718. After the usual course of the grammar school at Sheffield, his parents being dissenters, they placed their son under the tuition of Dr. Doddridge, then master of an academy at Northampton. He was next sent to the university of Edinburgh, where he studied medicine and chemistry; and he afterwards spent some time at the university of Leyden; at which last place he obtained a degree in medicine, in 1743. He left Leyden, after having visited some parts of the north of Germany about the end of 1744. Soon after his return, he settled as a physician at Birmingham, where he met with great encouragement. Strongly attached to chemistry, he fitted up a small laboratory in his own house, in which he spent every spare moment of his time. His first discoveries were certain improved methods of refining gold and silver, and particularly an ingenious mode of collecting the smaller particles of these precious metals, which had been formerly lost in the practical operations of many of

the manufactures. By other chemical processes, carried on about the same time in his little laboratory, he discovered also improved methods of making sublimate, hartshorn, and sundry other articles of equal importance. In order to render these employments useful to himself and the public, he chose his associate Mr. Samuel Garbet of Birmingham. They erected an extensive laboratory at Birmingham, for the purposes above mentioned; which was productive of many advantages to the manufactures of that place, and of much emolument to themselves. In 1747 the doctor married Miss Ann Roe of Sheffield. In 1749 Messrs. Roebuck and Garbet established a manufacture of oil of vitriol at Prestonpans: and, by conducting their operations with secrecy, they were enabled to preserve the advantages of their ingenuity and industry for a long period of years; and not only served the public at a much cheaper rate than had ever been done formerly, but realised in that manufacture a greater annual profit from a smaller capital than had been done in any similar undertaking. Dr. Roebuck next projected the establishment of cast iron works on an extensive and improved plan; and under his direction, with the assistance of Mr. Smeaton, and Mr. James Watt, the magnificent works at Carron were finished in the end of 1759. For some time after the establishment of the Carron works Dr. Roebuck continued to give his attention and assistance in the general management and superintendence of them; but, when the business sunk by degrees into a matter of ordinary detail, he was unfortunately induced to become lessee of the duke of Hamilton's extensive coal and salt works at Borrowstouness. The coal there was represented to exist in great abundance, and to be of superior quality; but the perpetual succession of difficulties and obstacles, which occurred in the working and raising of the coal, was such as has been seldom experienced in any work of that kind. The result was that, after many years of labor and industry, there were sunk in the coal and salt at Borrowstouness, not only his own, and the considerable fortune brought him by his wife, but the regular profits of his more successful works; together with sums of money borrowed from his relations and friends, which he was never able to repay. He died on the 17th of July, 1794. Dr. Roebuck left behind him many works, but few writings. A comparison of the Heat of London and Edinburgh, read in the Royal Society of London, June 29th, 1775; Experiments on Ignited Bodies, read there 16th of February 1776; Observations on the Ripening and Filling of Corn, read in the Royal Society of Edinburgh, 5th of June, 1784,—are all the writings of his, two political pamphlets excepted, which have been published.

ROELLA, in botany, a genus of the monogynia order and pentandria class of plants; natural order twenty-ninth, campanaceæ: cor. funnel-shaped, with its bottom shut up by stamiferous valvules: stigma bifid: caps. bilocular, and cylindrical inferior.

ROEMER (Olaus), a celebrated Danish astronomer and mathematician, born at Arhusen in Jutland, 1644; and at eighteen years of age sent to the University of Copenhagen. He studied



mathematics and astronomy, and became so expert in those sciences that when Picard was sent by Louis XIV., in 1671, to make observations in the north, he engaged him to return with him to France, and had him presented to the king, who made him tutor to the dauphin, and gave him a pension. He was joined with Picard and Cassini in making astronomical observations; and in 1672 he was admitted a member of the Academy of Sciences. During the ten years he resided at Paris, he gained great reputation by his discoveries: and first found out the velocity with which light moves, by the eclipses of Jupiter's satellites. In 1681 Roemer was recalled to Denmark, by Christian V., who made him professor of astronomy at Copenhagen; and chancellor of the exchequer, &c. He became counsellor of state, and burgomaster of Copenhagen under Frederick IV. He died September 19th, 1710, aged sixty-six. Horrebow, his disciple, professor of astronomy at Copenhagen, published in 4to., 1753, various observations of Roemer, with his system, under the title of *Astronomie*. He had also printed various astronomical observations, &c., in several volumes of the *Memoirs of the Royal Academy of Sciences* at Paris, 1666.

**ROER, or RUHR.** There are two rivers of this name in the west of the Prussian states; the one flowing through the provinces of the Lower Rhine, and Cleves, and Berg, passes by Duren and Juliers, and falls into the Maese. The other, rising near Winterburg in Westphalia, flows westward, till it joins the Rhine between Ruhrort and Duisburg. It is navigable by means of sluices, but rapid and frequently overflows its banks.

**ROGA**, in antiquity, a present which the emperors made to the senators, magistrates, and even to the people; and the popes and patriarchs to their clergy. These rogæ were distributed by the emperors on the first day of the year, on their birth day, or on the natalis dies of the cities; and by the popes and patriarchs in passion-week. *Roga* is also used for the common pay of the soldiers.

**ROGATIO**, or **ROGATION**, in the Roman jurisprudence, a demand made by the consuls or tribunes of the Roman people, when a law was proposed to be passed. *Rogatio* is also used for the decree itself made in consequence of the people's giving their assent to this demand; to distinguish it from a *senatus consultum*, or decree of the senate.

**ROGATION**, *n. s.* Fr. *rogation*, from Lat. *rogo*. Litany; supplication.

He perfecteth the *rogations* or litanies before in use, and addeth unto them that which the present necessity required.

*Hooker.*

Supplications, with this solemnity for appeasing of God's wrath, were of the Greek church termed litanies, and *rogations* of the Latin.

*Taylor.*

**ROGER OF HEXHAM**, an ancient English historian, educated in the monastery of Hexham in Northumberland. He was elected prior of it about 1138. He wrote a history of the campaign of the Scottish army, under David I.,

king of Scots, when the battle of the standard was fought.

**ROGER OF HOVEDEN**, a learned man of the thirteenth century, born in Yorkshire, most probably at the town of that name, now called Howden, some time in the reign of Henry I. After he had received the first parts of education, in his native country, he studied the civil and canon law, which were then become the most lucrative branches of learning. He became domestic chaplain to Henry II., who employed him to transact several ecclesiastical affairs; in which he acquitted himself with honor. But his most celebrated work was, his *Annals of England*, from A. D. 731, when Bede's *Ecclesiastical History* ends, to A. D. 1202. This work, which is one of the most voluminous of our ancient histories, is more valuable for the sincerity with which it is written, and the great variety of facts which it contains, than for the beauty of its style, or the regularity of its arrangement.

**ROGERS (Charles)**, F. R. S., an eminent antiquarian, born in London, August 2d, 1711. In 1731 he obtained an office in the custom-house, and in 1747 was promoted to be clerk of the certificates. In 1752 he was admitted a member of the society of antiquaries; and soon after F. R. S. He published a most elegant and expensive work, exhibiting specimens of the manner of the different masters. This work was so much admired, that copies of it were placed in his majesty's library, and in those of the emperor of Germany, the empress of Russia, the late king of France, the British museum, &c. &c. He also published a translation of Dante's *Inferno* in 1782, 4to.; and several curious papers. He died January 2d, 1784.

**ROGERS (John)**, D. D. an eminent English divine, born in 1679, at Ensham, in Oxfordshire, where his father was vicar. He was educated at Oxford, and in 1693 was admitted of Corpus Christi College, and became fellow in 1706. In 1710 he became B. D., and in 1716 rector of Wroughton; when he married Miss L. Hare, sister of lord Coleraine. In 1719 he engaged in the Bangorian controversy; and published A Discourse on the Visible and Invisible Church of Christ; in 8vo. Dr. Sykes having published an answer, he replied in a Review of the Discourse. He gained so much credit by these works that the university of Oxford conferred on him by diploma the degree of D. D. In 1726 he was made chaplain to the prince of Wales, afterwards George II.; when he published A Defence of Christianity against Collins's Scheme of Literal Prophecy. In October 1728 he was made vicar of St. Giles's in London: but died 1st of May, 1729.

**ROGGERVELDT**, UPPER, MIDDLE, AND LITTLE, three districts in the north part of the colony of the Cape of Good Hope, occupying a table land formed at the summit of the great range of mountains from which it derives its name. It contains the largest and best breed of horses in the colony; but the temperature is cold, so that the inhabitants are under the necessity of coming down for four months to the foot of the mountains. See **CAPE OF GOOD HOPE**.



ROGUE, *n. s. & v. n.* } 'Of uncertain etymology,' says Johnson. Qu. Lat. *arrogio*?  
 RO'GUERY, *n. s.* }  
 ROGUESHIP, }  
 RO'GUIST, *adj.* } A wandering beggar;  
 RO'GUISTLY, *adv.* } a vagrant; a dishonest  
 RO'GUISTNESS, *n. s.* } person; a name of

slight tenderness: to play the rogue: the other derivatives corresponding.

For fear lest we, like rogues, should be reputed,  
 And for ear-marked beasts abroad be bruited.

Spenser.  
 If he be but once so taken idly *roguing*, he may  
 punish him with the stocks. Id. on Ireland.

Though the persons, by whom it is used, be of  
 better note than the former *roguish* sort; yet the  
 fault is no less worthy of a marshal. Spenser.

Thou killest me like a *rogue* and a villain.

Shakspeare.

I never knew a woman love man so.  
 —Alas, poor *rogue*, I think indeed she loves. Id.  
 You *rogue*, here's lime in this sack too; there's  
 nothing but *rogue*ry to be found in villainous man.

Id.  
 The scum of people and wicked condemned men  
 spoiled the plantation; for they will ever live like  
*rogues*, and not fall to work, but be lazy and do mis-  
 chief. Bacon's Essays.

To live in one land is captivity,  
 To run all countries wild a *rogue*ry. Donne.  
 He *rogued* away at last, and was lost. Carew.  
 Like the devil did tempt and sway 'em  
 To *rogue*ries, and then betray 'em. Hudibras.  
 If he call *rogue* and rascal from the garret,  
 He means you no more mischief than a parrot.

Dryden.

Say, in what nasty cellar under ground,  
 Or what church porch your *rogue*ship may be found?

Id.

The most bewitching leer with her eyes, the most  
*roguish* tast; her cheeks are dimpled when she smiles,  
 and her smiles would tempt an hermit.

Id. Spanish Fryar.

The kid smelt out the *rogue*ry. L'Estrange.  
 A *rogue* upon the highway may have as strong an  
 arm, and take off a man's head as cleverly as the  
 executioner; but then there is a vast disparity, when  
 one action is murder, and the other justice. South.

I am pleased to see my tenants pass away a whole  
 evening in playing their innocent tricks; our friend  
 Wimble is as merry as any of them, and shews a  
 thousand *roguish* tricks on these occasions. Addison.

The *rogue* and fool by fits is fair and wise,  
 And even the best, by fits, what they despise. Pope.

The *rogue*ry of alchymy,  
 And we, the bubbled fools,  
 Spend all our present stock in hopes of golden rules.

Swift.

He gets a thousand thumps and kicks,  
 Yet cannot leave his *roguish* tricks. Id.  
 I see thee dancing o'er the green,  
 Thy waist sae jimp, thy limbs sae clean,  
 Thy tempting looks, thy *roguish* een—  
 By heaven and earth I love thee! Burns.

ROHAN (Peter), Chevalier de Ghie, a brave  
 Frenchman who flourished under Louis XI.,  
 who, for his valor, made him marshal of France,  
 in 1475. He was one of the four lords who go-  
 verned the kingdom during that king's illness,  
 in 1484. In 1486 he defended Picardy against  
 the archduke of Austria. He commanded the  
 vanguard at the battle of Fournoue, in 1495;  
 and Louis XII. appointed him his prime coun-  
 sellor, and general of the army in Italy. But

all his merits were disregarded by the queen  
 Anne of Austria, who, taking umbrage at him for  
 having stopped her equipage, persecuted him  
 with the most unrelenting violence, and subject-  
 ed him by an iniquitous process to damages of  
 31,000 livres. This brave but ill-used general  
 died April 22d, 1613.

ROHAN (Henry duke of), prince of Leon, and  
 peer of France, was born at the castle of Blein,  
 in Brittany, in 1579; and gained the affection of  
 Henry IV. by his bravery at the siege of Amiens,  
 when only in his sixteenth year. After Henry's  
 death, he became the chief leader of the Protes-  
 tants in France, in defence of whose rights he  
 carried on three wars against Louis XIII. The  
 first ended to the advantage of the Protestants;  
 the second and third were occasioned by the  
 sieges of Rochelle. The duke at last procured  
 for them an honorable peace in 1629. After  
 this he retired to Venice, and that republic ap-  
 pointed him their commander-in-chief against  
 the Imperialists; but Louis XIII. recalled him,  
 and sent him ambassador to Switzerland and  
 the Grisons. After many victories he drove the  
 Spaniards and Imperialists out of the Valteline,  
 in 1633; and defeated the former again at Lake  
 Koma, in 1636. In 1637 he concluded a treaty  
 with the Grisons: but afterwards, joining the  
 duke of Saxe Weimar against the Imperialists,  
 he was wounded at the battle of Rhinfeld, Febru-  
 ary 28th 1638; and died 13th of April, aged  
 fifty-nine. Though so much engaged in wars,  
 he wrote several treatises: as 1. The Interests of  
 Princes: Cologne, 1660, 12mo. 2. The Perfect  
 General; 12mo. 3. On the Corruption of the  
 Ancient Militia. 4. On the Government of the  
 thirteen Provinces. 5. Memoirs containing the  
 history of France, from 1610 to 1629. 6. Poli-  
 tical Discourses on State affairs, from 1612 to  
 1629, 8vo. Paris, 1644. 7. Memoirs and Let-  
 ters on the War of the Valteline, in 3 vols. 12mo.  
 Geneva, 1759.

ROHAULT (James), a celebrated Cartesian,  
 the son of a merchant of Amiens, where he was  
 born in 1620. He became well skilled in the  
 mathematics, and taught them at Paris where he  
 became acquainted with M. Clerselier, an advo-  
 cate, whose daughter he married. He taught  
 philosophy in the same city with uncommon ap-  
 plause. He died in Paris in 1675. He wrote  
 in French, 1. A Treatise on Natural Philosophy,  
 2. The Elements of the Mathematics. 3. A  
 Treatise on Mechanics, which is very curious.  
 4. Philosophical Conversations; and other works.  
 His Physics were translated into Latin, by Dr.  
 Samuel Clarke, with notes, in which the Carte-  
 sian errors are corrected upon the Newtonian sys-  
 tem.

ROHILCUND, or RAHILKHAND, in Sanscrit  
 Kuttair, is a tract of Hindostan situated east of  
 the Ganges, between 28° and 30° N. lat., and  
 78° to 80° E. long. Commencing in the vicini-  
 ty of the Loldong Pass, at the foot of the Ke-  
 maon Hills, it extends south-eastward to the  
 town of Pillibet. On the north it is bounded  
 by the Sewalic and Kemaon Hills, and on the  
 south by the dominions of Oude, the principal  
 rivers being the Ganges and Ramgunga: the  
 latter traverses Rohilcund nearly in its whole ex-



tent, and joins the Ganges at Kanoge. On the eastern side the Dewah, or Goggra, issues from the Kemaon Mountains, and runs past the town of Pillibet, where, during the height of the rains, the timber of the adjacent forests is embarked for Patna, Calcutta, and other large towns. There are many smaller streams which contribute to its fertility, being distributed by means of canals and reservoirs; water is also found by digging a few feet. Rohilkund is calculated to be one of the richest natural districts of the East; and was, when ceded to the British by the nabob of Oude, in 1801, one of the most desolate regions in Hindostan. The chief articles raised are grain of all sorts, sugar-cane, indigo, cotton, and tobacco.

In the early periods of the Mogul empire Rohilkund contained the cities of Shahabad, Shahjeanpoor, Bareilly, Bissowlee, Budayoon, Oolah, Moradabad, and Sumbul: which last communicated its name to a great part of the district. During the existence of the Patan dynasty, many princes of that family kept their court, for a series of years, in Budayoon, where, as in many other parts of Rohilkund, are still to be seen the remains of magnificent edifices and mausoleums. The Rohillas were originally an Afghaan or Patan race, who emigrated from the province of Cabul. About 1720 the Afghaan chiefs, Bisharut Khan and Daood Khan, accompanied by a band of their countrymen, came to Hindostan in quest of military service. They were first entertained by Madhoo Sah, the zemindar of Serowly, who maintained, by predatory incursions, a large party of banditti. While plundering an adjacent village, Daood Khan captured a youth of the Jaut tribe, whom he converted to the Mahomedan religion, named Ali Mahommed, and adopted. Daood Khan was succeeded as principal leader of the Rohillahs by this youth, who, in consequence of the distracted state of Hindostan, soon established his power over this territory. He died in 1748, and left six sons; but was succeeded in the chieftainship by Hafez Rehmut. In 1774 the combined forces of the Rohillahs were totally defeated by the British army at the battle of Cutterah, where Hafez Rehmut was slain, and with this event terminated the Rohillah sway.

ROIST, *v. n.* } Goth. *rosta*; Goth. and Swed.

ROISTEB, *n. s.* } *raust*. Of this word the most probable etymology, says Dr. Johnson, is from *Isl. rister*, a violent man. To behave turbulently; to act at discretion; to be at free quarter; to bluster: vociferation. Thomson.

I have a *roisting* challenge sent amongst  
The dull and factious nobles of the Greeks,  
Will strike amazement to their drowsy spirits.

*Shakspeare.*

Among a crew of *roist'ring* fellows,  
He'd sit whole evenings at the alehouse. *Swift.*

ROLAND (M.), one of the celebrated founders of the French Revolution, was born in 1732, at Le Clos de la Platiere, twelve miles from Villefranche. His family was ancient and noble. He was educated for the church; but, not choosing the clerical profession, he went to Rouen, where his relation M. Godinot was inspector of manufactures, and proposed to him to

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follow this branch of administration. He agreed and soon was distinguished for activity, industry, and disinterestedness. Government soon gave him a higher office, with an income which satisfied his wishes. While in Italy, he wrote letters to Madame Philepon, afterwards his wife, by the medium of his brother, a Benedictine prior, containing Observations on the Men, Manners, and Manufactures of Italy, which were afterwards published. He was soon after entrusted with a considerable part of the Encyclopædia. At the commencement of the revolution M. Roland was appointed inspector for Lyons: he was a member of all the academies in the south of France; and had drawn up the Cahiers of Lyons, on the convocation of the states general, at the express desire of the society of agriculture. After faithfully discharging the duties of his mission, he returned to his native province. Returning some time after to Paris, he became intimate with the celebrated Brissot, who introduced him to the Jacobin club. He was soon nominated a member of the committee of correspondence. Much jealousy had been excited about this time by the suspicious conduct of the court; and, some of the Girondists being consulted about the formation of a patriotic administration, Roland was pointed out by the committee of the Place Vendome as a man every way qualified; and his writings were referred to as proofs of his attachment to liberty. The king approved, and Brissot was sent to Madame Roland, to discover whether her husband would accept of the important office of minister of the Home Department. Roland accepted of the appointment; and the next day Roland appeared at court, to be presented, take the oaths, and enter on his new office; but the courtiers were astonished, to find him not in an elegant court habit, but in his ordinary dress. At length the menacing attitude assumed by the court of Vienna produced a crisis. Servan, the minister at war, proposed to the assembly the formation of a camp of 20,000 men under the walls of Paris. This scheme was adopted with enthusiasm, as well as another against the clergy. All the six ministers supported these decrees, but the king made use of the veto which the constitution had given him, and refused his assent; on which, after sending a letter to the king, Roland gave in his resignation. The constituent assembly unanimously voted that he had 'retired with the thanks and gratitude of his country.' His resignation had a prodigious effect on the minds of the public, and rendered the conduct of the court suspected. At length, on the 10th of August, the palace being taken, and the king and royal family made prisoners, citizens Roland, Claviere, and Seran, were restored to their offices, and three new ones appointed, viz. Danton to that of justice, le Brun, to that of the foreign affairs, and Monge to the marine. But, in September 1792, sanguinary men murdered a number of the clergy and aristocracy, without trial or form of justice. Roland and all his friends of the Girondist party disapproved of these crimes, and endeavoured to bring the murderers to justice, and thus lost their popularity. Roland's house, formerly revered as sacred, was



now treated with outrage by the mob. The barbarity and injustice of the mountain party in the convention soon afterwards arrived at its utmost pitch. On the 31st of May, 1793, Roland was denounced, with others of the Girondist party. Roland endeavoured to conceal himself, by advice of his wife; who did not suspect her danger, but she was arrested soon after, imprisoned, and guillotined. Roland on this left the asylum of a friend, who had hitherto concealed him; and, repairing to a spot on the great road leading to Rouen, he there committed suicide, leaving a paper containing the following lines:—'Whoever you may be that find me lying here, respect my remains; they are those of a man who devoted his whole life to being useful, and who died, as he lived, virtuous and honest.'

ROLAND, BRECHE DE, a remarkable fissure in the central part of the Pyrenees, above the village of Gavarnie. A wall of rocks, from 300 to 600 feet in height, extends in the form of a crescent, convexly towards France. In the middle is a breach, 300 feet wide, said, by tradition, to have been made by the famous Roland. The great mountain of Marbore rises over it like a citadel, and the elevation is so great that it has been for ages without a trace of vegetation.

ROLANDIA, in botany, a genus of the polygamia segregata order, and syngenesia class of plants; natural order forty-ninth, compositæ. COMMON CAL. consisting of distinct flosculi, between each of which are short squamæ, the whole forming a round head: PARTIAL CAL. bivalved. COR. small and funnel-shaped, the tube small as a thread, the lacinia short and acute. The stamina are five; the style bifid. It has no other seed vessel except the partial calyx, which contains a long three-sided seed. Of this there is only one species, viz.

R. argentea; a native of the West Indies, found in copes and waste lands.

ROLL, v. a., v. n., &c.	Fr. and Teut. <i>rolle</i> ;
ROLLER, n. s. [n. s.]	Arm. <i>roll</i> ; Welsh <i>rholl</i> .
ROLL'ING-PIN,	To turn or move any
ROLL'ING-PRESS,	thing by application of
ROLL'Y-POOLY.	the different parts of

its surface successively to the ground; to move in a circle; form by rolling into masses; form in a stream or by a current or a course of pressure; be moved as a cylinder or circle; run or revolve; be tossed to and fro; fluctuate; be moved by violence: as a noun substantive, the act of rolling or state of being rolled; the thing rolled; a round body; mass; in particular a rolled writing or sheet of MS.; public writing; register; office: a roller is, any thing revolving on its own axis; bandage: rolling-pin, a pin on or by which paste is rolled: rolling-press, the press of copper-plate printers: rolly-pooly, a corruption of 'roll ball into the pool,' a game. Mr. Thomson says from Fr. *rouler poulie*, to turn a pulley; or Ital. *ruollo*, a waltz.

Darius made a decree, and search was made in the house of the *rolls*, where the treasures were laid up.

Who shall *roll* us away the stone from the door of the sepulchre? *Mark xvii. 3.*

He fashioned those harmonious orbs that *roll* In restless gyres about the Arctic pole. *Sandys.*

Beasts only cannot discern beauty; and let them be in the *roll* of beasts that do not honour it.

His chamber all was hanged about with *rolls* And old records, from ancient times derived. *Sidney.*

Cromwell is made master O' th' *rolls*, and the king's secretary. *Shakspeare.* These signs have marked me extraordinary, And all the courses of my life do shew, I am not in the *roll* of common men. *Id.* The *roll* and list of that army doth remain. *Daniel.* Grind red lead, or any other colour, with strong wort, and so *roll* them up into long *rolls* like pencils. *Peucham.*

Of that short *roll* of friends writ in my heart, There's none that sometimes greet us not. *Donne.* When a man tumbles a *roller* down a hill, the man is the violent enforcer of the first motion; but, when it is once tumbling, the property of the thing itself continues it. *Hammond.*

Heaven shone and *rolled* her motions. *Milton.* Thou, light, Revisitest not these eyes, which *roll* in vain, To find the piercing ray, and find no dawn. *Id.* Wave *rolling* after wave in torrent rapture. *Id.* Down they fell

By thousands, angel on archangel *rolled*. *Id.* The *rolls* of parliament, the entry of the petitions, answers, and transactions in parliament, are extant. *Hale.*

Our nation is too great to be ruined by any but itself; and, if the number and weight of it *roll* one way upon the greatest changes that can happen, yet England will be safe. *Temple.*

I'm pleased with my own work, Jove was not more With infant nature, when his spacious hand Had rounded this huge ball of earth and seas, To give it the first push, and see it *roll* Along the vast abyss. *Dryden.*

When thirty *rolling* years have run their race. *Id.* Please thy pride, and search the herald's *roll*, Where thou shalt find thy famous pedigree. *Id.* In human society, every man has his *roll* and station assigned him. *L'Estrange.*

The long slender worms, that breed between the skin and flesh in the isle of Ormuz and in India, are generally twisted out upon sticks or *rollers*.

Ray on the Creation. To keep ants from trees, encompass the stem four fingers' breadth with a circle or *roll* of wool newly plucked. *Mortimer.*

They make the string of the pole horizontal towards the lathe, conveying and guiding the string from the pole to the work, by throwing it over a *roller*.

Moxon's Mechanical Exercises. Reports, like snow-balls, gather still the farther they *roll*. *Government of the Tongue.*

Large *rolls* of fat about his shoulders hung, And from his neck the double dewlap hung.

Here tell me, if thou dar'st, my conscious soul, What different sorrows did within thee *roll*. *Prior.* Busy angels spread

The lasting *roll*, recording what we said. *Id.* Let us begin some diversion; what d'ye think of *roulypouly* or a country dance? *Arbutnot.* By this *rolling*, parts are kept from joining together. *Wiseman.*

Fasten not your *roller* by tying a knot, lest you hurt your patient. *Wiseman's Surgery.* The pin should be as thick as a *rollingpin*. *Wiseman.*

'Tis a mathematical demonstration, that these twenty-four letters admit of so many changes in



their order, and make such a long roll of differently ranged alphabets, not two of which are alike, that they could not all be exhausted, though a million millions of writers should each write above a thousand alphabets a-day, for the space of a million millions of years.

*Bentley.*

A small Euphrates through the piece is rolled,  
And little eagles wave their wings in gold. *Pope.*

Twice ten tempestuous nights I rolled, resigned  
To roaring billows and the warring wind. *Id.*

Storms beat, and rolls the main;  
Oh beat those storms, and roll the seas in vain! *Id.*

In her sad breast the prince's fortunes roll,  
And hope and doubt alternate seize her soul. *Id.*

The eye of time beholds no name  
So blest as thine, in all the rolls of fame. *Id.*

Lady Charlotte, like a stroller,  
Sits mounted on the garden roller.

*Swift's Miscellanies.*

Listening senates hang upon thy tongue,  
Devolving through the maze of eloquence  
A roll of periods, sweeter than her song. *Thomson.*

ROLL, in law, signifies a schedule of parchment, which may be rolled up by the hand. In these schedules all the pleadings, memorials, and acts of court, are entered and filed by the proper officer; which being done, they become records of the court. Of these there are in the exchequer several kinds, as the great wardrobe roll, the cofferer's roll, the subsidy roll, &c.

ROLL, MUSTER, that in which are entered the soldiers of every troop, company, regiment, &c. As soon as a soldier's name is written down on the roll, he is punishable if he desert.

A ROLL OF PARCHMENT denotes the quantity of sixty skins. The ancients made all their books up in the form of rolls; and in Cicero's time the libraries consisted wholly of such rolls.

ROLLS, MASTER OF THE. See MASTER.

ROLLS OFFICE, is an office in Chancery Lane, London, appointed for the custody of the rolls and records in chancery.

ROLLS OF PARLIAMENT are the MS. registers or rolls of the proceedings of our ancient parliaments, which, before the invention of printing, were all engrossed on parchments, and proclaimed openly in every county. In these rolls are also contained many decisions of very difficult points of law, which were frequently in former times referred to the decision of that high court.

ROLLE (Michael), an eminent French mathematician, born at Auvergne, 1652. His great mathematical skill procured him a place in the Academy of Sciences, and a pension. In 1690 he published a treatise on Algebra, and died in 1719.

ROLLI (Paul) was born in Rome in 1687. He was the son of an architect, and a pupil of the celebrated Gravina. An intelligent English nobleman, having brought him to London, introduced him to the royal family as a master of the Tuscan language. Rolli remained in England till the death of queen Caroline his protector. He returned to Italy in 1747, where he died in 1767, in the eightieth year of his age, leaving behind him a very curious collection in natural history, &c., and a valuable and well chosen library. His principal works first appeared in London in 1735, in 8vo. They consist of odes in blank verse, elegies, songs, &c., after the man-

ner of Catullus. There is likewise a Collection of Epigrams, printed at Florence in 1776, in 8vo., and preceded by his life by the abbé Fondini. There are likewise by him translations into Italian verse of Milton's *Paradise Lost*, London, folio, 1735; and of Anacreon's *Odes*, London, 1739, in 8vo.

ROLLIN (Charles), a justly celebrated French writer, was the son of a cutler in Paris, and was born in 1661. He studied in the college Du Plessis, in which he obtained a bursary, through the interest of a Benedictine monk of the White Mantle, whom he had served at table. After having studied humanity and philosophy at this college, he applied to divinity three years at the Sorbonne; but he did not prosecute this study, and never rose in the church higher than to the rank of a priest. He afterwards became professor of rhetoric in the same college; and in 1688 succeeded Horson, his master, as professor of eloquence, in the royal college. In 1694 he was chosen rector, and continued in that office two years. By virtue of his office he delivered the annual panegyric upon Louis XIV. He made many very useful regulations in the university; and particularly revived the study of the Greek language, which had been much neglected. He substituted academical exercises in the place of tragedies. Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon; and in this office he was employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of desert, with very few students, and without any manner of discipline: but Rollin's great reputation and industry soon re-peopled it, and made it a flourishing society. In this situation he continued till 1712; when, the controversy between the Jesuits and the Jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. Father le Tellier, the king's confessor, a furious agent of the Jesuits, infused into his master prejudices against Rollin, whose connexions with cardinal de Noailles would alone have sufficed to have made him a Jansenist; and on this account he lost his share in the principality of Beauvais. His edition of Quintilian with his own notes appeared in 1715, in 2 vols. 12mo., with an elegant preface, setting forth his method and views. In 1710 the university of Paris chose Rollin again Rector: but he was displaced in about two months by a *lettre de cachet*. The university had presented to the parliament a petition, in which it protested against taking any part in the adjustment of the late disputes; and their being congratulated in a public oration by Rollin, on this step, occasioned the letter which ordered them to choose a rector of more moderation. He now composed his treatise upon the Manner of Studying and Teaching the Belles Lettres, which was published in 2 vols. in 1726, and two more in 1728, 8vo. The work was exceedingly successful, and its success encouraged its author to undertake his *Histoire Ancienne*, &c., or *Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians and Greeks*, which he finished in 13 vols.



8vo., and published between 1730 and 1738. Rollin was one of the most zealous adherents of deacon Pâris; and, before the enclosure of the cemetery of St. Medard, this distinguished character might have been often seen praying at the foot of his tomb. This he confesses in his Letters. He published also lesser pieces; containing different Letters; Latin Harangues, Discourses, Complimentary Addresses, &c., Paris 1771, 2 vols. 12mo. He died in 1741.

ROLLING, the motion by which a ship rocks from side to side like a cradle, occasioned by the agitation of the waves. Rolling, therefore, is a sort of revolution about an imaginary axis passing through the centre of gravity of a ship: so that the nearer the centre of gravity is to the keel the more violent will be the rolling motion; because the centre about which the vibrations are made is placed so low in the bottom that the resistance made by the keel, to the volume of water which it displaces in rolling, bears very little proportion to the force of the vibration above the centre of gravity, the radius of which extends as high as the mast heads. But, if the centre of gravity is placed higher above the keel, the radius of vibration will not only be diminished, but an additional force to oppose the motion of rolling will be communicated to that part of the ship's bottom which is below the centre of gravity. It may, however, be necessary to remark that the construction of the ship's bottom may also contribute to diminish this movement considerably. Many fatal disasters have happened to ships arising from violent rolling.

ROLLING, in gardening and husbandry, the operation of drawing a roller over the surface of the ground, with the view of breaking down the clods, rendering it more compact, and bringing it even and level. This is a practice that becomes necessary both upon the tillage and grass-lands, and which is of much utility in both sorts of husbandry. In the former case, it is made use of with different intentions, as for the purpose of breaking down and reducing the cloddy and lumpy parts of the soil in preparing it for the reception of crops. It is also of great use in many cases of light soils, in rendering the surface more firm, even, and solid, after the seed is put in. It is likewise found beneficial to young crops in spring, in various instances. It is said, by the author of Practical Agriculture, that in the cases of stiff, heavy, and adhesive soils of different kinds, it may frequently be made use of with the first-mentioned intention with very great advantage; but it should only be employed when such lands are tolerably dry, for, when drawn over the ground under the contrary circumstances, little benefit can be afforded in the way of pulverisation, while much mischief must be produced by the poaching of the horses, and the plastering the earth round the implement. But, by using it in the manner just directed, all the lumpy or cloddy parts of the surface soil may be effectually crushed and reduced into a fine powdery state, fit for the reception of the seed. It is likewise supposed that, in cases where lands have been left rough after ploughing, for the purpose of more effectually destroying weeds, it may be of utility, by being

employed before the harrows, to give them more power in laying hold of and reducing the soil, and by the pulverisation that it affords, and the more perfect retention of moisture that it causes, in consequence of the surface being rendered more close and compact, the seed-weeds are produced more abundantly, and more readily destroyed. It is likewise in these last methods, says Mr. Donaldson, that it proves so highly beneficial in all cases where grass-seeds are sown; as well as by the equality and smoothness of surface that are thereby produced; and it is well observed, by the same writer, that if no other benefit were derived from rolling lands in tillage than smoothing the surface, even that in harvest is of material consequence, more especially where the crops are cut down with the scythe, which is general in most of the southern districts of the kingdom, and which the increasing scarcity of laborers must soon, in all probability, introduce into those of the north. See RURAL ECONOMY.

ROLLING TACKLE, a pulley or purchase fastened to that part of a sail-yard which is to the windward of the mast, in order to confine the yard close down to the leeward when the sail is furled: it is used to prevent the yard from having too great a friction against the mast in a high sea, which would be equally pernicious to both.

ROLLIUS (Reinhold Henry), a learned German philologist, who, in 1779, published a very useful work, entitled *The Lives of the Philosophers, Orators, Poets, Historians, and Philologists*.

ROLLO, the conqueror of Normandy, was a Norwegian duke, banished from his country by Harold Harfager, who conquered Norway in 870, on account of his piracies. He first retired with his fleet among the islands of the Hebrides to the north-west of Scotland, whither the flower of the Norwegian nobility had fled for refuge when Harold had become master of the kingdom. He was there received with open arms by those warriors, who, eager for conquest and revenge, waited only for a chief to lead them on. Rollo, setting himself at their head, sailed towards England, which had been long a field open to the violence of the northern nations. But the great Alfred had some years before established such order, in this part of the island, that Rollo, after several fruitless attempts, despaired of forming there such a settlement as should make him amends for the loss of his own country. He pretended therefore to have had a supernatural dream, which promised him a glorious fortune in France, and which served at least to support the ardor of his followers. The weakness of the government in that kingdom, and the confusion in which it was involved, were still more persuasive reasons. Having therefore sailed up the Seine to Rouen, he immediately took the capital of that province, then called Neustria, and making it his magazine of arms, he advanced up to Paris, to which he laid siege in form. This war at length ended in the entire cession of Neustria, which Charles the Simple was obliged to give up to Rollo and his Normans, to purchase a peace. Rollo received it in perpetuity to himself and his



posterity, as a feudal duchy dependent on the crown of France. The interview between Charles and this new duke gives a curious picture of these Normans; for Rollo would not take the oath of fealty to his sovereign lord any other way than by placing his hands within those of the king, and absolutely refused to kiss his feet, as custom then required. It was with great difficulty he was prevailed on to let one of his warriors perform this ceremony in his stead; but the officer to whom Rollo deputed this service suddenly raised the king's foot so high that he overturned him on his back: a piece of rudeness which was only laughed at, to such a degree were the Normans feared and Charles despised. Soon after Rollo was persuaded to embrace Christianity, and was baptised by the archbishop of Rouen in the cathedral. See NORMANDY.

**ROLLOCK** (Robert), the first principal of the college of Edinburgh, was the son of David Rollock of Powis, near Stirling. He was born in 1555. He was sent to St. Andrews, and admitted a student in St. Salvator's College. His progress in the sciences was so rapid that he had no sooner taken his degree of M.A. than he was chosen a professor of philosophy, and read lectures in St. Salvator's College. The magistrates of Edinburgh, on the erection of the university in that city, in 1582, made choice of Mr. Rollock to be principal and professor of divinity. In 1593 principal Rollock and others were appointed, by the states of parliament, to confer with the popish lords. In 1595 he was nominated one of the commissioners for the visitation of colleges; to enquire into the doctrine and life of the masters, the discipline used by them, the state of their rents, &c., and to report to the next assembly. In 1597 he was chosen moderator of the general assembly—the highest dignity in the Scottish church: and he had the influence to get some great abuses redressed. Being one of fourteen ministers appointed to take care of the affairs of the church, he procured an act of the legislature, restoring to the prelates their seats in parliament. He had to reconcile to this measure, not only such ministers as abhorred all kinds of subordination in the church, but likewise many of the lay lords, who were not fond of such associates in parliament. He died in Edinburgh on the 28th of February, 1598, aged forty-three. His works are, 1. A Commentary on the first Book of Beza's Questions. 2. Another on the Epistle to the Ephesians, 4to., Edinburgh, 1598. 3. A third on Daniel, 4to., Edinburgh, 1591. 4. Analysis of St. Paul's Epistle to the Romans, 8vo., Edinburgh, 1594. 5. Questions and Answers concerning the Covenant of Grace and the Sacraments, 8vo., Edinburgh, 1599. 6. A Treatise on Effectual Calling, 8vo., Edinburgh, 1597. 7. A Commentary on the Epistles to the Thessalonians and Philemon, 8vo., Geneva, 1597. 8. A Commentary on fifteen select Psalms, 8vo., Geneva, 1598. 9. A Commentary on the Gos-

pel of St. John, with a Harmony of the Four Evangelists upon the Death, Resurrection, and Ascension of Jesus Christ, &c., Geneva, 1590. 10. Sermons on Several Places of St. Paul's Epistles, 8vo., Edinburgh, 1598. 11. A Commentary on the Epistle to the Colossians, 8vo., Geneva, 1602. 12. Analysis of the Epistle to the Hebrews, 8vo., Edinburgh, 1605. 13. Analysis of the Epistle to the Galatians, 8vo., London, 1602. 14. A Commentary upon the First Two Chapters of the First Epistle of Peter, 8vo., London 1603. 15 and 16. A Treatise on Justification, and another on Excommunication, both in 8vo., London, 1604. All these works, except the sermons, are in Latin.

**ROLLRICH**, or **ROLLRICH STONES**, an ancient monument in Oxfordshire, in the parish of Chipping Norton, near Long Compton, supposed to be the remains of a British temple.

**ROLPAH**, a town of Hindostan, capital of a district of the same name, in the province of Nepaul. Little more is known about it than that it is situated in the mountains, in a woody country, and governed by a chief who pays an annual tribute to the Nepaul rajah. Long. 82° 5' E., lat 29° 22' N.

**ROMAGE**, *n. s.* Fr. *rumage*, or Goth. *romo*; Swed. *rom*. A tumult; a bustle; a tumultuous search; clamor. Commonly written **RUMMAGE**, which see.

This is the main motive  
Of this post haste, and *romage* in the land.

Shakspeare.

**ROMAGNA**, the former name of a province of the states of the church, bounded by the Adriatic, the duchy of Urbino, Bologna, and the Ferrarese. It is about forty-five miles in length and thirty in breadth, and fertile in corn, wine, olives, and silk. Its pastures are also good in certain parts, and in others there are minerals. The capital is Ravenna.

**ROMAINE** (Rev. William), a popular English divine, born at Hartlepool, in Durham, in 1714; and educated first at Hertford College, Oxford, and afterwards at Christ-church, where he made himself master of the Hebrew, and became a zealous Hutchinsonian. He was ordained in 1737, and in 1738 attacked bishop Warburton's Divine Legation of Moses. In 1738 he preached a sermon before the university against the bishop's doctrine. In 1739 he was chosen lecturer of St. Dunstan's West, and in 1740 preached at St. George's. He was now become so popular that the churches were crowded. He was next appointed professor of astronomy at Gresham College, but soon resigned it. In 1764 he was elected rector of St. Andrew's, and St. Anne's, Blackfriars. He died in 1765, with the character of a powerful preacher. His works, consisting of sermons and practical tracts, were published in 8 vols. 8vo, 1766. He also published Calasio's Hebrew Concordance, in 4 vols. folio, 1742.



## ROMAN CATHOLICISM.

**ROMAN CATHOLICISM.** By the church of Rome, as distinguished from Christian churches of other denominations and communions, is meant that great body of professed Christians who, united to the bishop and see of Rome, 'ground their faith upon the authority of the church, as on a rule of faith, sure and unerring.' Popery, Papal superstition, Papists, and Romanists, are among the various appellations that have been given, in different ages, to the system of this society and its members, who commonly view them as terms of reproach. *Catholics*, or *Roman Catholic Christians*, is the only name by which they designate themselves; but the members of other communions cannot recognise their claim to the first of these; and Roman Catholics is now that by which they are designated among us, in law and parliament. We therefore adopt it as at once fair to other parties and to themselves inoffensive.

### PART I.

#### HISTORY OF THE CHURCH OF ROME.

That the church of Rome is, in regard to her descent, apostolical, and was, for some centuries, a *pure* as well as a *true* church, Protestants readily admit; but that she was either the mother or mistress of all churches, or that she was, at any time, the *only true* church, they deny. In the following historical view of the Roman Catholic church we shall consider it in its three different states, as it subsisted and still subsists, from the period of Constantine's conversion down to the present time. The first, which may be characterised as the *period of its rise*, reaches from the establishment of the Christian religion under Constantine down to the establishment of the papal power, in 606, when pope Boniface III. assumed the title of Universal Bishop; or, 756, when Pepin, king of France, invested pope Stephen II. with the temporal dominion of Rome and the neighbouring territories, upon the ceasing of the exarchate of Ravenna. The second period embraces the interval from the close of the first down to the *Reformation*. During this time Rome maintained a supremacy and dominion over the minds and consciences of men, to which all Europe submitted with implicit obedience. The establishment and long uninterrupted continuance of this power may justly be considered as among the most extraordinary circumstances in the history of mankind. The third period refers to the *decline* of this tremendous power, which was first weakened by the Reformation, and has since been gradually yielding to the influence of the Reformed doctrines and the general diffusion of knowledge among the nations of the earth.

**I. Rise of the papal power.**—The progress of Christianity, during the lifetime of its divine founder, was confined within narrow bounds. The Holy Land was alone the scene of his labors and of his life and death; no sooner, however, had he ascended to his throne, than, in the plenitude of his divine power and grace, he sent his Holy

Spirit to qualify the apostles to be the heralds of his glorious gospel to the world. In the execution of their mission they encountered various difficulties; exposed to poverty, humiliation, persecution, they always realized the prediction of their master that they were sent 'as sheep among wolves.' The hand of power, however, could not crush them, nor the fear of death arrest their zeal; in due time the once infant church had daily added to its members, character, rank, wealth, and influence; so much so as to excite the apprehensions both of the existing priesthood and magistrates; who endeavoured to overwhelm the rising cause by most cruel persecutions—renewed at intervals, with more or less severity, during the reigns of all the Pagan emperors. It was found in vain, however, for their enemies to kindle and rekindle the flames of persecution; like the children of Israel, in the days of Pharaoh, 'the more they afflicted them the more they multiplied and grew,' until they diffused themselves through all ranks of society, and acquired such an influence, even in matters of state and government, as materially to assist or depress the various competitors for the Roman empire. The extraordinary occurrences of the life of Constantine produced an entire change in the whole of the Christian profession. Its friends were now no longer called to endure patiently the hatred of the world, to take up their cross and press after a conformity to Christ in his sufferings, and through much tribulation to enter his kingdom: so long as the Christians were persecuted by the heathen, on account of their faith and practices, they were driven to the gospel as their only source of consolation and support; but such is the depravity of human nature, that, when they long enjoyed an interval from persecution, they became worldly and even profligate in their morals and litigious in their tempers. But now that the restraint was wholly taken off by Constantine, churches endowed, and riches and honors liberally conferred on the clergy; when he authorised them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world,—the spirit of pride, avarice, dominion, and ambition; the indulgence of which has, in all ages, proved fatal to the purity and happiness of the professed followers of Christ. Now they began to new model the Christian church, the government of which was as far as possible arranged conformably to the government of the state. The emperor himself assumed the title of bishop, and claimed the power of regulating its external affairs; and he and his successors convened councils in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates whose jurisdiction was confined to single cities; the metropolitans to the proconsuls or presidents of provinces; the primates to the emperor's vicars, each of whom governed one of the imperial provinces. This constitution of things was an entire departure from the order of worship established, under divine direction by the



apostles of Christ in the primitive churches. In fact, scarcely any two things could be more dissimilar than was the simplicity of the gospel dispensation and the hierarchy established under Constantine the Great.

It cannot be a subject of surprise, therefore that when Christianity had thus been corrupted, the bishop of Rome began to be distinguished by a pre-eminence over the prelates. During the first two centuries, says Mosheim, the pre-eminence of the bishop of Rome was a pre-eminence of order and association, and not of power and authority; now, however, a great variety of causes contributed to establish this superiority; but chiefly that grandeur and opulence by which too many professors of Christianity form ideas of pre-eminence and dignity, and which they generally confound with the reasons of a just and legal authority. The bishop of Rome surpassed all his brethren in the magnificence and splendor of the church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living.

In the year 366 Liberius, bishop of Rome, died, and a violent contest arose respecting his successor. The city was divided into two factions, one of which elected Damasus to that high dignity, while the other chose Ursicinus, a deacon of the church. The party of Damasus prevailed, and got him ordained. Ursicinus, enraged that Damasus was preferred before him, set up separate meetings, and, at length, he also obtained ordination from certain obscure bishops. This occasioned great disputes among the citizens, which gave rise to a dangerous schism, and to a sort of civil war within the city of Rome, which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolations. This inhuman contest ended in the victory of Damasus; but whether his cause was more just than that of Ursicinus is a question not so easily to be determined; neither of the two, indeed, seems to have been possessed of such principles as constitute a good Christian, much less of that exemplary virtue that should distinguish a Christian bishop. And this state of things continued to increase in progressive enormity, until it ultimately brought forth that system of spiritual tyranny which so long enslaved the greatest part of the civilised world. Notwithstanding, however, the pomp and splendor that surrounded the Roman see, it is certain that the bishops of that city had not acquired, in this century, that pre-eminence of power and jurisdiction in the church which they afterwards enjoyed. In the ecclesiastical commonwealth they were, indeed, the most eminent order of citizens; but still they were citizens as well as their brethren, and subject, like them, to the edicts and laws of the emperors. All religious causes of extraordinary importance were examined and determined either by judges appointed by the emperors or in councils assembled for that purpose; while those of inferior moment were decided in each district by its respective bishop. The ecclesiastical laws were enacted either by the emperor or by councils. None of the bishops acknowledged that they de-

rived their authority from the permission and appointment of the bishop of Rome, or that they were created bishops by the favor of the apostolic see; on the contrary, they all maintained that they were the ambassadors and ministers of Jesus Christ, and that their authority was derived from above. Several of those steps, however, by which the bishops of Rome mounted afterwards to the summit of ecclesiastical power and despotism, were laid at this period, partly by the imprudence of the emperors, partly by the craftiness of the Roman prelates themselves, and partly by the inconsiderate zeal and precipitate judgment of certain bishops. Constantine having transferred the seat of government from Rome to Byzantium, and having there built a city, called, after himself, Constantinople, employed all his efforts to augment the beauty and magnificence of the new metropolis of the world, and raised up the bishop of this new metropolis as a formidable rival to the Roman pontiff, and a bulwark which menaced a vigorous opposition to his growing authority.

It is worthy of remark that the progress of papal power and papal superstition have ever kept pace. The rites and institutions by which the Greeks, Romans, and other nations, had formerly testified their religious veneration for fictitious deities were now adopted, with some slight alterations, by Christian bishops, and professedly employed in the service of the true God. Gorged robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and in the Christian churches. No sooner had Constantine the Great abolished the superstition of his ancestors, than magnificent churches were every where erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance to the pagan temples, both in their outward and inward form. One of the earliest corruptions of the church grew out of the reverence which now began to be paid to the memory of departed saints. Hence there arose a train of error and fraud which ended in the grossest creature worship. But it is the condition of humanity that the best things are those which seem most easy to be abused. The prayer which was preferred with increased fervency at a martyr's grave was at length addressed to the martyr himself: virtue was imputed to the remains of his body, the rags of his apparel, even to the instrument of his sufferings; relics were required as an essential part of the church furniture; it was decreed that no church should be erected unless some treasures of this kind were deposited within the altar, and so secured there that they could not be taken out without destroying it. It was made a part of the service to pray through the merits of the saints whose relics were there deposited, and the priest when he came to this passage was enjoined to kiss the altar. Thus an enormous train of different superstitions were gradually substituted in the place of true religion and genuine piety.

Perhaps, however, this odious revolution was owing to a variety of causes. A ridiculous precipitation in receiving new opinions, a preposter-



our desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity which the generality of mankind have towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine as well as to the tombs of the martyrs, as if there alone the sacred principles of virtue and the certain hopes of salvation were to be acquired. The reins being once let loose to superstition, absurd notions and idle ceremonies multiplied every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought every where at enormous prices. The public processions and supplications by which the pagans endeavoured to appease their gods were now adopted into the Christian worship, and celebrated with great pomp and magnificence in several places. The virtues that had formerly been ascribed to the heathen temples, to their lustrations, and to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to images of holy men. And the same privileges that the former enjoyed, under the darkness of paganism, were conferred upon the latter under the light of the gospel, or rather under that cloud of superstition that was obscuring its glory. It is true that, as yet, images were not very common; nor were there any statues at all. But it is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modelled by degrees, according to the religious services that were paid to the gods before the coming of Christ. Rumors were artfully spread abroad of prodigies and miracles to be seen in certain places (a trick often practised by the heathen priests), and the design of the reports was to draw the populace in multitudes to these places, and to impose on their credulity. Nor was this all; certain tombs were falsely given out for the sepulchres of saints and confessors; the list of the saints was augmented with fictitious names, and even robbers were converted into martyrs. Some buried the bones of dead men in certain retired places, and then affirmed that they were divinely admonished by a dream that the body of some friend of God lay there. Many, especially of the monks, travelled through the different provinces, and not only sold, with the most frontless impudence, their fictitious relics, but also deceived the eyes of the multitude with evil spirits or genii.

A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised with success to delude the ignorant, when true religion was almost entirely superseded by horrid superstition. It would also be almost endless to enter into a minute detail of all the different parts of public worship, and to point out the changes to which they were subject. The public prayers had lost much of that solemn and majestic simplicity that characterised them in the primitive times, and which

now began to degenerate into a vain and swelling bombast. The sermons, or public discourses addressed to the people, were composed according to the rules of human eloquence, and rather adapted to excite the stupid admiration of the populace who delight in vain embellishments, than to enlighten the understanding or to reform the heart. It would even seem as if all possible means had been industriously used, to give an air of folly and extravagance to the Christian assemblies; for the people were permitted, and even exhorted by the preacher himself, to crown his talents with clapping of hands and loud exclamations of applause, a recompense which was hitherto peculiar to the actors on the theatre and the orators in the forum.

A variety of circumstances at this time concurred to augment the power and authority of the Roman pontiff, though he had not yet assumed the dignity of supreme lawgiver and judge of the whole Christian church. Among all the prelates who ruled the church of Rome, during this century, there was not one who asserted the authority and pretensions of the Roman pontiff with such vigor and success as Leo, surnamed the Great. He commenced his pontificate with the most zealous exertions. In the year 445 he quarrelled with Hilary, bishop of Arles, for opposing the power of the papal see, and obtained an edict from the emperor Valentinian, which put an end to the ancient liberties of the Gallican churches, and enforced those appeals to Rome which gradually subjected all the western churches to the jurisdiction of the pretended successors of St. Peter. During the pontificate of Leo, the fourth general council was held at Chalcedon in the year 451, in which the famous canon was enacted, which rendered the see of Constantinople equal to the see of Rome in all respects, except precedence. This canon was evidently intended to check the growing power, and to oppose the daily encroachments of the bishop of Rome. Leo opposed with vehemence the passing of these decrees, and his opposition was seconded by that of many other prelates. But their efforts were vain, as the emperors threw in their weight into the balance, and thus supported the decisions of the Grecian bishops. Neither Leo nor his immediate successors were, therefore, able to overcome all the obstacles that were laid in their way, or the various checks which were given to their ambition. Many examples might be alleged in proof of this assertion, particularly the case of the Africans, whom no threats or promises could engage to submit the decision of their controversies, and the determination of their causes, to the Roman tribunal.

From this time till the close of the sixth century the history of the Roman church presents nothing worthy of notice but the increasing wickedness and superstition of its members, especially of the clergy, whose vices were now carried to the most enormous lengths; the writers of this century, whose probity and virtue render them worthy of credit, are unanimous in their accounts of the luxury, arrogance, avarice, and voluptuousness of the sacerdotal orders. If, before these times, the lustre of religion was clouded with superstition, and its divine pre-

cepts adulterated with a mixture of human inventions, this evil, instead of diminishing, increased daily. The happy souls of departed Christians were invoked by numbers, and their aid implored by assiduous and fervent prayers; while none stood up to censure or oppose so preposterous a worship. The question, how the prayers of mortals ascended to the celestial spirits (a question which afterwards produced much wrangling, and many idle fancies) did not as yet occasion any difficulty; for the Christians of this century did not imagine that the souls of the saints were so entirely confined to the celestial mansions, as to be deprived of the privilege of visiting mortals, and travelling when they pleased, through various countries. They were further of opinion that the places most frequented by departed spirits were those where the bodies they had formerly animated were interred; and this opinion, which the Christians borrowed from the Greeks and Romans, rendered the sepulchres of the saints the general rendezvous of suppliant multitudes. The images of those who, during their lives, had acquired the reputation of uncommon sanctity, were now honored with a particular worship in several places. A singular and irresistible efficacy was also attributed to the bones of martyrs, and to the figure of the cross, in defeating the attempts of Satan, removing all sorts of calamities, and in healing, not only the diseases of the body, but also those of the mind. We shall not enter here into a particular account of the public supplications, the holy pilgrimages, the superstitious services paid to departed souls, the multiplication of temples, altars, penitential garments, and a multitude of other circumstances that showed the decline of genuine piety, and the corrupt darkness that was eclipsing the lustre of primitive Christianity. Divine worship was now daily rising from one degree of pomp to another, and degenerating more and more into a gaudy spectacle; only proper to attract the stupid admiration of a gazing populace. The sacerdotal garments were embellished with a variety of ornaments, with a view to excite in the minds of the multitude a greater veneration for the sacred order. A new method also of proceeding with penitents was now introduced into the Latin church. Grievous offenders, who had formerly been obliged to confess their guilt in the face of the congregation, were now delivered from this mortifying penalty, and obtained from Leo the Great a permission to confess their crimes privately, to a priest appointed for that purpose. The external form of church government continued without any remarkable alteration during the course of this century. But the bishops of Rome and Constantinople, who were considered as the most eminent and principal rulers of the Christian church, were engaged in perpetual disputes about the extent and limits of their respective jurisdictions, and seemed both to aspire at the supreme authority in ecclesiastical matters.

In the year 588 John, bishop of Constantinople, surnamed the Faster, on account of his extraordinary abstinence and austerity, assembled, by his own authority, a council at Constantinople, to enquire into an accusation brought against

Peter, patriarch of Antioch; and upon this occasion assumed the title of œcumenical, or universal bishop. Now, although this title had been formerly enjoyed by the bishops of Constantinople, and was also susceptible of an interpretation that might have prevented its giving umbrage or offence to any, yet Pelagius, the then bishop of Rome, suspected, both from the time and the occasion of John's renewing his claim to it, that he was aiming at a supremacy over all the Christian churches; and, therefore, he opposed his claim in the most vigorous manner in letters to that purpose, addressed to the emperor, and to such persons as he judged proper to second his opposition.

To Pelagius succeeded Gregory the Great, under whose administrations missionaries were sent from Rome to Britain; of this event the following account is given:—Being one day led into the market-place of Rome with a great concourse of persons, to look at a large importation of foreign merchandise, which had just arrived, among other articles, there were some boys exposed for sale like cattle. There was nothing remarkable in this, for it was the custom every where in that age, and had been so from time immemorial; but he was struck with the appearance of the boys; their fine clear skins, the beauty of their flaxen or golden hair, and their ingenuous countenances; so that he asked from what country they came; and when he was told from the island of Britain, where the inhabitants in general were of that complexion and comeliness, he enquired if the people were Christians, and sighed for compassion at hearing that they were in a state of pagan darkness. Upon asking further to what particular nation they belonged of the many among whom that island was divided, and being told that they were Angles, he played upon the word with a compassionate and pious feeling, saying, 'well may they be so called, for they are like angels, and ought to be made coheritors with the angels in heaven.' Then demanding from what province they were brought, the answer was, 'from Deira,' and in the same humor he observed, that rightly might this also be said, for *de Dei ira*, from the wrath of God they were to be delivered. And when he was told that their king was named Ælla, he replied, that Hallelujah ought to be sung in his dominions. This trifling sprung from serious thought, and ended in serious endeavours. From this day the conversion of the Anglo-Saxons became a favorite object with Gregory; and, when he was elected to the papacy, he took the first opportunity of beginning the good work on which he was intent. The letter written by Gregory to the emperor Maurice at Constantinople, in consequence of John, the patriarch of that city, assuming the title of universal bishop, casts so much light upon the history of that age that we shall give our readers an extract:—'Every man that has read the Gospel knows that, even by the words of our Lord, the care of the whole church is committed to St. Peter the apostle, the prince of all the apostles; and yet he is not called universal apostle, though this holy man, John, my fellow priest, labors to be called universal bishop! I am compelled to cry out, O



the corruption of times and manners! Behold the barbarians are become lords of all Europe; cities are destroyed; castles are beaten down; provinces are depopulated; there is no husbandman to till the ground. Idolaters rage and domineer over Christians; and yet priests, who ought to lie weeping upon the pavement, in sack-cloth and ashes, covet names of vanity, and glory in new and profane titles. But, far from Christians be this blasphemous name, by which all honor is taken from all other priests, while it is foolishly arrogated by one. Gregory, with all his flattery, was unable to prevail upon the emperor Maurice to second his views; and the former, as might be expected, became not a little dissatisfied with his most religious lord. Soon after this the emperor was dethroned by one of his centurions, who first murdered him, and then usurped the crown. This wretch, whose name was Phocas, was one of the vilest of the human race, a monster, stained with those vices that serve most to blacken human nature: other tyrants had been cruel from policy;—the cruelties of Phocas are not to be accounted for, but on the hypothesis of the most diabolical and disinterested malice. He caused five of the children of the emperor Maurice to be massacred before the eyes of the unhappy father, whom he reserved to the last, that he might be a spectator of the destruction of his children before his own death.

The empress Constantine and her three daughters had taken refuge in one of the churches of the city under sanction of the patriarch of Constantinople, who defended them for a time with great spirit and resolution, not permitting them to be dragged by force from their asylum. The consequence was, that they instantly became the helpless victims of his fury, and suffered on the same spot on which the late emperor and his five sons had been recently murdered. What should we expect would be the reception which the accounts of all this series of horrid cruelty would meet with at Rome, from a man so renowned for piety, equity, and mildness of disposition as pope Gregory was? If we look into his letters of congratulation, we find them stuffed with the vilest and most venal flattery; insomuch that, were we to learn the character of Phocas only from this pontiff's letters, we should certainly conclude him to have been rather an angel than a man. 'As a subject and a Christian,' says Gibbon, 'it was the duty of Gregory to acquiesce in the established government; but the joyful applause with which he salutes the fortune of the assassin, has sullied, with indelible disgrace, the character of the saint. His object in this abject behaviour was, that he might, by means of the influence of the emperor, defeat the attempt of the patriarch to assume the title of universal bishop. This he plainly told to Leontia, the new empress, representing to her what blessings she might expect from St. Peter in heaven, provided they obliged the patriarch to relinquish the title, which the pope considered derogatory to the honor, dignity, and interests of his see. In this object he succeeded; for Phocas enacted a law by which he prohibited the bishop of Constantinople from

styling himself œcumenical, or general patriarch, declaring that this title belonged to none but the bishop of ancient Rome. Although Gregory did not himself assume the appellation of universal bishop, which, after anathematizing in his letter to the emperor, would have been too gross a violation of all decency to have been borne even in this age, yet his successor, Boniface III., did not hesitate to assume this very title; and the grant of this to Boniface's dignity by the emperor Phocas might be said to establish the ecclesiastical power of the papal see. The succeeding pontiffs used all sorts of methods to maintain and enlarge the authority and pre-eminence which they had acquired by a grant from the most odious tyrant that ever disgraced the annals of history. We find, however, in the most authentic accounts of the transactions of this century, that not only several emperors and princes, but also whole nations, opposed the ambitious views of the bishops of Rome. Besides all this, multitudes of private persons expressed publicly, and without the least hesitation, their abhorrence of the vices, and particularly of the lordly ambition, of the Roman pontiffs: and it is highly probable, that the Valdenses or Vaudois had already in this century retired into the valleys of Piedmont, that they might be more at liberty to oppose the tyrannical of those imperious prelates.

Little of particular notice occurs during the seventh and eighth centuries; we may, however, cursorily observe that infallibility was first claimed by pope Agatho, in 678. In 710 the emperor Justinian, having met the pope at Nicomedia, gave to the world the first example of kissing the pontiff's foot. This act of great personal veneration became the precedent for the continued ceremony. That corruption of manners which dishonored the clergy in the former centuries, instead of diminishing in this, discovered itself under the most odious characters. The endowments of the churches and monasteries, and the revenues of the bishops, were hitherto considerable; but in this century a new and ingenious method was found out of acquiring much greater riches to the church, and of increasing its wealth through succeeding ages. An opinion prevailed universally at this time, though its authors are not known, that the punishment which the righteous Judge of the world has reserved for the transgressions of the wicked, was to be prevented and annulled, by liberal donations to God, to the saints, to the churches, and to the clergy. In consequence of this notion the great and opulent, who were generally speaking the most remarkable for their flagitious and abominable lives, offered, out of the abundance which they had received by inheritance or acquired by rapine, rich donations to departed saints, their ministers upon earth, and the keepers of the temples that were erected in their honor, in order to avoid the sufferings and penalties annexed by the priests to transgression in this life, and to escape the misery denounced against the wicked in a future state. This new and commodious method of making atonement for iniquity was the principal source of those immense treasures which from this period began



to flow in upon the clergy, the churches, and monasteries, and continued to enrich them through succeeding ages down to the present time. Emperors, kings, and princes, signalled their superstitious veneration for the clergy, by investing bishops, churches, and monasteries, in the possession of whole provinces, cities, castles, and fortresses, with all the rights of sovereignty that were annexed to them under the dominion of their former masters. Hence it came to pass that they who by their holy profession were appointed to proclaim to the world the vanity of human grandeur, and to inspire into the minds of men, by their example, a noble contempt of sublunary things, became themselves scandalous spectacles of worldly pomp, ambition, and splendor; were created dukes, counts, and marquises; judges, legislators, and sovereigns; and not only gave laws to nations, but also upon many occasions gave battle to their enemies at the head of numerous armies of their own raising.

The Roman pontiff now acted in all respects like a temporal prince, of whose enormous power history records this shocking and remarkable instance:—Charles Martel was succeeded in his office of mayor of the palace to Childeric III. by his son Pepin. In the exercise of that high office, he was possessed in reality of the royal power and authority; but, not content with this, he aspired to the titles and honors of majesty, and formed the design of dethroning his sovereign. For this purpose the states of the realm were assembled by Pepin, A. D. 751; and, though they were devoted to the interests of this ambitious usurper, they gave it as their opinion that the bishop of Rome was previously to be consulted, whether the execution of such a project was lawful or not. In consequence of this, ambassadors were sent by Pepin to Zachary, the reigning pontiff, with the following question:—“Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and who had already rendered most important services to the state?” The situation of Zachary, who stood much in need of the aid of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired; who in return conferred on Zachary the domains of Ravenna, which could not have been secured from the degraded Childeric. Thus by his spiritual authority the pope deposed a sovereign who had committed no crime; receiving from the usurper, in return, the temporal jurisdiction. When this favorable decision of the Roman oracle was published in France, the unhappy Childeric was stripped of royalty without the least opposition; and Pepin, without the smallest resistance from any quarter, stepped into the throne of his master and his sovereign. This decision was solemnly confirmed by Stephen II., the successor of Zachary, who undertook a journey into France in the year 754 in order to solicit assistance against the Lombards; and who at the same time dissolved the obligation of the oath of fidelity and allegiance which Pepin had sworn to Childeric, and

violated by his usurpation in the year 751; and, to render his title to the crown as sacred as possible, Stephen anointed and crowned him, with his wife and two sons, and, by the authority of St. Peter, forbade the French lords, on pain of excommunication, to choose a king of another race. Thus did these two ambitious men support one another in their schemes of rapacity and injustice. The criminality of the pope was indeed greatly aggravated by the pretence of religion. ‘It is you,’ said he, addressing Pepin, ‘whom God hath chosen from all eternity; for whom he did predestinate, them he also called, and whom he called them he also justified.’ This compliance of the Roman pontiffs proved an abundant source of opulence and credit to the church. When Aistulphus meditated the conquest of Rome and its territory, and formed the ambitious project of reducing all Italy under the yoke of the Lombards, the terrified pontiff, Stephen II., addressed himself to his powerful patron and protector Pepin, represented to him his deplorable condition, and implored his assistance. The French monarch embarked with zeal in the cause of the suppliant pontiff, crossed the Alps A. D. 754 with a numerous army and, having twice defeated Aistulphus, obliged him by a solemn treaty to deliver up to the see of Rome the exarchate of Ravenna, Pentapolis, and all the cities, castles, and territories, which he had seized in the Roman dukedom. Pepin then caused an instrument to be drawn up, signed by himself and his sons, by which he ceded for ever to the holy see all the places thus yielded up by the Lombard king, including the exarchate, which he had taken from the emperor of Constantinople. He afterwards caused the instruments of donation, with the keys of all the cities, to be laid on the tomb of St. Peter in Rome. Stephen thus became proprietor of the exarchate and its dependencies; and, by adding rapacity to his rebellion, was established as a temporal monarch. Thus was the sceptre added to the keys, the sovereignty to the priesthood; and thus were the popes enriched with the spoils of the Lombard kings, and of the Roman emperors. The question concerning images, which had long agitated both the eastern and western churches, was, at this time, far from being put to rest either at Rome or Constantinople, but still gave occasion to the assembling of council after council, one council annulling what the other had decreed. During the reign of the emperor Constantine Copronymus (who employed all his influence in abolishing and extirpating the worship of images) a synod was held at Constantinople, A. D. 754, to determine the controversy. The fathers being met to the number of 330, after considering the doctrine of scripture and the opinions of the fathers, decreed that every image, of whatsoever materials, made and formed by the artist, should be cast out of the Christian church as a strange and abominable thing; notwithstanding Paul I., who was at that time pope of Rome, sent a legate to Constantinople, to admonish the emperor to restore the sacred images and statues to the churches, threatening him with excommunication in case of refusal. But Copronymus treated his message with the contempt it deserved.



II. *The Papal power in full exercise.*—On the decease of Paul I., A. D. 768, the papal chair was filled for a year by Constantine, who condemned the worship of images, and was, therefore, tumultuously deposed, and Stephen IV. substituted in his room, who was a furious defender of them. He immediately assembled a council in the Lateran church, where the renowned fathers abrogated all Constantine's decrees, deposed all the bishops that had been ordained by him, annulled all his baptisms and chrisms, and, as some historians relate, after having beaten and used him with great indignity, made a fire in the church and burnt him to death. After this they annulled all the decrees of the synod of Constantinople, ordered the restoration of statues and images, and anathematised that execrable and pernicious synod, giving this curious reason for the use of the images: that if it was lawful for emperors, and those who had deserved well of their country, to have their images erected, but not lawful to set up those of God, the condition of the immortal God would be worse than that of man. Thus the reign of superstition strengthened and enlarged itself until the time of Irene, the empress of Constantinople and her son Constantine, about the close of this century. Irene was the wife of Leo IV., who, in 775, after the death of Constantine, was declared emperor. Having strenuously exerted himself for the extirpation of idolatry out of the Christian church, he was poisoned by his perfidious wife, who was a zealous supporter of image worship. Under Irene's influence and authority was convened what is termed the seventh general council, held at Nice, the number of bishops present being about 350. They pronounced anathemas upon all who should not receive images, or who should apply what the Scriptures say against idols to the holy images, or who should call them idols, or who should wilfully communicate with those who rejected and despised them; adding, according to custom, 'Long live Constantine, and Irene his mother,' and anathematising all heretics, and the council that roared against venerable images. 'The holy trinity,' it said, 'hath deposed them.' Irene and Constantine approved and ratified these decrees, the result of which was, that idols and images were erected in all the churches, and those who opposed them were treated with great severity.

On the death of Pepin, king of France, in the year 768, his dominions were divided between his two sons, Charles and Carloman, the latter of whom dying two years afterwards, Charles became sole monarch of that country. In his general character he somewhat resembled our English Alfred, and is deservedly ranked amongst the most illustrious sovereigns that have appeared—a rare instance of a monarch who united his own glory with the happiness of his people.

In private life he was amiable; an affectionate father, a fond husband, and a generous friend. Though engaged in many wars, he was far from neglecting the arts of peace, the welfare of his subjects, or the cultivation of his own mind. But, with all these amiable traits in

the character of Charlemagne, a superstitious attachment to the see of Rome unhappily mingled itself, and led him to engage in theological disputes and quibbles unworthy of his character. He distinguished himself in the controversy concerning the worship of images, and sought to withdraw Adrian from an approval of the decrees of the second Nicene council. With this view he, in the year 794, assembled at Frankfort on the Main a council of 300 bishops, in order to reexamine this important question, by which the worship of images was unanimously condemned. At this period a new attack was made upon the patrimony of St. Peter. Adrian, who had succeeded Stephen in the papal chair, maintained a steady attachment to Charlemagne, which provoked Dideric, king of the Lombards, to invade the state of Ravenna, and to threaten Rome itself. Charlemagne recompensed his attachment, by marching with a large army to his succor; and having gained many considerable advantages over Dideric, and recovered the cities which he had taken, he visited the pope at Rome, confirming the grants made by his father Pepin, to which he added new donations, and formed a perpetual league of friendship between the growing power of France and the established supremacy of the western church. On this occasion he expressed his piety, by the humiliating ceremony of kissing each of the steps as he ascended to the church of St. Peter. By thus consulting the favor of the Roman pontiffs, clergy, and consequently that of the people, Charlemagne opened for himself a passage to the empire of the west and to the supreme dominion over the city of Rome and its territory, upon which the western empire seemed to depend.

In the year 796 Leo III., who had succeeded Adrian in the papacy, transmitted to Charles the Roman standard, requesting him to send some person to receive the oath of fidelity from the Romans, an instance of submission with which that monarch was highly flattered. Accordingly, in the year 800, we find Charles at Rome, where he passed six days in private conferences with the pope. On Christmas day, as the king assisted at mass in St. Peter's church in the midst of the ecclesiastical ceremonies, and upon his knees before the altar, the pope advanced, and put an imperial crown upon his head. As soon as the people perceived it, they exclaimed, 'Long life and victory to Charles Augustus, crowned by the hand of God,' 'Long live the great and pious emperor of the Romans.' The supreme pontiff then conducted him to a magnificent throne, which had been prepared for the occasion, and, as soon as he was seated, paid him those honors which his predecessors had been accustomed to pay to the Roman emperors. Leo now presented him with the imperial mantle, on being invested with which, Charles returned to his palace amidst the acclamations of the multitude. 'Succeeding generations, grateful for the services which Charlemagne had rendered to Christianity, canonized his memory and turned this bloody warrior into an eminent saint. In the twelfth century Frederick I., emperor of the Romans, ordered Paschal II., whom he had

raised to the pontificate, to enrol the name of this mighty conqueror among the tutelary saints of the church. Indeed Charlemagne merited this honor; for to have enriched the clergy with large and magnificent donations, and to have extended the boundaries of the church, no matter by what methods, was then considered as the highest merit, and as a sufficient pretension to the honor of saintship. But, in the esteem of those who judge of the nature and character of sanctity by the decisions of the gospel, the sainted emperor will appear utterly unworthy of that object. The favors that were conferred by the pontiff on the French monarch imperiously called for an adequate return; and it is due to Charlemagne to say that he was by no means deficient in gratitude. The Greek emperor had abdicated or forfeited his right to the exarchate of Ravenna, and the sword of Pepin, the father of Charles, had no sooner wrested it from the grasp of Aistulphus, than he conferred it on the Roman pontiff, as a recompense 'for the remission of his sins, and the salvation of his soul.' The splendid donation was granted in supreme and absolute dominion, and the world beheld a Christian bishop invested with the prerogatives of a temporal prince;—the choice of magistrates, and the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. 'Perhaps,' says Gibbon, 'the humility of a Christian priest should have rejected an earthly kingdom which it was not easy for him to govern without renouncing the virtues of his profession; but humility does not appear to have been a very prominent trait in the characters of the Roman pontiffs; and the profuse liberality of the French kings at this time was not much calculated to promote it among them.'

Before we narrate those events which, during the ninth and succeeding centuries, raised the papal see to its greatest height of power and arrogance, we must observe that, although hitherto the approbation of the emperor was necessary in order to the consecration of the person chosen to the pontificate, after the time of Charles the Bald, a new scene of things arose. That prince, having obtained the imperial dignity by the good offices of the bishop of Rome, returned this eminent service by delivering the succeeding pontiffs from the obligation of waiting for the consent of the emperors, in order to their being installed in their office. And thus we find that from the time of Eugenius II., who was raised to the pontificate A. D. 824, the election of the bishop of Rome was carried on without the least regard to law, order, and decency; and was generally attended with civil tumults and dissensions, until the reign of Otho the Great; who put a stop to these disorderly proceedings. Among the prelates that were raised to the pontificate in the ninth century there were very few who distinguished themselves by their learning, prudence, or virtue; or, who were studious of those particular qualities that are essential to the character of a Christian bishop. On the contrary, the greatest part of them are only known by the flagitious actions that have transmitted their names with infamy to our times; and all seem to have vied with each other in their ambitious

efforts to extend their authority, and render their dominion unlimited and universal. It is here that we may place, with propriety, an event which is said to have interrupted the much vaunted succession of regular bishops in the see of Rome, from the first foundation of that church to the present time. Between the pontificate of Leo IV., who died in the year 855, and that of Benedict III. a certain woman, who artfully disguised her sex for a considerable time, is said, by learning, genius, and dexterity, to have made good her way to the papal chair, and to have governed the church with the title and dignity of pontiff about two years. This extraordinary person is yet known by the title of Pope Joan. The period was now arrived in which the clergy aspired to the right of disposing of crowns, which they founded on the ancient Jewish practice of anointing kings. They had recourse to the most miserable fictions and sophisms to render themselves independent. They refused to take the oath of fidelity, because sacred hands could not without abomination, submit to hands impure! One usurpation led to another; abuse constituted right; a quibble appeared a divine law; ignorance sanctified every thing, and the most enormous usurpations of the clergy obtained a ready sanction from the slavish superstition of the laity.

The history of the following ages shows in a multitude of deplorable examples the disorders and calamities that sprung from the ambition of the aspiring pontiffs; it represents these despotic lords of the church laboring, by the aid of their impious frauds, to overturn its ancient government, to undermine the authority of its bishops, to engross its riches and revenues into their own hands; nay, what is still more horrible, it represents them aiming perfidious blows at the thrones of princes, and endeavouring to lessen their power and to set bounds to their dominion. The ignorance and corruption that dishonored the Christian church in this century were great beyond measure.

About the year 877 pope John VIII. convened a council at Troyes in France, one of the canons of which is sufficiently remarkable to be adduced as a specimen of the spirit of the times. It expressly asserts that 'the powers of the world shall not dare to seat themselves in the presence of the bishops unless desired.' Thus the power and influence of the pontiffs, in civil affairs, rose, in a short time, to an enormous height, through the favor and protection of the princes in whose cause they had employed the influence which superstition had given them over the minds of the people. The increase of their authority in religious matters was not less rapid or less considerable; and it arose from the same causes. The Roman pontiffs, elate with their overgrown prosperity and the daily accessions that were made to their authority, were eagerly bent upon persuading all, and had indeed the good fortune to persuade many, that the bishop of Rome was constituted, by Jesus Christ, supreme legislator and judge of the church universal; and that, therefore, the bishops derived all their authority from the Roman pontiff, nor could the councils determine any thing without



his permission and consent. After the death of Lando, who only enjoyed the dignity for a short time in the year 914, John X. obtained the pontifical chair through the intrigues of a celebrated prostitute, Theodora, with whom he had long been intimate, notwithstanding his elevated station in the church. As John was indebted for his rank and elevation in the church to the intrigues of one infamous woman so he lost his dignity and life through those of another. This was Marozia, the daughter of his former mistress Theodora. Marozia, exasperated that she did not succeed her mother in the confidence of the pope, resolved to destroy him and his brother Peter; who, at this time, was in habits of the strictest intimacy with him. She communicated the bloody design to her husband, and prevailed on him not only to approve but to be the instrument of carrying it into execution. Accordingly this wretch, on a certain day, when this pope and his brother were together in the Lateran palace, broke in at the head of a band of ruffians, killed Peter before his brother's face; and then, seizing the pope, dragged him to prison, where he soon afterwards died. This licentious pontiff was succeeded by Leo VI., who sat but seven months in the apostolic chair, which was filled after him by Stephen VII. The death of the latter, which happened in the year 931, presented to the ambition of Marozia an object worthy of its grasp; and accordingly she raised to the papal dignity John XI., who was the fruit of her lawless amours with one of the pretended successors of St. Peter, Sergius III., whose adulterous commerce with that infamous woman gave an infallible guide to the Roman church. John XI., who was thus placed at the head of the church by the credit and influence of his mother, was pulled down from this summit of spiritual grandeur, A.D. 933, by Alberic his half brother. Upon the death of Agapetus II., which happened in the year 956, Alberic II., who, to the dignity of Roman consul joined a degree of authority and opulence which nothing could resist, raised to the pontificate his son Octavian, who was yet in the early bloom of youth, and destitute of every quality that was required for discharging the duties of that high and important office. This unworthy pontiff, who assumed the name of John XII., was as unhappy as his promotion had been scandalous. Being degraded in the most ignominious manner from his high office by Otho the Great, Leo VIII. was appointed to fill his place. After this he several times conspired against the life of the new pope, and was as frequently pardoned; till at length he contrived to set himself again on the papal throne. John instantly assembled a council of prelates and cardinals, who condemned the council that had deposed him, and passed different sentences of condemnation on all those who had been accessory to the elevation of his rival. John did not long survive the holding of this council: for, having engaged in a criminal connexion with a married woman, the injured husband, who caught him in the act, put an end to the life and debaucheries of his holiness by some violent blows which he gave him on his temples.

The Roman pontiff, who before this period

had pretended to the right of creating saints by his sole authority, gave in this century the first specimen of this ghostly power—for in the preceding ages there is no example of his having exercised this privilege alone. This specimen was given in the year 993 by John XV., at a council held at the Lateran palace, who, after hearing read an account of the life and supposed miracles of Ulderic, bishop of Augusta, declared, with the approbation of his bishops, that from thenceforth Ulderic might be worshipped and invoked as a saint in heaven reigning with Christ. This is the first instance on record of the solemn canonisation of a pretendedly meritorious character, a practice which soon contributed to crowd the Roman calendar with saints, and loaded the church with wealth by the rich offerings with which the superstitious multitude were encouraged to propitiate the favor of these new mediators between God and man. The administration of John XV. was as happy as the troubled state of the Roman affairs would permit; but the tranquillity he enjoyed was not so much the effect of his wisdom and prudence as of his being a Roman by birth and a descendant from noble and illustrious ancestors.

Several learned writers have observed that, in this century, certain bishops mentioned publicly that the Roman pontiffs were not only bishops of Rome, but of the whole world; an assertion which hitherto none had ventured to make; and that even among the French clergy it had been affirmed by some that the authority of the bishops, though divine in its origin, was conveyed to them by St. Peter, the prince of the apostles. It was no doubtful mark of the progress and strength of the Christian cause that the European kings and princes began so early as this century to form the project of a holy war against the Mahometans, who were masters of Palestine; they considered it as an intolerable reproach upon Christians that the very land in which the divine author of their religion had received his birth, exercised his ministry, and made expiation for the sins of mortals, should be abandoned to the enemies of the Christian name. They also looked upon it as highly just and suitable to the majesty of the Christian religion to avenge the calamities and injuries, the persecution and reproach, which its professors had suffered under the Mahometan yoke. The bloody signal was accordingly given towards the conclusion of this century by the Roman pontiff Sylvester II., and that in the first year of his pontificate; and this signal was an epistle, written in the name of the church of Jerusalem, to the church universal throughout the world; in which the European powers are solemnly exhorted and entreated to succor and deliver the Christians in Palestine. The exhortations of the pontiff were, however, without effect, except upon the inhabitants of Pisa, who are said to have obeyed the papal summons with the utmost alacrity, and to have prepared themselves immediately for a holy campaign. The see of Rome after the death of Sylvester II., which happened in the year 1003, was filled successively by John XVII., John XVIII., Benedict VIII., and John XIX., none of whose pontificates were distinguished by any memorable

events; they were not, however, chargeable with dishonoring their high stations by that licentiousness and immorality that rendered so many of their successors infamous; their lives were virtuous; at least their conduct was decent. But their examples had little effect upon Benedict IX., a most abandoned profligate and a wretch capable of the most horrid crimes, whose flagitious conduct drew upon him the just resentment of the Romans; who, in the year 1038, degraded him from his office.

A. D. 1048 Bruno, bishop of Toul, was appointed to the pontificate. This prelate is known in the list of the popes by the name of Leo IX., and his private virtues, as well as his public acts of zeal and piety in the government of the church, were deemed meritorious enough to entitle him to a place among the saintly order. But, if we deduct from these pretended virtues his vehement zeal for augmenting the opulence and authority of the church of Rome, and his laudable severity in correcting and punishing certain enormous vices which were common among the clergy during his pontificate, there will remain little in the life and administration of this pontiff that could give him any pretensions to his distinction. Being taken prisoner by his enemies, and led captive to Benevento, dismal reflections upon his unhappy fate preyed upon his spirits, and threw him into a dangerous illness: so that after a year's imprisonment he was sent to Rome, where he concluded his days on the 19th of April 1054.

Before the pontificate of Nicholas II., A. D. 1058, the popes were chosen not only by the suffrages of the cardinals, but also by those of the whole Roman clergy, the nobility, the burgesses, and the assembly of the people. To increase the papal influence, and to limit that of the lower clergy and of the people as far as was possible, this artful and provident pontiff had a law passed by which the cardinals were empowered, upon a vacancy in the see of Rome, to elect a new pope without any prejudice to the ancient privileges of the Roman emperors in this important matter. Not that the rest of the clergy, with the burgesses, and people, were wholly excluded from all part in this election, since their consent was solemnly demanded, and also esteemed of much weight; but, in consequence of this new regulation, the cardinals acted the principal part in the creation of the new pontiff; though they suffered for a long time much opposition both from the sacerdotal order and the Roman citizens, who were constantly either reclaiming their ancient rights, or abusing the privilege they yet retained, of confirming the election of every new pope by their approbation and consent.

In the following century an end was put to all these disputes by Alexander II., who was so fortunate as to complete what Nicolas had only begun, and who transferred and confirmed to the cardinals the right of electing to the apostolic see, excluding the nobility, the people, and the rest of the clergy, from all concern in this important matter. Passing over the contentions between Henry IV. and Alexander we come to the turbulent pontificate of Hildebrand, originally a monk of the order of Clugny, who found means

to obtain a cardinal's hat. He was a man of a restless, fiery, and enterprising disposition; but chiefly remarkable for his furious zeal for the pretensions of the church. He was born at Soana, in Tuscany, of obscure parents, brought up at Rome, and had been frequently employed by that court to manage various political concerns which required dexterity and resolution; and he rendered himself famous in all parts of Italy for his zeal and intrepidity. Hildebrand had interest enough to procure himself to be elected to the pontifical chair in 1073, on the same day that Alexander was interred, by the title of Gregory VII.; and the papacy has not produced a more extraordinary character. 'All that the malice or flattery of a multitude of writers have said of this pope,' says Voltaire, 'is concentrated in a portrait drawn of him by a Neapolitan artist, in which Gregory is represented as holding a crook in one hand and a whip in the other, trampling sceptres under his feet, with St. Peter's net, and fishes on either side of him.' Gregory was installed by the people of Rome, without consulting the emperor, as had hitherto been customary. But, though Henry had not been consulted upon the occasion, Gregory prudently waited for his confirmation of the choice before he assumed the chair. He obtained it by this mark of submission: the emperor confirmed his election: and the new pontiff was not dilatory in pulling off the mask; for in a little time he raised a storm which fell with violence upon the head of Henry, and shook all the thrones in Christendom. He began his pontificate with excommunicating every ecclesiastic who should receive a benefice from a layman, and every layman by whom such benefice should be conferred. This was engaging the church in an open war with all the sovereigns of Europe. It was evident, indeed, that Gregory formed the project of making himself lord of Christendom, by at once dissolving the jurisdiction which kings and emperors had hitherto exercised over the various orders of the clergy, and by subjecting to the papal authority all temporal princes, rendering their dominions tributary to the see of Rome: and, however romantic the undertaking may appear, it was not altogether without success. The pretensions of the Romish church had at this time, says Mr. Southey, been carried to the highest pitch by Gregory VII., one of those restless spirits who obtain an opprobrious renown in history for disturbing the age in which they live. The Romanists themselves acknowledge now the inordinate ambition of this haughty pontiff, who may be deemed the founder of the papal dominion; but, during many centuries, he was held up as an object of admiration to the Christian world, and still holds his place as a saint in the Romish calendar. His sanctity, the legends of that church relate, was prefigured in childhood, by sparks proceeding from his garments and a lambeant light which appeared to issue from his head. He himself affirmed that, in a dream, there went forth fire from his mouth and set the world in flames; and his enemies, who vilified him as a sorcerer, admitted that such a vision was appropriate to one who was indeed a firebrand. Another of his dreams was that he



saw St. Paul clearing out dung from his church, wherein cattle had taken shelter, and calling upon him to assist him in the work; and certain persons who were keeping vigils in St. Peter's church beheld, in a waking vision, St. Peter and Hildebrand laboring at the same task. By such artifices his reputation for sanctity was established among the people, while he obtained promotion for his activity and talents; till at length, rather by intrigue and popular outcry than by canonical election, he was chosen pope. Hitherto the popes had recognised the supremacy of the emperors, by notifying to them their election before they were consecrated, and having that ceremony performed in the presence of an imperial envoy. Hildebrand conformed to this, being conscious that his elevation was informal, and glad to have it thus ratified. The first use he made of the power which he had thus obtained was to throw off all dependence upon the temporal authority, and establish a system whereby Rome should again become the mistress of the world. A grander scheme never was devised by human ambition, and, wild as it may appear, it was at that time, in many points, so beneficial that the most upright man might conscientiously have labored to advance it. Whether the desire of benefiting mankind had any place among the early impulses of Hildebrand may be well doubted, upon the most impartial consideration of his conduct; but in preparing the way for an intolerable tyranny, and for the worst of all abuses, he began by reforming abuses and vindicating legal rights. Such a government Hildebrand would have founded; and Christendom, if his plans had been accomplished, would have become a federal body, the kings and princes of which should have bound themselves to obey the vicar of Christ, not only as their spiritual, but their temporal lord; and their disputes, instead of being decided by the sword, were to have been referred to a council of prelates annually assembled at Rome. Unhappily, the personal character of this extraordinary man counteracted the pacific part of his schemes; and he became the firebrand of Europe, instead of the peacemaker. Hitherto the princes of Christendom had enjoyed the right of nominating bishops and abbots, and of giving them investiture, by the ring and crosier. The popes, on their part, had been accustomed to send legates to the emperors to entreat their assistance, to obtain their confirmation, or to desire them to come and receive papal sanction. Gregory, now resolving to push the claim of investitures, sent two of his legates to summons Henry to appear before him as a delinquent, because he still continued to bestow investitures, notwithstanding the papal decree to the contrary: adding that, if he failed to yield obedience to the church, he must expect to be excommunicated and dethroned. This arrogant message, from one whom he regarded as his vassal, greatly provoked Henry, who abruptly dismissed the legates, and lost no time in convoking an assembly of princes and dignified ecclesiastics at Worms; where, after mature deliberation they came to this conclusion: that, Gregory having usurped the chair of St. Peter by indirect means, infected the church of God with

many novelties and abuses, and deviated from his duty to his sovereign in several instances, the emperor, by the supreme authority derived from his predecessors, ought to divest him of his dignity, and appoint a successor. In the articles of accusation it was, among other things, imputed to Gregory that he was an apostate monk, an incendiary, a sacrilegist, a murderer, a liar, an abettor of adultery and incests. Henry, consequently, sent an ambassador to Rome, with a formal deprivation of Gregory: who, in his turn, convoked a council, at which were present 110 bishops, who unanimously agreed that the pope had just cause to depose Henry, to annul the oath of allegiance which the princes and states had taken in his favor, and to prohibit them from holding any correspondence with him on pain of excommunication. Hildebrand's language was, that, if kings presumed to disobey the edicts of the apostolic see, they were cut off from participating in the body and blood of Christ, and forfeited their dignities. For if that see had power to determine and judge in things celestial and spiritual, how much more in things earthly and secular! The church, he affirmed, had power to give or take away all empires, kingdoms, duchies, principalities, marquises, countries, and possessions of all men whatsoever. A sentence of deprivation was immediately fulminated against the emperor and his adherents: 'In the name of Almighty God and by your authority,' said Gregory, addressing the members of his council, 'I prohibit Henry from governing the Teutonic kingdom and Italy; I release all Christians from their oath of allegiance to him; and I strictly forbid all persons to serve or attend him as king.' This is the first instance of a pope presuming to deprive a sovereign of his crown; but, unhappily, it was too flattering to ecclesiastical pride to be the last. Gregory well knew what consequences would result from the thunders of the church. The bishops in Germany immediately came over to his party, and drew with them many of the nobles. The Saxons took the opportunity of revolting: even the emperor's favorite Guef, a nobleman to whom he had given the duchy of Bavaria, supported the malcontents with that very power which he owed to his sovereign's bounty; and the princes and prelates who had assisted in deposing Gregory gave up their monarch to be tried by the pope, who was requested to come to Augsburg for that purpose. To avoid the odium of this impending trial Henry submitted to the degradation of preparing to throw himself at the feet of the pontiff, to solicit absolution. It was some time before the pontiff would admit the monarch into his presence; and when the order was issued for that purpose, it was on the condition that he should enter at the outer gate of the fortress without attendants; and at the next gate he was required to divest himself of the ensigns of royalty, and put on a coarse woollen tunic, in which dress, and barefooted, he was suffered to stand for three whole days at the third gate, exposed to the severity of the weather, fasting and imploring the mercy of God and the pope. The pope from one of the windows of his castle, where he was seated with the countess Matilda,

whose close intimacy with Gregory led to too well founded suspicions of his virtue, enjoyed the exquisite pleasure of seeing an emperor in sackcloth and bareheaded at his gate. At length the persons of distinction who were with Gregory, affected at the sufferings of the king, began to complain of the severity of his holiness, which they said was more becoming a tyrant than an apostolical father or judge: these reports were carried to the pope, who, on the fourth day, admitted the king, and after much difficulty granted him absolution. That Gregory had formed the audacious plan of subjecting all the thrones of Europe to the Roman see is undoubtedly evident, both from his own epistles and also from other authentic records of antiquity. The nature of the oath he drew up for the king or emperor of the Romans, from whom he demanded a profession of subjection and allegiance, shows abundantly the arrogance of his pretensions. The despotic views of this lordly pontiff were, however, attended with less success in England than in any other country. William the Conqueror was a prince of great spirit and resolution; extremely jealous of his rights, and tenacious of the prerogatives he enjoyed as a sovereign and independent monarch; and, accordingly, when Gregory wrote him a letter demanding the arrears of the Peter-pence, and at the same time summoning him to do homage for the kingdom of England as a fief of the apostolic see, William granted the former, but refused the latter with a noble obstinacy: declaring that he held his kingdom of God only, and his own sword. Nothing was transacted in the church but by his directions: by his sole authority he banished or imprisoned the bishops whom he did not like, without waiting for a canonical sentence. He went still farther, and set himself in some measure above the popes, by forbidding his subjects to receive their orders or acknowledge their authority, without his permission. 'I will never,' said the monarch, 'suffer any person who refuses me the securities of a subject to enjoy estates in my dominions.' He separated the ecclesiastical from the civil courts, with which they had hitherto been conjoined; and he deprived the clergy of many of their lands, and subjected the rest to military service. Obligated to yield to the obstinacy of the English monarch, whose name struck terror into the boldest hearts, the restless pontiff addressed his imperious mandates where he imagined they would be received with more facility. Had the success of that pontiff been equal to the extent of his insolent views, all the kingdoms of Europe would have been, at this day, tributary to the Roman see, and its princes the soldiers or vassals of St. Peter, in the person of his pretended vicar upon earth. But, though his most important projects were ineffectual, many of his attempts were crowned with a favorable issue; for, from the time of his pontificate, the face of Europe underwent a considerable change, and the prerogatives of the emperors and other sovereign princes were much diminished. The first idea of reconquering Palestine from the Arabs and the Turks, by an army of Christians, is attributed to Gregory VII. To him also may be ascribed the origin of indulgences; of those

pardons for another life, whatever crimes might be committed in this; of those bills of exchange on heaven, for which, in the end, the popes paid so dearly on earth, and the traffic in which, carried to a disgusting excess, became the first accidental cause of the Reformation. Mosheim has thus summed up the character of this celebrated pontiff:—'He was,' says that author, 'a man of uncommon genius, whose ambition in forming the most arduous projects was equalled by his dexterity in bringing them into execution; sagacious, crafty, and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage; haughty and arrogant, beyond all measure; obstinate, impetuous, and intractable, he looked up to the summit of universal empire with a wishful eye, and labored up the steep ascent with uninterrupted ardor and invincible perseverance. Void of all principle, and destitute of every pious and virtuous feeling, he suffered little restraint in his audacious pursuits from the dictates of religion or the remonstrances of conscience.'

The death of Gregory neither restored peace to the church nor tranquillity to the state; the tumults and divisions which he had excited still continued, and they were augmented from day to day by the same passions to which they owed their origin. During the pontificate of Urban II., successor to Gregory, the project of reconquering Palestine from the Mahometans was renewed by the enthusiastic zeal of an inhabitant of Amiens, who was known by the name of Peter the Hermit, and who suggested to the Roman pontiff the means of accomplishing what had been unluckily suspended. If we examine the motives that engaged the Roman pontiffs, and particularly Urban II., to kindle this holy war, which in its progress and issue was so detrimental to almost all the countries of Europe, we shall probably be persuaded that its origin is to be derived from the corrupt notions of religion which prevailed in these barbarous times. It was thought inconsistent with the duty and character of Christians to suffer that land that was blessed with the ministry, and distinguished by the miracles of the Saviour of men, to remain under the dominion of his most inveterate enemies. It was also looked upon as a very important branch of true piety to visit the holy place of Palestine; which pilgrimages, however, were extremely dangerous while the despotic Saracens were in possession of that country.

Urban was, indeed, inferior to Gregory in fortitude and resolution; he was, however, his equal in arrogance and pride, and surpassed him greatly in temerity and imprudence. Gregory had never carried matters so far as to forbid the bishops and the clergy to take the oath of allegiance to their respective sovereigns. This rebellious prohibition was reserved for the audacity of Urban, who published it as a law in the council of Clermont. In the same spirit he seduced Conrad, the son of Henry IV., into rebellion against his father, by persuading him that it was lawful for subjects to break their oath of allegiance to all such as were excommunicated by the pope. Two years afterwards, in 1099, both Conrad and the pope died; the latter being



succeeded in the papal chair by Paschal II. (another Gregory), and the former by his younger brother Henry, as king of Italy. Paschal, unwilling to let pass unimproved the present success of the papal faction, renewed in a council assembled at Rome, A. D. 1102, the decrees of his predecessors against investitures, and the excommunications they had thundered out against Henry IV.; and used his most vigorous endeavours to raise up on all sides new enemies to that unfortunate emperor. Henry, however, opposed with great constancy and resolution the efforts of this violent pontiff, and eluded with much dexterity and vigilance his perfidious stratagems. But his heart, wounded in the tenderest part, lost all its firmness and courage, when, in the year 1106, an unnatural son, under the impious pretext of religion, took up arms against his person and his cause. Henry V., so was this monster afterwards named, seized his father in a most treacherous manner, and obliged him to abdicate the empire; after which the unhappy prince retired to Liege, where, deserted by all his adherents, he departed this life in the year 1106. It has been a matter of dispute, whether it was the instigation of the pontiff, or the ambitious and impatient thirst after dominion that engaged Henry V. to declare war against his father; nor is it, perhaps, easy to decide this question. One thing, however, is certain, and that is, that Paschal II. dissolved the oath of fidelity and obedience that Henry had taken to his father; and not only so, but adopted the cause, and supported the interest of this unnatural rebel with the utmost zeal, assiduity, and terror. The revolution that this caused in the empire, was, however, much less favorable to the views of Paschal, than that lordly pontiff expected. The pope had the mortification to find that the new emperor was determined, equally with his predecessors, to maintain his right to investitures.

Nor was the king of England more disposed to a surrender of his rights. On a reference by Anselm, archbishop of Canterbury, to the pope, on the subject of doing homage for the temporalities of his see, the messengers returned with an answer, in which the pope insisted on this point, and supported it by the strangest distortion of scripture: 'I am the door; by me if any man enter in he shall be saved. He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.' 'If kings,' says the pope, 'take upon themselves to be the door of the church, whosoever enter by them become thieves and robbers, not shepherds. Palaces belong to the emperors, churches to the priest; and it is written, 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' How shameful is it for the mother to be polluted in adultery by her sons! If, therefore, O king, thou art a son of the church, as every Catholic Christian is, allow thy mother a lawful marriage, that the church may be wedded to a legitimate husband, not by man, but by Christ. It is monstrous for a son to beget his father, a man to create his God: and that priests are called Gods, as being the vicars of Christ, is manifested in scripture.'

Such arguments were more likely to incense than satisfy a prince of Henry Beauclerc's understanding. He commanded Anselm either to do homage or leave the kingdom, and Anselm with equal firmness replied that he would do neither. A second reference to Rome ensued: two monks were deputed thither by the primate, three bishops by the king. The pope on this occasion acted with a consummate duplicity, for which the motive is not apparent. To the bishops he said that, as their king was in other respects so excellent a prince, he would consent to his granting investitures; but he would not send him a written concession lest it might come to the knowledge of other princes, and they should thereby be encouraged to despise the papal authority. By the monks he sent letters to Anselm, exhorting him to persist in his refusal. Both parties made their report before the great council of the realm; the prelates solemnly asseverating that they faithfully repeated what had passed between them and the pope, the monks producing their letters. On the one part it was contended that oral testimony might not be admitted against written documents; on the other, that the solemn declaration of three prelates ought to outweigh the word of two monks and a sheet of sheep's skin with a leaden seal. To this it was replied that the gospel itself was contained in skins of parchment. If, however, it was not easy to determine what had been the real decision of the pontiff, his double dealing was palpable; and Anselm may have been influenced by a proper feeling of indignation when he so far conceded to the king as no longer to refuse communion with those bishops who had received investiture from his hands. At length, by Henry's desire, Anselm went to Rome to negotiate there in person; and the matter ended in a compromise, that no laymen should invest by delivery of the ring and crosier, but that prelates should perform homage for their temporalities. During these disputes no council had been held in England, and therefore a great decay of discipline was complained of. The marriage of the clergy was what Anselm regarded as the most intolerable of all abuses. This real abuse had grown out of it, that the son succeeded by inheritance to his father's church, a custom which, if it had taken root, would have formed the clergy into a separate caste. This, therefore, was justly prohibited; but it was found necessary to dispense with a canon which forbade the ordination or promotion of the sons of priests, because it appeared that the best qualified, and the greater part of the clergy were in that predicament. Canons, each severer than the last, were now enacted for the purpose of compelling them to celibacy. Married priests were required immediately to put away their wives, and never to see, or speak to them, except in cases of urgent necessity, and in the presence of witnesses. They who disobeyed were to be excommunicated; their goods forfeited, and their wives reduced to servitude, as slaves to the bishop of the diocese. The wife of a priest was to be banished from the parish in which her husband resided, and condemned to slavery if she ever held any intercourse with him; and no

Roman might dwell with a clergyman, except she were his sister or his aunt, or of an age to which no suspicion could attach. In 1107 the pope presided in a council at Troyes, consisting of the bishops from many places, who proved themselves to be wholly subservient to the ambition of the court of Rome, by confirming all the decrees relating to the pretended papal right to investitures.

Henry set out for Rome at the head of a formidable army, and effected a compromise, A. D. 1110. This transitory peace, however, was followed by greater tumults and more dreadful wars than had yet afflicted the church. Immediately after the conclusion of the treaty Rome was filled with the most vehement commotions, and a loud clamor was raised against the pontiff, who was accused of having violated, in a scandalous manner, the duties and dignities of his station; and having prostituted the majesty of the church by his ignominious compliance with the demands of the emperor. To appease these commotions, Paschal assembled in the year 1112 a council in the Lateran church, and not only confessed, with contrition and humility, the fault he had committed in concluding such a convention with Henry, but submitted the question to the determination of the council, who accordingly took that treaty into consideration, solemnly annulled it, and sanctioned the excommunication of the emperor. Hostilities were carried on by both parties till 1117, when Henry resolved to bring matters to a crisis, and set out a second time for Italy at the head of a numerous army. But in the midst of these warlike preparations, which drew the attention of Europe, and portended great and remarkable events, the military pontiff yielded to his fate, and concluded his days, A. D. 1118. A few days after the death of Paschal, John of Gaieta, a Benedictine monk of Mount Cassin and chancellor of the Roman church, was raised to the pontificate under the title of Gelasius II. In opposition to this choice, Henry elected to the same dignity Maurice Burdin, archbishop of Braga, in Spain, who assumed the denomination of Gregory VIII.; upon this Gelasius, not thinking himself safe at Rome, or indeed in Italy, set out for France, and soon after died at Clugni. The cardinals who accompanied him in his journey, elected to the papacy immediately after his decease, Guy, archbishop of Vienne, count of Burgundy, who was nearly related to the emperor, and is distinguished in the list of the Roman pontiffs by the name of Calixtus II. The elevation of this eminent ecclesiastic was in the issue extremely fortunate. Remarkably distinguished by his illustrious birth, and still more by his noble and heroic qualities, this magnanimous pontiff continued to oppose the emperor with courage and success. He made himself master of Rome, threw into prison the pontiff that had been chosen by the emperor, and fomented the civil commotions in Germany. But his fortitude and resolution were tempered with moderation, and accompanied with a spirit of generosity and compliance, which differed much from the obstinate arrogance of his lordly predecessors. Accordingly, he lent an ear to prudent councils, and was willing to

relinquish a part of the demands upon which the former pontiffs had so vehemently insisted, that he might restore the public tranquillity, and satisfy the ardent desires of so many nations, who groaned under the dismal effects of these deplorable divisions. Calixtus did not long enjoy the fruits of the peace to which he had so much contributed by his prudence and moderation, for he died A. D. 1120.

The warm contest between the emperors and the popes, which was considered as at an end since the time of Calixtus II., was unhappily renewed under the pontificate of Adrian IV., who was a native of England, and whose original name was Nicholas Breakspear. Frederick I., surnamed Barbarossa, being placed in 1152 on the imperial throne, publicly declared his resolution to maintain the dignity and privileges of the Roman empire in general, and more particularly to render it respectable in Italy; nor was he at all studious to conceal the design he had formed of reducing the over-grown power and opulence of the pontiffs and clergy within narrow limits. Adrian, perceiving the danger that threatened the majesty of the church and the authority of the clergy, prepared himself for defending both with vigor and constancy. The first occasion of trying their strength was offered at the coronation of the emperor at Rome, in the year 1155, when the pontiff insisted on Frederick performing the office of equerry, by holding the stirrup to his holiness. This humbling proposal was at first rejected with disdain by the emperor. An open rupture between the emperor and the pontiff was expected as the inevitable consequence of such measures, when the death of Adrian, which happened on the 1st of September, 1159, suspended the storm.

Guy, cardinal of St. Calixtus, was elected pontiff A. D. 1164, under the auspices of the emperor, by the title of Paschal III. In the mean time Alexander III., who had been chosen by the cardinals, recovered his spirits, and, returning into Italy, maintained his cause with uncommon resolution and vigor, and not without some promising hopes of success. He held at Rome, in the year 1167, the Lateran council, in which he solemnly deposed the emperor, whom he had upon several occasions before this period publicly loaded with anathemas and execrations; dissolved the oath of allegiance which his subjects had taken to him as their lawful sovereign, and encouraged and exhorted them to rebel against his authority, and to shake off his yoke. But soon after this audacious proceeding Frederick made himself master of Rome; upon which the insolent pontiff fled to Benevento, and left the apostolic chair to Paschal his competitor. The affairs of Alexander soon after took a more prosperous turn, and the emperor, after having, during the space of three years, been alternately defeated and victorious, was at length so fatigued with the hardships he had suffered, and so dejected at a view of the difficulties he had yet to overcome, that, in the year 1177, he concluded a treaty of peace at Venice with Alexander, and a truce with the rest of his enemies. It was not only by force of arms, but also by uninterrupted efforts of dexterity and artifice, by wise counsel



and prudent laws, that Alexander III. maintained the pretended rights of the church and extended the authority of the Roman pontiffs. For, in the third council of the Lateran, held at Rome A. D. 1179, the following decrees, among many others upon different subjects, were passed by his advice and authority :—1st. That, in order to put an end to the confusion and dissensions which so often accompanied the election of the Roman pontiffs, the right of election should not only be invested in the cardinals alone, but also that the person in whose favor two-thirds of the college of cardinals voted should be considered as the lawful and duly elected pontiff.\* This law is still in force; it was, therefore, from the time of Alexander that the election of the pope acquired that form which it still retains, and by which not only the people, but also the Roman clergy, are excluded entirely from all share in the honor of conferring that important dignity. 2dly. A spiritual war was declared against heretics, whose numbers increasing considerably about this time created much disturbance in the church in general, and infested, in a more particular manner, several provinces in France, which groaned under the fatal dissensions that accompanied the propagation of their errors. 3dly. The right of recommending and nominating to the saintly order was also taken away from councils and bishops; and canonisation was ranked among the greater and more important causes the cognizance of which belonged to the pontiff alone. To all this we must not forget to add, that the power of erecting new kingdoms, which had been claimed by the pontiffs from the time of Gregory VII., was not only assumed but also exercised by Alexander in a remarkable instance; for, in the year 1179, he conferred the title of king and the ensigns of royalty upon Alphonso I. duke of Portugal, who under the pontificate of Lucius II. had rendered his province tributary to the Roman see. It was during this pontificate that the claims of the Roman priesthood of exemption from temporal jurisdiction, became, in the person of Thomas à Becket, matter of serious dispute between the king of England and Alexander; the latter refusing to ratify the constitutions of Clarendon; by which it was enacted ‘that no appeal in spiritual causes should be carried before the holy see;’ and, ‘that churchmen accused of any crime should be tried in the civil courts.’ Although the papal sanction was refused, still much was gained by even the agitation of the question, and by the proof which it afforded of the independence of the English, and its superiority over all papal doctrines and spiritual canons. Rapin says that above 100 murders had been committed by ecclesiastics, not one of whom was so much as punished with degradation; hence the necessity of the king’s determination.

In reviewing the state of the church in this century it will appear surprising that the religion of Jesus was not totally extinguished. Relics, which were for the most part fictitious, or at least uncertain, attracted more powerfully the confidence of the people than the merits of Christ. The opulent, whose circumstances enabled them to erect new temples, or to repair or

embellish the old, were looked upon as the happiest of mortals, and were considered as the most intimate friends of the Most High. While they whom poverty rendered incapable of such pompous acts of liberality contributed to the multiplication of religious edifices by their bodily labors, expecting to obtain eternal salvation by these voluntary and painful efforts. This universal reign of ignorance and superstition was dexterously improved to fill the coffers of the church. Indeed all the various ranks and orders of the clergy had each their peculiar method of fleecing the people. The bishops, when they wanted money for their private pleasures, or for the exigences of the churches, granted to their flocks the power of purchasing the remission of the penalties imposed upon transgressors by a sum of money, which was to be applied to certain religious purposes; or, in other words, they published indulgences, which became an inexhaustible source of opulence to the episcopal orders; until the Roman pontiffs, casting an eye upon the immense treasures that the inferior rulers of the church were thus accumulating by the sale of indulgences, thought proper to limit the power of the bishops in this respect, and assumed almost entirely this profligate traffic to themselves. In consequence of this new measure the court of Rome became the general magazine of indulgences; and the pontiffs, when either the wants of the church or the demon of avarice prompted them to look out for new subsidies, published not only a universal, but also a complete, or what they called a plenary, remission of all the temporal pains and penalties which the church had annexed to certain transgressions. They went still farther, and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity; a step this which the bishops, with all their avarice and presumption, had never once ventured to take.

To justify these measures of the pontiffs a most monstrous and absurd doctrine was now invented, which was modified and embellished by St. Thomas in the following century, and which contained among others the following opinions :—‘That there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed, beyond what was necessary for their own salvation, and which were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.’ It is a most deplorable mark of the power of superstition that a doctrine so absurd in its nature and so pernicious in its effects should yet be retained and defended in the church of Rome. The most illustrious and resolute pontiff that filled the papal chair during this century, and whose exploits make the great-

est noise in Europe, was Lotharius of Segni, cardinal deacon, otherwise known by the name of Innocent III. This pontiff, who was placed at the head of the church in the year 1198, followed the steps of Gregory VII., and not only usurped the despotic government of the church but also claimed the empire of the world, and thought of nothing less than subjecting the kings and princes of the earth to his sceptre. He was a man of learning and application; but his cruelty, avarice, and arrogance, clouded the lustre of the good qualities which his panegyrists have thought proper to attribute to him. In Asia he gave a king to the Armenians; in Europe he usurped the same extravagant privilege in the year 1204, and conferred the regal dignity upon Primislaus duke of Bohemia. The same year he sent to Johannicus, duke of Bulgaria and Walachia, an extraordinary legate, who in the name of the pontiff invested that prince with the ensigns and honors of royalty; while, with his own hand, he crowned Peter II. of Arragon, who had rendered his dominions subject and tributary to the church, and saluted him publicly at Rome with the title of king. We omit many other examples of this frenetic pretension, which might be produced from the letters of this arrogant pontiff, and many other acts of despotism, which Europe beheld not only with astonishment, but also, to its eternal reproach, with the ignominious silence of obedience. The ambition of this pope was not satisfied with the distribution and government of these petty kingdoms. He extended his views farther, and resolved to render the power and majesty of the Roman see formidable to the greatest European monarchs. When the empire of Germany was disputed, towards the commencement of this century, between Philip duke of Suabia, and Otho IV. third son of Henry the Lion, he espoused at first the cause of Otho, thundered out his excommunications against Philip, and upon the death of the latter, which happened in the year 1209, placed the imperial diadem upon the head of his adversary. But as Otho was by no means disposed to submit to this pontiff's nod, or to satisfy to the full his ambitious desires, he incurred, of consequence, his lordly indignation; and Innocent, declaring him by a solemn excommunication unworthy of the empire, raised in his place Frederick II. his pupil, the son of Henry VI. and king of the two Sicilies, to the imperial throne in the year 1212. If a prince attempted to withdraw from this authority, received from heaven, the pontiff anathematized him, expelled him out of the communion of the faithful, and his deluded subjects avoided him like a pestilence. In general he went and solicited the pardon of the irritated vice-god, appealed to him by the most abject submission, and by the acknowledgment of all his rights which the arrogant pontiff demanded; after which the repentant sovereign was re-established in his charge and his honors; and at each similar attempt the power of the popes, sanctioned and increased, became still more strengthened. In the third canon of the fourth Lateran council, which was holden by this pope in 1215, entitled *De Hereticis*, the church excommunicates and anathematizes every heresy which op-

posed the faith which had been established in that church, and condemns all heretics by whatever name they are called. The secular legislatures, whatever be their power or titles, are admonished, and if necessary are, in order to be considered faithful to the church, to exert themselves to the most to exterminate all those whom the church defines to be heretics. If the princes to whom this decree of the church shall come neglect to obey they are subject to excommunication. If it be notified to the pope that the contumacy of any prince be continued more than one year, his vassals may be absolved from their allegiance and his territory be allotted to another who shall exterminate heretics and maintain the faith in its purity. 'Under this young and ambitious priest,' says Gibbon, 'the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years he exercised a despotic command over the emperors and kings whom he raised and deposed over the nations; whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the councils of Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the east and west. But of all the European princes none felt in so dishonorable and severe a manner the despotic fury of this insolent pontiff as John, surnamed Sans Terre, king of England.' See our article ENGLAND.

Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation by the councils of Lateran in 1215, and the origin of the inquisition. At his voice two crusades, the fourth and the fifth, were undertaken: but, except a king of Hungary, the princes of the second order were alone at the head of the pilgrims; the forces were inadequate to the design; nor did the effects correspond with the hopes and wishes of the pope and the people. Innocent did not confine his efforts to the holy land, he promoted a crusade against the Albigenses. He first attempted to convert them by his missionaries, one of whom was murdered, which was the signal for the display of all his wrath; he did not even deign to institute an enquiry, but ordered the whole race to be pursued with fire and sword, and to be treated with more severity than the Saracens themselves. About 200,000 lives were sacrificed in the terrible war in a few months, and barbarities practised, before unheard of; but the perpetration of them was applauded or rewarded by the cruel pontiff, and the infernal spirit by which they had been actuated was impiously called zeal in supporting the cause of God and of the church. In the year 1216 Innocent undertook a journey to Pisa; but on his arrival at Perugia he was attacked with a violent disorder, which put an end to his life in a few days. Mr. Berington observes of this pope that 'the prerogative of the holy see, built up by adulation and misjudging zeal, filled his mind; and the meteor of universal empire gleaming on his senses did not permit the operation of a dispassionate and unbiassed judgment. No tears were shed when Innocent fell, but those which religion wept, too justly pained by the inordinate exertions and worldly views of her first minister.'



In the year 1227 Hugolin, bishop of Ostia, whose advanced age had not extinguished the fire of his ambition, nor diminished the firmness and obstinacy of his spirit, was raised to the pontificate, assumed the title of Gregory IX., and kindled the feuds and dissensions that had already secretly subsisted between the church and the empire, into an open and violent flame. He wrote to the emperor, Frederick II., exhorting him to fulfil the solemn promises which he had made to embark a sufficient army for the relief of the Christians in the east, adding the severest menaces if he should decline the undertaking. Frederick, obedient to the order, at length embarked for Palestine; but, not having sued for absolution before his departure, he was still the object of Gregory's resentment, who took every method to render his expedition fruitless, and to excite civil wars in his Italian dominions. Frederick, having received information of these perfidious and violent proceedings, returned into Europe in the year 1229, defeated the papal army, retook the places he had lost in Sicily and in Italy, and in the succeeding year made his peace with the pontiff from whom he received a public and solemn absolution. The peace, however, was but of a short duration; for the emperor could not tamely bear the insolent proceedings and the imperious temper of Gregory. He therefore broke all measures with that headstrong pontiff, which drew the thunder of the Vatican anew upon the emperor's head in the year 1239. Frederick was excommunicated publicly with all the circumstances of severity that vindictive rage could invent, and was charged with the most flagitious crimes, and the most impious blasphemies, by the exasperated pontiff. The emperor on the other hand defended his injured reputation by solemn declarations in writing, and appealed for a more efficient vindication to his sword. To extricate himself from his perplexities, the pope convened, in the year 1240, a general council at Rome, with a view of deposing Frederic by the unanimous suffrages of the cardinals and prelates that were to compose that assembly. But the emperor disconcerted that audacious project by defeating in the year 1241 a Genoese fleet, on board of which the greatest part of these prelates were embarked, and by seizing with all their treasures those reverend fathers, who were all committed to close confinement. This disappointment, together with the approach of the emperor and his victorious army, gave such a shock to the pope, that he was seized with an illness which put an end to his life in a few days, after he had been at the head of the church nearly fifteen years. It was during this pontificate that the inquisition was established. See INQUISITION.

After the death of Clement IV., in 1268, the Roman see was vacant for nearly three years, owing to the intrigues of the cardinals, assembled at Viterbo, who all aspired to the dignity themselves and opposed the election of any other. They ultimately chose Theobald, who was at that time with the crusaders in the east. As he had been an eye witness of the miserable condition of the Christians in that country, he had nothing so much at heart as the desire of

contributing to their relief; and, immediately after his consecration, he summoned a council at Lyons in the year 1274, in which the relief and maintenance of the Christians in Palestine, and the reunion of the Greek and Latin churches, were the two points that were to come principally under deliberation. This assembly is acknowledged as the fourteenth general council, and is rendered particularly remarkable by the new regulations that were introduced into the manner of electing the Roman pontiff, and more especially by the famous law which is still in force, and by which it was enacted that the cardinal electors should be shut up in the conclave during the vacancy of the pontificate. Theobald, who had assumed the title of Gregory X., died soon after the termination of the council, having held the Roman see four years and four months. During sixteen years several popes successively occupied the papal chair, but nothing occurs in their history worthy of special notice. Innocent V., who succeeded Gregory, was, before his exaltation, an eminent divine and diligent writer, but died soon after his consecration. Adrian V. died at Viterbo before his consecration. Petro Juliani, formerly a learned physician at Lisbon, succeeded Adrian. He was killed by the roof of his apartment falling in upon him, A. D. 1277. After a delay of six months Nicholas III. was elected. He was a great patron of the Franciscans. To him succeeded Martin IV. a French cardinal, through the intrigue of Charles, king of Sicily, under whose influence his whole conduct was regulated. He died A. D. 1285. Honorius IV. now filled the vacant see; he was in no respect distinguished either by talent or fortune. He was succeeded, A. D. 1288, by the cardinal bishop of Preneste, and assumed the name of Nicholas IV., during whose pontificate the Holy Land which had been rescued by the crusaders from the Turks was now irrecoverably lost. The death of Nicholas IV. in 1292 was followed by a vacancy of two years in the see of Rome, in consequence of the disputes that arose among the cardinals about the election of a new pope. These disputes were at length terminated, and the contending parties united their suffrages in favor of Peter, surnamed De Murrone, from a mountain where he had hitherto lived in the deepest solitude, and with the utmost austerity. This venerable old man, who was in high renown on account of the remarkable sanctity of his life and conversation, was raised to the pontificate in the year 1294, and assumed the name of Celestine V. But the austerity of his manners being a tacit reproach upon the corruption of the Roman court, and more especially upon the luxury of the cardinals, rendered him extremely disagreeable to a degenerate and licentious clergy; several of the cardinals therefore, and particularly Benedict Caietan, advised him to abdicate the papacy which he had accepted with such reluctance; and they had the pleasure of seeing their advice followed with the utmost docility. The good man resigned his dignity in the fourth month after his election, and died in the year 1296, in the castle of Fumone, where his tyrannic and suspicious successor kept him in captivity.

III. *Decline of the papal power.*—The acts of the papal omnipotence during its course, were the humiliation, urged to excess, of all Christian princes and people; rebels supported and encouraged every where against the legitimate authority, when that of the pope was in opposition to it; sovereigns dispossessed and excommunicated as well as their subjects; crowns taken away, given, sold, according to the interests or passions of the pontiff: the bishops and clergy of all the Catholic countries subjected to his will, receiving from him the investiture of their charges, and holding them almost exclusively of him; so that the hierarchy every where formed a state within a state, under the dominion of a foreign despotic chief, who by its means disposed of all the consciences, and of nearly all the riches of a country. The decline of this injurious power, like its progress, has been gradual and almost imperceptible. The commencement of this important change may be dated from the quarrel between the French king and Benedict Caetan, who, after persuading Celestine V. to resign, was advanced to the pontificate by the title of Boniface VIII. A. D. 1294. The beginning of the following year he was enthroned at Rome with great solemnity and parade; in the procession from St. Peter's, where he was consecrated and crowned, to the Lateran, for the purpose of being enthroned, he was mounted on a white horse richly caparisoned, with the crown on his head, whilst the king of Apulia held the bridle in his right hand, and the king of Hungary in the left, both on foot. His subsequent conduct corresponded to the haughty grandeur of his installation. From the moment that he entered upon his new dignity he laid claim to a supreme and irresistible dominion over all the powers of the earth, both spiritual and temporal; terrified kingdoms and empires with the thunder of his bulls; called princes and sovereign states before his tribunal to decide their quarrels; augmented the papal jurisprudence with a new body of laws; declared war against the family of Colonna, who disputed his title to the pontificate; in a word exhibited to the world a lively image of the tyrannical administration of Gregory VII., whom he surpassed in arrogance. Boniface added to the public rites and ceremonies of the church the famous jubilee, which is still celebrated at Rome with the utmost profusion of pomp and magnificence. In the bull issued on this occasion it was enacted, as a solemn law of the church, that those who every hundredth year confessed their sins, and visited with sentiments of contrition and repentance the church of St. Peter and St. Paul at Rome, should obtain thereby the remission of their various offences. As this jubilee added to the splendor and augmented the revenues of the church, later popes have rendered its return more frequent, and fixed its celebration to every twenty-fifth year. The most important event, however, which transpired during this pontificate, was the contest with Philip the Fair, to which we have already alluded. This prince, who was endowed with a bold and enterprising spirit, soon convinced Europe that it was possible to set bounds to the overgrown arrogance of the

bishop of Rome, although many crowned heads had attempted it without success. Boniface sent Philip the haughtiest letters imaginable, in which he asserted that the king of France, and all other kings and princes, were obliged by a divine command to submit to the authority of the popes, as well in all political and civil matters as in those of a religious matter. The king answered him with great spirit, and in terms expressive of the utmost contempt. The pope rejoined with more arrogance than ever; and, in the famous bull *unam sanctam*, which he published A. D. 1302, asserted that Jesus Christ had granted a twofold power to his church, or, in other words, the spiritual and temporal sword; that he had subjected the whole human race to the authority of the Roman pontiff, and that all who dared to dispute it were to be deemed heretics, and excluded from all possibility of salvation. Irritated by the insolence of the pontiff, Philip caused him to be apprehended in his own states by a few soldiers under the conduct of the chancellor Nogaret. Boniface died a few weeks after of an illness occasioned by the rage and anguish into which these insults had thrown him. Benedict XI., who succeeded, learned prudence by the fatal example of his predecessor Boniface, and pursued more moderate and gentle measures. He repealed of his own accord the sentence of excommunication that had been thundered out against the king of France and his dominions. Benedict died A. D. 1304, upon which Philip, by his artful intrigues in the conclave, obtained the see of Rome for Bertrand de Got, archbishop of Bordeaux, who was accordingly elected to that high dignity on the 5th of June, 1305. Bertrand assumed the name of Clement V., and at the king's request remained in France, and removed the papal residence to Avignon, where it continued during the space of seventy years. There is no doubt that the continued residence of the popes in France greatly impaired the authority of the Roman see. The French pontiffs finding they could draw but small revenues from their Italian dominions, which were now torn in pieces by faction and ravaged by sedition, were obliged to contrive new methods of accumulating wealth. For this purpose they not only sold indulgences to the people more frequently than they had formerly done, whereby they made themselves extremely odious to several potentates, but also disposed publicly of scandalous licenses of all sorts at an excessive price. John XXII., who succeeded Clement, was remarkably shrewd and zealous in promoting this abominable traffic, and was the first to assume the triple crown; his reign was one continued scene of confusion and contention between him and Lewis of Bavaria, who claimed the imperial crown. To him succeeded Benedict XII., a man of great probity, who sought to correct the abuses and to redress the grievances of the church as far as practicable. His successor in 1342 was Peter Roger, who assumed the name of Clement VI. The character of this pontiff may be inferred from the bull of anathema issued against the emperor Lewis of Bavaria, in which he thus expresses himself:—'May God strike him with imbecility



and madness; may heaven overwhelm him with its thunders; may the anger of God, with that of St. Peter and St. Paul, fall upon him in this world and in the next; may the whole universe revolt against him; may the earth swallow him up alive; may his name perish from the earliest generations; and may his memory disappear; may all the elements be adverse to him; may his children, delivered into the hands of his enemies, be crushed before the eyes of their father, &c.' Innocent VI., the successor of Clement, whose name was Stephen Albert, possessed more integrity and moderation. He was a Frenchman, and before his election had been bishop of Ostia. He made it his business to correct abuses, and also abolished the heavy impositions laid upon the clergy when preferred to any new benefice or dignity. He retrenched all the unnecessary expenses of the papal court, contenting himself even with a small number of attendants; he obliged the cardinals to follow his example, urging them to bestow the superabundance of their wealth in relieving the necessities of the poor. To Innocent succeeded Urban V., A. D. 1362, whose pontificate presents nothing worthy of notice. He is said to be the first who wore the triple crown. Gregory XI., nephew to pope Clement VI., earnestly desired to remove the seat of the papal see back from Avignon to Rome, but was prevented by the disturbances in Italy. He greatly opposed Wycliff; and in his will frankly acknowledged his fallibility; he died at Rome A. D. 1378. After the death of Gregory, the cardinals were assembled to consult about choosing a successor, when the people of Rome, unwilling that the vacant dignity should be conferred on a Frenchman, came in a tumultuous manner to the conclave, and with clamors, accompanied with outrageous menaces, insisted that an Italian should be advanced to the popedom. The cardinals, terrified by this uproar, immediately proclaimed Bartholomew Pregnano, who was a Neapolitan, and archbishop of Bari, and assumed the name of Urban VI. This new pontiff, by his impolitic behaviour, entailed upon himself the odium of people of all ranks, and especially of the leading cardinals. These latter therefore, tired of his insolence, withdrew from Rome to Anagni, and thence to Fondi, a city in the kingdom of Naples, where they elected to the pontificate Robert, count of Geneva, who took the name of Clement VII., and declared at the same time that the election of Urban was nothing more than a mere ceremony which they had found themselves obliged to perform in order to calm the turbulent rage of the populace. Urban remained at Rome: Clement went to Avignon in France. His cause was espoused by France and Spain, Scotland, Sicily, and Cyprus, while all the rest of Europe acknowledged Urban to be the true vicar of Christ. Thus the union of the Latin church under one head was destroyed at the death of Gregory XI., and was succeeded by that memorable dissension commonly known by the name of the Great Western Schism.

This dissension was fomented with such dreadful success, and arose to such a shameful height, that for the space of fifty years the church had

two or three different heads at the same time; each of the contending popes forming plots, and thundering out anathemas, against his competitors. During these dissensions the fires of persecution were not permitted to die away. In England archbishop Arundel, at the instigation of the popes, became both a persecutor and a traitor; he urged Henry IV., who had usurped the throne by the aid of the clergy, to pass a statute whereby all who propagated the doctrines of Wickliff, by preaching, writing, teaching, or discourse, were required to renounce their heresies, deliver in all their heretical books, and submit themselves to the church, on pain of being delivered over to the secular arm, and burnt alive. To give further efficacy to this bloody statute, Arundel set forth several provincial constitutions, whereby any persons preaching doctrines contrary to the determination of the church, or calling in question what the church had determined, were to be excommunicated, ipso facto, on the first offence, and declared heretics for the second. Whoever read the books of Wickliff or his disciples, without a licence from one of the universities, was to suffer as a promoter of heresy. The greater excommunication was to be incurred by advancing propositions, even in the schools, which tended to subvert the Catholic faith. It was declared heresy to dispute the utility of pilgrimages, or the adoration of images, and of the cross. The proceedings against offenders in this case were to be as summary as in cases of treason. And, because it was difficult to retain the true sense of Scripture in translations, whoever should translate it, or read such translations, particularly Wickliffe's, without the approbation of his ordinary, or of a provincial council, was to be punished as a promoter of heresy. That this statute was not suffered to become obsolete may easily be imagined, as may be seen, under the articles REFORMATION and WICKLIFF. The hopes that Urban's death would end the divisions of the Romish church, or at least forward a reconciliation, were soon disappointed. The cardinals then in Rome chose Peter Iomacelli, a Neapolitan cardinal priest, who succeeded to the papacy as Boniface IX., whose determined resolution it was to maintain his dignity. He and Clement renewed the excommunication against each other and their respective friends; and were more adverse to peace than any of their adherents. Many from a sense of the evils of this separation made proposals for restoring tranquillity. Among these were the proposals of the university of Paris, that both should resign; or that the matter should be left to arbitration; or that a general council should decide it. Neither of the rival pontiffs was inclined to this, though they acted very artfully towards each other, and endeavoured to deceive one another. Boniface retired to Perusa, and Clement died at Avignon, A. D. 1394. The cardinals at Avignon proceeded to a new election, and bound themselves by oath that the newly elected pontiff should faithfully labor to restore peace, even by the method of cession, if that should be approved of by the majority of suffrages in the college of cardinals. Cardinal Peter de Luna,

who took the name of Benedict XIII., being promoted, so far from fulfilling the fair promises he had made though confirmed by an oath, defeated all pacific endeavours by an unparalleled obstinacy. After various changes of fortune, Benedict sent a legation to Boniface, with overtures towards an accommodation; but the death of the latter terminated the treaty. Upon the death of Boniface IX. the cardinals of his party raised to the pontificate, in the year 1404, Cosmo de Meliorate, who assumed the name of Innocent VII., and held that high dignity during the short space of two years only. After his decease Angelo Corraris, a Venetian cardinal was chosen in his room, and ruled the Roman faction under the title of Gregory XII. A plan of reconciliation was, however, formed, and the contending pontiffs bound themselves each by an oath to make a voluntary renunciation of the papal chair, if that step should be deemed necessary to promote the peace and welfare of the church; but they both scandalously violated this obligation. Benedict besieged in Avignon by the king of France, in the year 1408, saved himself by flight, retiring first into Catalonia his native country, and afterwards to Perpignan. Hence eight or nine of the cardinals who adhered to his cause, seeing themselves deserted by their pope, went over to the other side, and, joining publicly with the cardinals who supported Gregory, they agreed together to assemble a council at Pisa on the 25th of March 1409, in order to heal the divisions and factions that had so long rent the papal empire. This council, however, which was designed to close the wounds of the church had an effect quite contrary to that which was generally expected, and only served to open a new breach, and excite new divisions. Its proceedings indeed were vigorous, and its measures were accompanied with a just severity. A heavy sentence of condemnation was pronounced, on the 5th day of June, against the contending pontiffs, who were declared guilty of heresy, perjury, and contumacy, unworthy of the smallest tokens of honor or respect, and separated, *ipso facto*, from the communion of the church. This step was followed by the election of one pontiff in their place. The election took place on the 15th of June, and fell upon Peter of Candia, known in the papal list by the name of Alexander V.; but all the decrees and proceedings of this famous council were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges and to perform the functions of the papacy, as if no attempts had been made to remove them from that dignity. Benedict held a council at Perpignan; and Gregory assembled one near Aquileia, in the district of Friuli. The latter, however, apprehending the resentment of the Venetians, made his escape in a clandestine manner from the territory of Aquileia, arrived at Caieta, where he threw himself upon the protection of Ladislaus, king of Naples, and in 1412 fled thence to Rimini.

Thus was the Catholic church divided into three great factions, and its government violently carried on by three contending chiefs, who loaded each other with reciprocal maledictions,

excommunications, and excommunications. Alexander V., who had been elected pontiff at the council of Pisa, died at Bologna in 1410, and the sixteen cardinals who attended him in that city immediately filled up the vacancy, by choosing as his successor Balthasar Cossa, a Neapolitan destitute of all principles both of religion and probity, who assuming the title of John XXIII. soon afterwards appealed to all Christian princes to appoint a general council, to put a stop to the reigning evils, and to unite the whole church under one head. The choice of the place was left to the emperor, who fixed on Constance. Here the council was opened on the 1st of November, 1414. The pope appeared in person, attended by a great number of cardinals and bishops at this famous council; which was also honored with the presence of the emperor Sigismund, and of a great number of German princes, and with that of the ambassadors of all the European states, whose monarchs or regents could not be personally present at the decision of this important controversy. After the members of the council had deliberated, some acknowledged the legality of the council of Pisa; while the greater number disowned it, decreeing at the same time that John XXIII. as well as Gregory XII. and Benedict XIII. should entirely renounce his claims to the pontificate. Thus was John mortified by disappointment at the moment he expected a triumph; but what inflicted a still deeper wound on his feelings was the resolution with which they vindicated the privileges of the council. Conscious of their strength, they declared that the representatives of the church, in general council assembled, were superior to the sovereign pontiff; not only when schism prevailed, but at all other times whatever. This was one of their earliest acts.

Although John was disheartened by this rigorous sentence, he yet prepared to appear before the council; and there to maintain that he could not be deposed except on the score of heresy. The dissuasion of his friends, however, altered his determination; at their instance, too, he was induced to resign the papal dignity, on condition that his competitors would do the same. A renunciation to this effect was accordingly drawn up by the council, publicly read, and subscribed in due form by himself. Notwithstanding this solemn act, by which he bound himself to God, and to the council, that he would voluntarily give peace to the church by his abdication of the pontificate, and not leave Constance before the council had concluded its sittings, did he forswear himself, and violate his promise. John's flight from Constance in disguise created some consternation: his friends in the council maintaining that its functions ceased on the retreat of the pope; while the majority contended for the superiority of the council over every person, not even excepting the pope, in matters relating to faith, the extirpation of schism, and the general reformation of the church. Negotiations ensued between the council and John, from which it appeared that his only object was to gain time; and that, if nothing favorable to his views occurred, he might engender strife amongst its members, and



cause its dissolution. The council, however, no way disconcerted, although worn out by his excuses, delays, and equivocations, issued citation after citation for John's appearance before them; and, at last, reduced him to a perfect submission to its authority, and to an acknowledgment that it could not err; and that he had no right whatever to the pontifical dignity! Gregory XII. withdrew his claims to the papal chair; while Benedict XIII. was deposed by a solemn decree of the council. After the extinction of this papal triumvirate, Martin V. became the object of their choice; against whose election, however, Benedict protested to the latest hour of his life. After the death of Benedict a new competitor was set up for the pontificate by two of the cardinals, under the title of Clement VIII. But he was afterwards prevailed on to resign, and to leave Martin in undisturbed possession. With his resignation the long disgrace and degradation of the church may be said to have terminated. The great purpose of holding the council of Constance was the healing of the schism by which the church had been so long disturbed, and this was happily accomplished. In the fourth and fifth sessions it was solemnly declared that the Roman pontiff was inferior and subject to a general assembly of the universal church. Before the meeting of this council there were great commotions in several parts of Europe, especially in Bohemia, concerning religious matters.

One of the persons principally implicated in these disputes was John Huss, who lived at Prague in the highest reputation, on account of the sanctity of his manners, the purity of his doctrine, and his uncommon erudition and eloquence. A fouler plot does not stain the page of history than the treatment which he received at the hands of the Constantian fathers. Whatever faults may be attributed to this eminent ecclesiastic—if manly independence in maintaining his opinions, and ardent zeal in exposing the vices which disgraced the conduct of the clergy can be considered faults—they vanish before the recollection of the death to which he was consigned. He was deemed a disobedient son of the church by refusing to renounce his eyesight, and to submit his will and judgment without reservation to the will and judgment of the holy mother. In a word, he refused to yield a servile obedience to ecclesiastical despotism, and therefore his doom was sealed. The leading charge against him was,—his requiring that the laity as well as the clergy should partake of the communion in both kinds. This it was which led him to the stake, where his friend, Jerome of Prague, shortly after perished, for having maintained the same principles. The safe conduct of the former was of the most unqualified description, Jerome's was not so; and therefore he had comparatively less cause of complaint, although this can never justify the cruel punishment to which he was subjected. The pretended safe conduct which the council sent him was so loosely worded, that the fathers could not be charged with a direct violation of faith. 'That no violence may be done to you,

we give you by these presents a plenary safe-conduct, saving nevertheless justice, as far as it is incumbent on us, and as the orthodox faith requires.' Relying, however, on the principle of faith, so insidiously pledged by them, he inconsiderately repaired to Constance, where he soon paid the forfeit of his rashness in the tragical exhibition spoken of.

Before sentence had been pronounced against John Huss and Jerome of Prague, the famous Wickliff, whose opinions they were supposed to adopt, and who was long since dead, was called from his rest before this ghostly tribunal. On the 4th of May, in the year 1415, a long list of propositions, invidiously culled out of his writings, was examined and condemned, and an order was issued out to commit all his works, together with his bones, to the flames. On the 14th of June following the assembled fathers passed the famous decree which took the cup from the laity in the celebration of the eucharist; and ordered 'that the Lord's supper should be received by them only in one kind, i. e. the bread,' and rigorously prohibited the communion in both kinds. On the 19th of September of this council it was decreed 'that the safe-conduct granted to heretics by an emperor, king, or any other secular prince, shall not prevent any ecclesiastical judge from punishing such heretics, even if they come to the place of judgment relying on such safe-guard, and would not otherwise come thither.' After this specimen of the proceedings of the council of Constance, it cannot be a matter of surprise that its members separated without effecting the professed object of their meeting, the reformation of the church of Rome. Martin V., who succeeded John, was no sooner raised to the pontificate than he employed his authority to elude and frustrate every effort that was made to set this salutary work on foot; and made it appear most evidently, by the laws he enacted, that nothing was more foreign from his intention than the reformation of the clergy, and the restoration of the church to its primitive purity.

Thus this famous council, after sitting three years and six months, was dissolved on the 22nd of April, 1418, and the members postponed to a future assembly of the same kind, which was to be summoned five years after this period, their design of purifying the church. But not five years only, but almost thirteen, elapsed without the promised meeting. The remonstrances, however, of those whose zeal for the reformation of the church interested them in this event, prevailed at length over the pretexts and stratagems that were employed to put it off; and Martin summoned a council to meet at Ravenna, whence it was removed to Sienna. This council had for its object the union of the Greek and Latin churches, and the reformation of the church, both in its head and members. One of the few decrees made by this synod was directed against the Hussites, Wickliffites, and other dissentients from the church of Rome; inasmuch as it granted indulgencies to such as extirpated heretics; all exemptions and safe-conducts, by whatsoever persons vouchsafed, to the contrary not

withstanding. After some other business of trifling import was transacted, Martin contrived to have the assembly transferred to Basil.

This event occurred in the year 1431, and may be said to have been the only transaction of consequence in which he was engaged before his death, with the exception of the negotiation which he opened with the Greek emperor and the patriarch of Constantinople, in order to put an end to existing differences between the two churches. The pontiff did not live to be a witness of the proceedings of this assembly, being carried off by a sudden death on the 21st of February, 1431, just about the time when the council was to meet. He was immediately succeeded by Gabriel Condolmerio, a native of Venice, and bishop of Sienna, who is known in the papal list by the title of Eugenius IV. This pontiff approved all the measures of his predecessor, in relation to the assembling of the council of Basil, which was accordingly opened on the 23rd of July, 1431, under the superintendence of cardinal Julian Cæsarini, who performed the functions of president in the place of Eugenius. It was now manifest that the assembled fathers were in earnest, and firmly resolved to answer the end and purpose of their meeting; Eugenius, therefore, much alarmed at the prospect of a Reformation, determined to dissolve the council.

The council, however, proceeded vigorously with their measures of reform. On the 25th of March, 1436, a confession of faith was read, which every pontiff was to subscribe on the day of his election; it was voted that the number of cardinals should be reduced to twenty-four; and the papal impositions, called expectatives, reservations, and provisions, were annulled. These measures, with others of a like nature, provoked Eugenius to the highest degree, and induced him to form a design either of removing this troublesome and enterprising council into Italy, or of setting up a new council in opposition to it, which might fix bounds to its zeal for the reformation of the church; and this occasioned a warm and violent contest. The council summoned Eugenius to appear at Basil on the 26th day of July, 1437, in order to give an account of his conduct; but the pontiff, instead of complying with the requisition, issued a decree by which he pretended to dissolve it, and to assemble another at Ferrara. This, indeed, was treated with the utmost contempt by the council, which, with the consent of the emperor, the king of France, and several other princes, continued its deliberations at Basil, and on the 28th of September, in the same year, pronounced a sentence of contumacy against the rebellious pontiff: but in the year 1438 Eugenius in person opened the council which he had summoned to meet at Ferrara, and at the second session thundered out an excommunication in return against the fathers assembled at Basil. In the mean time the latter, after declaring the superiority of councils over the pope to be an article of the Catholic faith, proceeded to depose Eugenius from the papacy, as disobedient to the commands of the church, and an obstinate heretic, and raised to the papal throne Amadeus, duke of

Savoy, who assumed the name of Felix V. This election was the occasion of the revival of the western schism, and it was at this time even more extensive than before, as the flame was kindled not only between rival pontiffs, but also between the contending councils of Basil and Florence. The rival popes and rival councils anathematised each other, laying claim to the true apostolic powers. Eugenius was supported by France, Italy, Spain, Portugal, Hungary, and England: Felix by the people of Savoy, the Swiss, and the dukes of Bavaria and Austria. The German princes chose to preserve a neutrality till the year 1447, when they declared for Eugenius. In the midst of the public rejoicings, on this occasion, he died in his sixty-fourth year. On his death Thomas de Sarzano, bishop of Bologna, was elevated to the pontificate, under the denomination of Nicholas V., under whom the European princes, and more especially the king of France, exerted their warmest endeavours to restore tranquillity, and their efforts were crowned with success. In 1449 Felix V. resigned the papal chair, and returned to his delightful hermitage at Rissalle, while the fathers of the council of Basil assembled at Lausanne ratified his voluntary abdication, and, by a solemn decree, ordered the universal church to submit to the jurisdiction of Nicholas as their pontiff. On the other hand Nicholas proclaimed this treaty of peace with great pomp on the 18th of June, in the same year, and set the seal of his approbation and authority to the acts and decrees of the council of Basil. This pontiff distinguished himself in an extraordinary manner, by his love of learning, and by his ardent zeal for the propagation of the arts and sciences; what was still more laudable, he was remarkable for his moderation, and for the meek and pacific spirit that discovered itself in all his conduct and actions. In the year 1453 Nicholas received intelligence of the capture of Constantinople by Mahomet II.; and some historians mention this fact as the greatest affliction that befel the pope, but Gibbon thinks differently. 'The Roman pontiff,' says he, 'was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favor the arms and treasures of Italy, Nicholas V. had foretold their approaching ruin, and his honor seemed engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy, his efforts were faint and unavailing, and Constantinople had fallen before the squadrons of Genoa and Venice could sail from their harbours.' From this time he spent the remainder of his pontificate in endeavours to allay the civil wars and commotions which took place in Italy; to reconcile the Christian princes who were then at war with one another; and to unite them against the enemies of the Christian church. In his efforts he was completely unsuccessful, and the disappointment is said to have hastened his death, which happened in 1455, after he had completed the eighth year of his pontificate.

Eneas Sylvius Piccolomini, who succeeded in 1453 to the pontificate, under the title of Pius II., rendered his name illustrious, not only by



his extensive genius, and the important transactions that were carried on during his administration, but also by the various and useful productions with which he enriched the republic of letters. He, however, deplored the mistaken law which compelled the clergy to celibacy, and the intolerable consequences to human happiness and virtue arising from its enactment. The genius and learning of *Æneas Sylvius* would have shed a lustre over the age which gave him birth, had they continued to be employed in the sphere in which they had at first acquired for him celebrity. In his character of ambassador from the Roman see to different potentates, he acquired the credit of a diplomatist; but it was by his advocacy of the rights and privileges of general councils, and his opposition to papal encroachment and usurpation that he rendered his name illustrious. As secretary to the council of Basil, he was the boast of literature; but, as if he had changed his nature with his name, he disgraced it as Pius II. No longer was his voice raised to elevate the council above the pope, but to recommend blind submission to his authority. It would appear that he gloried in his inconsistency, since he even went so far as to procure a partial repeal of the Pragmatic sanction from the French monarch, which had been solely instituted with the design of curtailing the power of the pope within the Gallican territory; and published, in his pontifical capacity, a solemn retraction in the year 1463 of his defence of the council of Basil.

To Pius succeeded Paul II., of whose pontificate history relates nothing worthy of record. His successor Sixtus IV. was the instigator of a conspiracy to assassinate Giuliano and Lorenzo de Medici, and to change the government of Florence. The assassination was to take place in the principal church, where a cardinal legate was present, and the signal for it was to be the elevation of the host: Giuliano was killed on the spot; Lorenzo was wounded by two priests, who had undertaken his murder, but escaped; the archbishop of Pisa, who in the mean time had attempted to overpower the magistrates and possess himself of the seat of government, failed in his attempt, and was hung in his pontifical robes from one of the windows of the palace. For this act of justice Sixtus excommunicated Lorenzo, and the magistrates of Florence. The bull issued on this occasion has been justly designated one of the most extraordinary specimens of priestly arrogance, that ever insulted the common sense of mankind. Alexander VI., a Spaniard by birth, whose name was Roderic Borgia, succeeded in 1492 to the papal chair. The life and actions of this man show that there was a Nero among the popes, as well as among the emperors. The crimes and enormities that history has imputed to him exhibit him as not only destitute of religious and virtuous principles, but even regardless of decency. By Vanazza, a Roman lady, with whom he had continued an illicit connexion for many years, he had five children: his second son was *Cæsar Borgia*, a monster of debauchery and cruelty, who is said to have quarrelled with his elder brother for the favors of his sister *Lucretia*, and to have killed him and thrown his

body into the Tiber. Notwithstanding his infamous character he was the favorite of his father, who trampled with contempt on every obstacle which the demands of justice, the dictates of reason, and the remonstrances of religion laid in his way, in order to aggrandise his family. The profligate career of this execrable hypocrite and tyrant was continued till the year 1503, when the prison which he and his son *Cæsar* had prepared for others, and particularly for *Adrian*, a wealthy cardinal, who stood in the way of their avarice and ambition, by a happy mistake, terminated his own days. See *BORGIA*.

On the death of Alexander, Pius III. occupied the papal throne for only one month; at whose decease the vacant chair was obtained, through fraud and bribery, by *Julian De la Rovere*, who assumed the denomination of *Julius II.* To the odious list of vices with which he dishonored the pontificate we may add the most extravagant and frenetic passion for war and bloodshed. He began his military enterprises by entering into a war with the *Venetians*, after having strengthened his cause by an alliance with the emperor and the king of France. His whole pontificate, in short, was one continued scene of military tumult; nor did he ever suffer Europe to enjoy a moment's tranquillity as long as he lived; fortunately death carried off this audacious pontiff in 1512, in the midst of his ambitious and vindictive projects.

*Leo X.*, of the family of *Medicis*, ascended the papal throne after the death of *Julius*. He was a protector of men of learning, and was himself learned as far as the darkness of the age would admit; but wholly indifferent to religion: his time being divided between conversation with men of letters, and the pursuit of pleasure. He had an invincible aversion, we are told, to whatever was accompanied with solitude and care, and was remarkable for his prodigality. He did not, however, lose sight of the grand object which the generality of his predecessors had so much at heart—that of promoting the opulence of the Roman see; for he took the utmost care that nothing should be transacted in the *Lateran council* (which *Julius* had assembled and left sitting) that had the least tendency to favor the reformation of the church. He went still farther; and in a conference which he had with *Francis I.*, king of France, at *Bologna*, engaged that monarch to abrogate the Pragmatic sanction which had been so long odious to the popes, and to substitute, in its place, another body of laws under the title of the *Concordat*.

It was in the reign of *Leo X.* that those events transpired which form an era in the history of the Romish church, and indeed in the annals of the world, resulting in the Protestant REFORMATION. For some time there had been a season of comparative tranquillity, and the pontiffs thought themselves thoroughly confirmed in their assumption of power. We must not, however, conclude from this apparent tranquillity and security, that their measures were unanimously applauded, or that their chains were worn without reluctance; for, not only private persons, but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion

of Rome; the arrogance, tyranny, and extortion of her legates, the unbridled licentiousness and enormous crimes of the clergy and monks of all denominations, the inordinate severity and partiality of the papal laws; and demanded publicly, as their ancestors had done before them, a reformation of the church in its head and members. But these complaints and demands had not hitherto been carried so far as to produce any good effect; since they came from persons who did not entertain the least doubt about the supreme authority of the pope, and who, therefore, instead of attempting, themselves, to bring about that reformation which was so ardently desired, remained entirely inactive, and looked for redress to the court of Rome, or a general council. If any thing seemed likely to destroy the gloomy empire of superstition, and to alarm the security of the lordly pontiffs, it was the restoration of learning in Europe, and the number of men of genius that suddenly arose, under the benign influence of that revolution. The efforts of man cannot eternally prevail against the course of nature. A commerce with distant countries, and the knowledge of a new world, had disposed men to receive new ideas. The art of printing, uniting with the invention of making paper from rags, incalculable advantages to the human race, and the highest which the mind ever received from the hand of industry, multiplied knowledge to infinity, and prevented its longer concealment. The time, therefore, was now arrived, when the papal power was about to receive a shock which it has not been able to, and never will, recover.

Having devoted the article REFORMATION to the details of this important era, we must only glance at them here. The profusion of Leo had rendered it necessary to devise means for replenishing his exhausted treasury, and one of these was the sale of indulgences. The commissioners appointed for this traffic exaggerated in Germany the efficacy of their wares, until Luther, a friar of Wittemberg, warmly protested against this abuse, and published a set of propositions in which he called in question the authority of the pope to remit sins. Luther was of humble origin; his talents alone had raised him to the situation which he filled as professor of philosophy and theology at the university of Wittemberg. Supported, however, by indefatigable zeal, and an enlarged acquaintance with the Holy Scriptures, the fathers, and ecclesiastical antiquities, he overwhelmed the scholastics in every encounter, and covered their science with confusion and ridicule. In his individual character, which had such influence on the reformation, was seen an irresistible union of energy and uprightness. Ardent and calm; high spirited, and at the same time humble; irritable and warm in his language when provoked by injurious treatment; mild and inimical to every species of violence in actions; jovial, open, of ready wit, and even a pleasant companion of the great; studious, sober, and a stoic in himself; courageous and disinterested, he exposed himself with tranquillity to every risk, in support of what he believed to be the truth. Such a man must have been filled with indignation at the approach of the shameless Tetzl. At length, at the ex-

press desire of the emperor Maximilian, Leo summoned Luther to appear before the court of Rome. Permission was, however, subsequently granted for the cardinal of Geta to hear his defence at Augsburg. Nothing satisfactory was determined; and the pope, in 1518, published a bull, asserting his authority to grant indulgences, which would avail both the living and the dead in purgatory. Upon this the reformer appealed to a general council, and thus open war was declared, in which the abettors of Luther appeared with a strength little calculated upon.

And thus began the Reformation. It found a multitude of minds prepared to receive it, and many enlightened and eloquent men disposed to become its apostles. The learned and moderate Melancthon and Carlostadt, both of Wittemberg; in Switzerland Zuinglius; and in France Calvin, all contributed to the great work. Leo X. engaged all the force of the pen, as well as of civil power, to impede its progress; but in the midst of these efforts he was seized with an illness, which at first was considered as a slight cold only, but which put an end to his life in a few days. This event happened on the 1st of December, 1521, when Leo was in the forty-sixth year of his age, and the ninth of his pontificate. Upon his death the conclave was divided about the choice of a successor. The younger members were attached to Julio cardinal de Medici, the nephew of Leo; but the old cardinals were averse from choosing a pontiff out of the powerful family of the Medici, and yet they were not agreed in their views. By a manœuvre, which was merely designed to gain time, the party of Julio voted for cardinal Adrian in the preparatory scrutiny. The other party closed with them, and thus a stranger to Italy, and a man unqualified for the office, was elected, no less to their own surprise than to the astonishment of Europe. Whilst he demanded a zealous execution of the imperial edict against Luther and his followers, Adrian declared a disposition to exercise his spiritual authority for the reformation of the church; but notwithstanding the just claims on respect which resulted from the pontiff's general conduct, he was very unpopular. He resigned his life and the anxieties of his elevated station in December, 1523, after he had possessed the papal dignity only one year and ten months, and was succeeded by cardinal de Medici, under the name of Clement VII. High expectations were formed of a pope, whose great talents and long experience in business seemed to qualify him no less for defending the spiritual interests of the church, than for conducting its political operations with the prudence requisite at such a difficult juncture; and who, besides these advantages, had in his hands the government of Florence, and the wealth of the family of Medici.

But, Clement having excited the anger of Charles V., the general of the imperial army, in conjunction with his allies, determined to attack and plunder Rome. The resolution was bold, and the execution of it no less rapid. The misery and horror of the scene that followed may be more easily conceived than described. The pillage and cruelty that were exercised on this occasion, exceeded, it is said, those of the Huns,



Vandals, or Goths, in the fifth and sixth centuries. The booty, in ready money alone, amounted to 1,000,000 of ducats. Clement, who had shut himself up in the castle of St. Angelo, being deprived of every resource, and reduced to such extremity of famine as to feed on asses' flesh, was obliged to capitulate on such conditions as the conquerors were pleased to prescribe. He agreed to pay 400,000 ducats to the army; to surrender to the emperor all the places of strength belonging to the church; and, besides giving hostages, remaining a prisoner himself until the chief articles were performed. At length, however, the progress of the confederates in Italy and other political considerations, induced the emperor to concert measures for setting the pope at liberty, on consideration of his allowing 100,000 crowns for the use of the army, paying the same sum at the distance of a fortnight, and at the end of three months 150,000 more.

During a period of six years, Henry VIII. of England had been suing the court of Rome for a divorce from Catharine of Arragon; but the pope negotiated, promised, retracted, and concluded nothing. Cranmer's sentence at length annulled the king's marriage with Catharine; her daughter was declared illegitimate, and Ann Boleyn acknowledged queen of England. Clement, who had already seen so many provinces and kingdoms revolt from the holy see, became apprehensive lest England should follow their example, and determined to give Henry such satisfaction as might still retain him within the bosom of the church. But the violence of the cardinals, devoted to the emperor, hurried him with a fatal precipitation to issue a bull rescinding Cranmer's sentence, enforcing Henry's marriage with Catharine, and declaring him excommunicated, if, within a time specified, he did not return to her. Henry was enraged; the resistance he met with in the accomplishment of his wishes from the court of Rome led him to question its jurisdiction; and the more this was examined the weaker it appeared. From this to question its discipline and doctrines was only another step, and the nation was prepared for it. An act of parliament was therefore passed, abolishing the papal power and jurisdiction in England. By another act the king was declared supreme head of the church, and all the authority of which the popes were deprived was vested in him.

The successes that had attended the allies in their opposition to Clement inspired with new vigour and resolution all the friends of the reformation. Soon after his sentence on Henry, Clement fell into a languishing distemper, which closed his pontificate, after a duration of ten years and ten months, on the 25th of September, 1534. He was succeeded by Alexander Farnese, who assumed the name of Paul III., and whose first object was to crush the progress of the reformation. He was, like his predecessor, enraged at the innovations in Germany, and equally averse from any scheme for reform, either in the doctrines of the church, or the abuses of the papal court. In 1538 he issued his bull of excommunication against Henry VIII. of England, and required all Christian princes, whatever had been their oaths, to render no assistance to Henry.

The year 1540 was rendered memorable by the establishment of the order of the Jesuits. These new soldiers of the church did every thing which could be hoped for from human powers, directed by the most profound zeal, prudence, perseverance, and genius. They soon obtained possession of courts, of nations, of confessions, of pupils, of the education of youth, of missions. Nothing appeared to them impossible in extending the dominion of the holy see to places where it did not exist, or in consolidating it where it was maintained. Represented as ambitious, fomenters of trouble, corrupt men, and even as rebels, by their adversaries, they opposed the stoical severity of their lives, their zeal, and services to the Roman see, and their studious austerity, to these accusations. In a few years the society established itself in every Catholic country; and, acquiring prodigious wealth, soon became the confessors of almost every Catholic prince, and the spiritual guides of nearly every person of rank or influence.

The church and court of Rome, since the remarkable period when so many kingdoms and provinces withdrew from their jurisdiction, have perhaps derived more influence and support from the labours of this single order than from all their other emissaries and ministers. About this time the pope, finding it impossible to avoid any longer calling a general council, sent John Morone, bishop of Modena, to announce to the diet of the empire at Spire his determination of assembling such a council, and published a bull, nominating three cardinals to preside as his legates. These legates repaired to Trent, on the 1st of November, 1542, where they remained several months; but, as no other persons appeared there except a few prelates from the ecclesiastical states, the pope recalled them and prorogued the council. On the 13th of December, 1545, the council was again opened at Trent; though as yet only twenty-five bishops had arrived, and these were Italians or Spaniards. The council showed great eagerness in condemning the opinions of the Protestants; but it was soon after dissolved. In this council, protracted through many years, the church of Rome increased, in the view of Protestants, instead of diminishing, every acknowledged evil. Nothing was altered; no error retracted; no compliance with the popular demand for reformation was made. 'This was the issue and aim of the Trent reformation,' remarks Richerus, 'that no respect should be had to truth, but to show and outward pomp only; and that all things should be referred to the splendor and profit of the Roman court.'

As the pope advanced in years he grew more strongly attached to his family, and more jealous of his authority; but, in the midst of the schemes for the aggrandisement of the latter, he died A. D. 1549, in the eighty-second year of his age, and after he had held the Roman see more than fifteen years. He was succeeded by Julius III., formerly known as John Maria Del Monte. One of his first acts gave great offence to every decent person; he conferred a cardinal's hat, with ample ecclesiastical revenues, upon a youth of sixteen, born of obscure parents, and known

by the name of Ape, from his having been entrusted with the care of an animal of that species in the cardinal Del Monte's family. When Julius was reproached by the cardinals for introducing such an unworthy member into the sacred college, a person who had neither learning, nor virtue, nor merit of any kind, he imprudently replied, by asking them, 'What virtue or merit they had found in him that could induce them to place him (Julius) in the papal chair?' Having also one day ordered a cold peacock for his supper, and not perceiving it on the table, he expressed his anger in a most horrible blasphemy. One of his cardinals remonstrating with his holiness on the violence of his passion, his reply was, 'If God could be so very angry about an apple, as to turn our first father out of paradise, why should it not be lawful for me, who am his vicar, to be in a passion for a peacock?' The subsequent conduct of Julius corresponded with his shameless behaviour at the commencement of his pontificate; and he died, lamented by none, in 1555, having held the papal see about five years. His successor was Marcellus II., who died within a month of his consecration.

Cardinal Caraffa, who took the name of Paul IV., was the next occupant of the papal throne. The Roman courtiers, from the known austerity of his character, anticipated a severe and violent pontificate. Paul, however, began his government by ordering his coronation to be conducted with greater pomp and ceremony than usual, and, when he was asked in what manner he chose to live, he haughtily replied, 'as becomes a great prince.' He used great pomp in his first consistory, when he allowed audience to the ambassadors of Mary, queen of England, who came to tender her obedience to the papal see, on which occasion he gave the title of a kingdom to Ireland. He maintained, with undiminished rigor, the pretensions of the church of Rome. When Sir Edward Rame notified the accession of Elizabeth to this pope, he answered that England was held in fee of the apostolic see—that the queen could not succeed, being illegitimate—and that she was presumptuous, in assuming the crown; but that if she renounced her pretensions and, submitted her case entirely to him, he would do every thing, which, without his consent, could not be done consistently. 'He never talked,' says Father Paul, 'with ambassadors, without thundering in their ears that he was superior to all princes; that he would admit none of them on a footing of familiarity with himself; that it was in his power to change kingdoms, and that he was the successor of those who deposed kings and emperors.' Paul finally perfectly organized the inquisition.

Shortly after the pope was very desirous of convincing the world that he had sincerely at heart a correction of abuses; and with this view ordered all bishops to proceed to their own dioceses, and all who had embraced a monastic life to return to their monasteries. It was now almost too late, however, to act upon a new course of practice, and Paul was unable to remedy these evils, as he died in August 1559 in the eighty-fourth year of his age, after a pontifi-

cate of little more than four years. Pius IV., whose original name was John Angelo Di Medici, was chosen to succeed Paul, after a delay of more than four months. Soon after his accession he despatched a nuncio to England with secret instructions and a conciliatory letter; offering to annul the sentence against the marriage of Elizabeth's mother, to allow the use of the cup to the English, and to confirm the English liturgy: but Elizabeth had already decided on her course; and the nuncio was informed that he could not be permitted to set foot in England. Pius now issued a bull for reassembling of the council at Trent, which met in January 1562. Attempts were soon made to abridge the authority of the pope, which created in his holiness perpetual anxiety, and he was on the point of suddenly dissolving the assembly. In 1563 it was brought to an end, but not until decrees were passed, designed as an acknowledgment of the subordination of the council to the holy see. When information of the dissolution of the council was brought to Pius, he received it with great joy, and ordained a solemn thanksgiving on the occasion; and, in a very short time, he published a bull of confirmation, requiring all the prelates and princes to receive and enforce the decrees of the council, prohibiting persons from writing any explication or commentary of them; and commanding the catholics every where to have recourse, in all doubtful cases, to the apostolic see.

Pius IV. died in 1565, in the sixty-seventh year of his age, and after a pontificate of nearly six years. The news of the fact was received, it is said, with great joy by the Roman people on account of the severity and oppression of his government. His successor was cardinal Ghislieri, who took the title of Pius V., early displayed great zeal and diligence in promoting a reformation in the manner and morals of all ranks. He exhibited, however, a furious zeal against the Protestants, by persecuting them with the same savage severity which rendered him odious in his former character of inquisitor. He also incited Philip II. to attempt by war and massacre their extermination; and induced him to intrust the expedition designed for this purpose to the ferocious duke of Alba. In 1568 Pius published his famous bull, entitled *In Cænâ Domini*, which it was usual to publish at Rome on Maundy Thursday every year, till it was suppressed by pope Clement XIV. By this bull anathemas were pronounced against such persons as should appeal to general councils from the decrees of the popes; and against those princes who should impose restraints on ecclesiastical jurisdiction or exact contributions from the clergy. It was, however, never received in any kingdom out of Italy. He also issued a bull of excommunication against Elizabeth, queen of England, absolving her subjects from their allegiance. 'We declare her, out of the fulness of the apostolic power, to be a heretic, and a favorer of heretics: he said, we moreover declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever; and also the nobility, subjects, and people of the said kingdom, and all who have in



any sort sworn unto her, to be for ever absolved from every such oath, and all manner of duty, of dominion, allegiance, and obedience. We also command and interdict all and every the noblemen, subjects, and people aforesaid that they presume not to obey her, or her monitions, mandates, and laws; and those who shall do to the contrary we do likewise anathematize.' (See Butler's Mem. l. 187). Pius was carried off by an attack of the stone in 1572, when he was about the age of sixty-eight, after a pontificate of little more than six years.

Gregory XIII. was unanimously elected his successor. It was during this pontificate that the massacre of the Protestants at Paris took place. See REFORMATION: 60,000 Protestants, according to Sully, fell in this awful massacre; and that it did not extend to the extermination of every individual, was, under divine providence, to be attributed to the caution of some who left the capital in time, the intrepidity of others, and the generous feeling of many of the Catholic officers, who refused to obey commands which they said belonged rather to executioners than to soldiers. This deed of blood was as assuredly approved by the pope as it was executed by the mandate of his priests. It was celebrated as an act of religion at Rome, and justified as a holy deed by the partisans of Rome. The solemn thanksgiving made was accompanied with a jubilee to all Christendom; for which one of the reasons was that they should thank God for the slaughter of the enemies of the church lately executed in France. In the oration of Muretus, pronounced in the presence of the supreme pontiff, Gregory XIII., that memorable night, in which this accursed slaughter was committed, is blessed. The king, the queen, and the royal family are extolled for their share in the transaction, and the pope himself is styled most blessed Father for going in procession, to return thanks to God and St. Louis for the welcome news when brought to him. After the death of Gregory, in 1585, the papal chair was filled by Sixtus V. (Felix Peretti Di Montalto), who in pride, magnificence, intrepidity, strength of mind, and in other great virtues and vices, surpassed most of his predecessors. It had been usual, for the sake of acquiring popularity, on the election of a new pope, to set the imprisoned criminals at liberty; but the first act of Sixtus was to order four persons to be hanged, on whom were found, a few days before, prohibited weapons. This system of rigor he pursued with the most inexorable severity, never, in a single instance, pardoning a criminal. Instead of censuring the assassination of Henry III., King of Navarre, by the dominican Clement, Sixtus commended and approved of the action in a long, public, and official oration. That a monk had slain a king in the midst of his people he considered '*Rarum insigne et memorabile facinus. Facinus non sine Dei optimi maximi particulari providentia, et dispositione.*' And then he goes on to say that it was not only done with the special providence and appointment of God, but by the suggestions and assistance of his Holy Spirit; a greater work than Judith's slaying Holofernes. In 1588 Philip equipped his invincible armada;

and Sixtus seconded the enterprise with all his spiritual authority. He renewed the bulls of Pius and Gregory against Elizabeth; and once more excommunicated and absolved her subjects from their allegiance. This celebrated pontiff died in August 1590, having reigned five years and four months. The rigor of his administration, his improvement of the city of Rome, the vast treasures he accumulated, his foundation of the Vatican library, and his fixing the number of cardinals at seventy, have all contributed to gain him immortal reputation, and have thrown great splendor about his name. Though we cannot look upon him as the model of a great prince, and much less of an irreproachable prelate, yet was his life and administration distinguished by many noble acts, particularly in his encouragement of sacred literature. In 1590 Sixtus published an edition of the Latin Vulgate, which by a bull he commanded should be received every where, and in all cases for true, legitimate, authentic, and undoubted; and that all future editions should be made conformable to this, not the least syllable being changed, added, or omitted, on pain of the greater excommunication. Notwithstanding this denunciation, however, Clement VIII., not very long after, revoked the decree of Sixtus, suppressed his edition, and published another of his own, in which he made more than 2000 corrections.

In 1592 the papal chair was filled by Hippolito Aldobrandini, under the name of Clement VIII. Clement yielded to none of his predecessors in zeal for the extension of the Romish faith; in this spirit he prepared the oath to be taken by the bishops and archbishops, which contains the words '*jura, honores, privilegia, et auctoritatem, Rom. ecclesie, domini nostri Papæ et successorum, conservare, defendere, augere, promovere curatio; Hereticos, schismaticos, et rebelles eidem domini nostro, pro posse persequar.*' (Pont. Rom. Clem. VIII. Antwerp 1627, p. 59). In 1600 Clement issued a bull to prevent James I. from ascending the throne of England, declaring that 'when it should happen that that miserable woman (queen Elizabeth) should die, they (her subjects) should admit none to the crown, though ever so nearly allied to it by blood, except they would not only tolerate the Catholic religion, but promote it to the utmost of their power, and would, according to ancient custom, undertake upon oath to perform the same.' He was succeeded in the year 1605 by Leo XI. of the house of Medicis, who died a few weeks after his election, and thus left the papal chair open to Camillo Borghese, by whom it was filled under the denomination of Paul V. No one of his predecessors exceeded this pontiff in zeal for advancing the ecclesiastical authority, or showed himself more violent in endeavouring to execute his vengeance upon such as encroached upon his prerogative. Paul died at Rome in January 1621, in the sixty-ninth year of his age, after a pontificate of nearly sixteen years. Gregory XV., who was raised to the pontificate in 1621, seemed to be of a milder disposition, though he was not less defective in equity and clemency towards those who had separated themselves from the church. This pope instituted the fa-

mous college, 'De propaganda fide,' and endowed it with ample revenues for the maintenance of persons to be educated for foreign mission. Urban VIII., who previously bore the name of Maffei Barberini, and who, by his interest in the conclave, succeeded Gregory in the papal throne in 1623, was a man of letters, an eloquent writer, an elegant poet, and a generous and munificent patron of learning and genius; but nothing can equal the rigor and barbarity with which he treated all who bore the name of Protestants. The Bull, *In cænâ Domini*, written in 1610 by Paul V., and promulgated by Urban in 1627, contains the whole elixir of ultramontane orthodoxy. It excommunicates heretics, schismatics, &c.; all who dare to appeal to a future council against the bulls and briefs of the pope; all princes who dare to levy taxes without the permission of the pope; those who make treaties of alliance with Turks or heretics; and those who complain to the secular judges against the wrongs and injuries received from the court of Rome.

In 1643 he issued a bull of deposition against Charles I. in Ireland: where, two years before, not fewer than 100,000 Protestants were massacred, and to those who had joined the rebellion of 1641 the same holy pontiff granted a plenary indulgence. In this dreadful massacre, as in that of France on St. Bartholomew's day, no ties of nature or of friendship could prevent the papists from imbruing their hands in the blood of their nearest Protestant relations. He may however be considered as a good and equitable ruler, compared with Innocent X., of the family of Pamphili, who succeeded him in the year 1644. This unworthy pontiff, to a profound ignorance, joined the most shameful indolence and the most notorious profligacy; for he abandoned his person, his dignity, the administration of his temporal affairs, and the government of the church, to the disposal of Donna Olympia, a woman of corrupt morals, insatiable avarice, and boundless ambition. He was succeeded in the papal chair, in the year 1655, by Fabio Chigi, who assumed the title of Alexander VII., and who, though less odious than his predecessor, nevertheless possessed all the pernicious qualities that are necessary to constitute a true pope, and without which the papal jurisdiction and majesty cannot be maintained. Benedict Odeschalchi, who is known in the list of pontiffs by the denomination of Innocent XI., and was raised to that high dignity in the year 1677, began his high career with abolishing abuses, and suppressing many gross superstitions then prevailing in the church of Rome. This respectable pontiff acquired a very high and permanent reputation by the austerity of his morals, his uncommon courage and resolution, his dislike of the grosser superstitions that reigned in the Romish church, his attempts to reform the manners of the clergy, and to abolish a number of those fictions and frauds that dishonor their ministry, and also by other solid and eminent virtues. He had a contest with the French king about the right of disposing of benefices and church lands, claimed by that monarch, and confirmed to him by an assembly of the clergy, which nearly terminated in a

separation of the Gallican church from the Roman communion. It was on this occasion that Louis summoned the famous assembly of bishops which met at Paris in the year 1682, and drew up the four celebrated propositions declaring the power of the pope to be merely spiritual and inferior to that of a general council, and maintaining the inviolability of the rules, institutions, and observances of the Gallican church. These propositions were to the following purport:—1. That neither St. Peter nor his successors have received from God any power to interfere, directly or indirectly, in what concerns the temporal interest of princes and sovereign states; that kings and princes cannot be deposed by ecclesiastical authority, nor their subjects freed from the sacred obligation of fidelity and allegiance, by the power of the church or the bulls of the Roman pontiff. 2. That the decrees of the council of Constance, which maintained the authority of general councils as superior to that of the popes in spiritual matters, are approved and adopted by the Gallican church. 3. That the rules, customs, institutions, and observances which have been received in the Gallican church are to be preserved inviolable. 4. That the decisions of the pope, in points of faith, are not infallible, unless they be attended with the consent of the church.

Innocent died in 1689, having presided over the Roman see twelve years and a half. During this pontificate Louis XIV. was induced to revoke the edict of Nantz. On occasion of this disgraceful act Bossuet breaks out—'Let me indulge the movement of my heart, and dwell on the piety of our monarch; let me address this new Constantine, this new Theodosius, this other Marcian, this other Charlemagne, in the words with which the 630 fathers expressed their sentiments to the emperor at the council of Chalcedon:—'You have strengthened the faith, you have exterminated the heretics; it is the most meritorious act of your reign. King of Heaven! preserve the king of the earth! It is the ardent desire of the church; it is the ardent desire of the assembly, of her pastors, and of her bishops.' Innocent XII., a man of uncommon merit and eminent talents, whose name was Pignatelli, and who, in the year 1691, succeeded to the papal chair, was unwearied in his endeavours to reform the corrupt manners of the clergy, though he found that the entire accomplishment of the Herculean task was a consummation which all his prudence and resolution were unable to effect. He was anxiously devoted to the interests of the poor, and the wealth which many of his predecessors had been accustomed to accumulate, or to bestow on worthless relatives, he devoted to the public benefit, employing it in the erection of hospitals and other useful institutions. Innocent died in the year 1700 at the advanced age of eighty-five, after presiding over the church about nine years. The corruptions that had been complained of in preceding ages, both in the higher and inferior orders of the Romish clergy, were rather increased than diminished during this century, as the most impartial writers of that communion candidly confess. The bishops were rarely indebted for their elevation to their eminent learning, or



superior merit. The intercession of potent patrons, services rendered to men in power, connexions of blood, and simoniacal practices were, generally speaking, the steps to preferment; and, what was still more deplorable, their promotion was sometimes owing to their vices. Their lives were such as might be expected from persons who had risen in the church by such unseemly means; for had they been obliged, by their profession, to give public examples of those vices which the holy laws of the Gospel so solemnly and expressly condemn, instead of exhibiting patterns of sanctity and virtue to their flock, they could not have conducted themselves otherwise than they did. Some indeed there were who, sensible of the obligations of their profession, displayed a truly Christian zeal in administering useful instruction, and exhibiting pious examples to their flock, and exerting their utmost vigor and activity in opposing the vices of the sacred order in particular, and the licentiousness of the times in general. But these rare patrons of virtue and piety were either ruined by the resentment and stratagems of their envious and exasperated brethren; or were left in obscurity, without that encouragement and support which were requisite to enable them to execute effectually their pious and laudable purposes.

Clement XI., originally John Francis Albani, was chosen to succeed Innocent in the pontifical office. He redressed some grievances, discountenanced vice and criminality of every kind, performed acts of beneficence, gave an example of devotional regularity, and filled vacant offices and preferments with men of merit. But a revival of the contest between the Jansenists and the Jesuits had for some time conspired with politics and wars to disturb the tranquillity of Rome. For the more effectual repression of Jansenism, a new apostolical constitution was issued in the year 1705, condemning such errors with menaces of papal indignation. The anti-Jansenist ordinance, as it commenced with the terms *unigenitus Dei filius*, was quickly known throughout Christendom by the appellation of the bull 'unigenitus.' This bull put an end to all hope of a reconciliation between the church of Rome and the Protestants, as in most of those points which had occasioned the separation it represented the doctrines of that church in the very same light in which they had been regarded by the first reformers. This bull is also known by the name of the constitution.

The dissensions and tumults excited in France by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed to a general council. It was more particularly opposed by the cardinal de Noailles, archbishop of Paris, who, equally unmoved by the authority of the pontiff and by the resentment and indignation of Louis XIV., made a noble stand against the despotic proceedings of the court of Rome. The issue of this famous contest was favorable to the bull, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed, in some

measure, to restore the public tranquillity; but it was far from diminishing the number of those who complained of the despotism of the pontiff. In 1712, when by virtue of the treaty of Al-Rastadt certain places were to be surrendered to some Protestant princes, pope Clement XI., in a letter to the emperor Charles VI., denounced the Protestants as 'an execrable sect,' and, in the plenitude of his pretended supremacy, declared every thing which either was, or could be construed or esteemed to be, in any way, obtrusive of, or in the least degree prejudicial to, the Romish faith or worship, or to the authority, jurisdiction, or any rights of the church whatever, 'to be, and to have been, and perpetually to remain hereafter, null, unjust, reprobated, void, and evacuated of all force from the beginning: and that no person is bound to the observance of them, although the same have been repeated, ratified, or secured by oath.' Clement died in 1721, at the age of seventy-one. The election of Michael Angelo Conti, who took the name of Innocent XIII., as successor of Clement, was very unexpected. His noble descent and his personal accomplishments had raised him to the highest offices, the duties of which he had always discharged with reputation and honor. But the infirmities of age prevented him from distinguishing himself as pope. Innocent died the 3d of March 1724. Cardinal Vincent Orsini, eldest son of the duke of Gravina, who now succeeded to the pontificate as Benedict XIII., took every opportunity of recommending a strict regard to moral and social duties, and a steady practice of Christian virtues. His dislike of pomp and magnificence, his concern for the morals of the clergy, and his care for the poor, however commendable, did not obtain for him or his plan the support of the cardinals and the other great men of his court. He held a provincial council in the Lateran church, chiefly for a reform of the conduct of the clergy; and the assembly voted for an enforcement of some decrees that had been enacted by the council of Trent, but which had fallen into disuse. On another occasion he rose above the bigotry of his predecessors, by expressing a wish for the diffusion of scriptural knowledge; and, with that view, he permitted the people in general to peruse the sacred volume, and encouraged the multiplication of copies in the modern languages. A grand scheme of religious comprehension was formed by this respectable ruler of the Romish church; it was of no less magnitude than the union of the four communities that divided Christendom. He proposed that four councils should be held at different places at the same time, each consisting of a certain number of representatives of the Romish, Greek, Lutheran, and Calvinist churches, with a president of one or other church in each assembly. He did not, however, carry his scheme into execution. Benedict was indefatigable in his official duties: he continued to pray and preach, attend to all pontifical and sacerdotal functions, and direct the conduct of subordinate prelates and ministers of the church. He frequently visited the poor, and relieved them by his bounty, selling for that purpose the presents which he received. He habituated him-

self to the plainest fare, and lived in the most frugal manner, like a hermit in his cell; that he might more liberally bestow upon others the blessings of fortune. He died in the eighty-second year of his age and the sixth of his pontificate. Yet so overpowering were the principles of his church over the mind of this naturally moderate and well disposed man that, from evidence communicated to a committee of the Irish parliament by father John Kenney, it appears that his holiness, in compliance with the request of the Romish archbishops and bishops of Ireland (who had conspired with others of the Romish communion to place the pretender on the throne), issued his bull to facilitate their intention, and sent them an indulgence for ten years, in order to raise a sum of money, to be speedily applied to restore James III. This bull provided that every communicant, confessing and receiving upon the patron days of every respective parish, and any Sunday from the 1st of May to September, having repeated the Lord's prayer five times, and once the apostles' creed, upon paying two pence each time, was to have a plenary indulgence for all his sins. And, under this bull, it appears that the sum of £1500 sterling was ready to be remitted to the pretender's agent in Flanders, at the time the treasonable conspiracy was detected by the vigilance of the Irish government! Clement XII., of the Corsini family, was now chosen in 1730, after a long contest, to succeed the mild and humble Benedict. He quickly reformed some abuses which had crept into the administration of the Roman state, and then directed his attention to foreign affairs. This pontiff was a man of respectable abilities; had a regard for justice; was cautious and prudent, yet not destitute of spirit; economical without being meanly parsimonious; easy of access, without rendering himself indecorously familiar. He had a taste for the polite arts, and was an encourager of literary merit. Dying in February, 1740, in the eighty-eighth year of his age, he was succeeded by Prosper Laurence Lambertini, archbishop of Bologna, who entered upon his high office under the designation of Benedict XIV.

In the administration of the church, Benedict was mild and conciliatory. He was aware of the relaxed morality of the clergy in the catholic states; but, however he might wish to check their licentiousness, he did not take any strong or violent measures for that purpose. At the solicitation of those princes who were displeased at the intrigues and offended at the mal-practices of the Jesuits, he promised to exert his authority for the reform of that order, and the bull which he issued for this purpose was one of the last acts of his life. He died in 1758, when he had attained the age of eighty-three years. He was an erudite theologian, as his numerous works evince, and a liberal patron of learning and the arts. Cardinal Rezzonico, bishop of Padua, who succeeded him as Clement XIII., had a greater reputation for piety, and was more zealous for the high claims of the church, but he was not so generally esteemed as his predecessor. During his pontificate the Jesuits became peculiarly obnoxious. Their enemies in vain so-

licitated the dissolution of that order while Clement filled the papal chair; but they conceived strong hopes of success when a prelate of a more philosophical character was chosen pontiff. This was a Franciscan monk, Francis Lawrence Ganganelli, who obtained the purple in the year 1769, and thought proper to assume the name of his immediate predecessor. The Jesuits affected to believe (and probably many of them really thought) that Clement would not dare to suppress their order. But, in the fifth year of his pontificate, a bull for the annihilation of the society was promulgated, its colleges were seized, and its revenues confiscated. Lorenzo Ricci, the refractory general of the order, was sent to the castle of St. Angelo, and died in confinement. The French complimented Ganganelli on this occasion by restoring the Venaissin to the holy see. In 1775 Clement published a bull of indulgence, which fully proves that this spiritual traffic was as yet officially and publicly recognised by the church of Rome. Clement did not long enjoy his tranquillity; for he died in the autumn of the following year at the age of sixty-eight. It was supposed that he had been poisoned, but this suspicion has not been verified. Of all the occupants of the papal throne, for some centuries, Ganganelli seems to be one of the most unprejudiced, candid, and liberal.

The government of the church after his death was consigned to John Angelo Braschi, who had been created cardinal by Ganganelli, and was regarded as a moderate man. He commenced his administration as Pius VI. with acts of benevolence and charity, and with the selection of deserving men for various offices. He also issued a bull, dated April 1778, in which he declared that 'the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine.' At this time the emperor Joseph of Austria, who was himself a freethinker, manifested a strong inclination to abridge the papal power in his dominions. In 1781 he began with imposing restrictions upon the operations of bulls and rescripts sent from Rome. He further displeased the pontiff by ordering that no money should be sent into foreign countries for masses; that no dignity should be solicited at Rome without his permission; that pilgrimages should be discontinued; and that the number of images and ornaments in churches should be diminished. The disgust felt by Pius at this conduct was not allayed by the liberal edict of Joseph, granting full toleration to all the Protestants in his dominions, as well as to all members of the Greek church: the dissolution of a great number of monasteries, with the conversion of the buildings into colleges, hospitals, or barracks, increased the indignation of the pope. The see of Rome lost in consequence the presentation to bishoprics in Lombardy and other Austrian dependencies; its nuncios were deprived of their power and jurisdiction in Germany, and the lustre of the papacy was visibly eclipsed.

There seemed to be a general disposition in Catholic Europe, during this pontificate, to diminish the authority of the papal see; so that



the modern bishops of Rome exhibit little more than an empty shadow of the authority of the ancient pontiffs. The sovereign princes and states of Europe who embrace their communion no longer tremble at the thunder of the Vatican, but treat their anathemas with indifference. They indeed load the holy father with pompous titles, and treat him with all the external marks of veneration; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of Rome and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand and salute him with the other. In 1796, when Buonaparte was every where victorious, Pius committed an act of aggression by suffering the Neapolitan cavalry who were hastening to the succor of the enemies of France to pass through the territories of the church, and even directed their march. When the pontiff was under the necessity of throwing himself on the clemency of the conqueror, he would not even grant him an armistice but on very severe conditions. The pope was compelled to renounce the friendship of the coalesced powers, and to shut up his ports against them; to surrender to the French the cities of which they already had possession, as well as the citadel of Ancona; to pay nearly £1,000,000 sterling; and to deliver 100 pictures, busts, vases, statues, &c., and 500 MSS., to be selected by commissioners who should be sent to Rome for that purpose. Europe beheld with astonishment and regret this pontiff, a venerable old man, degraded, insulted, expelled from his capital, and harassed with removals from place to place. During his pontificate he is said to have deserved, by his good government and public spirit, the respect and affection of his subjects. Pius died at Briançon, in April 1799, in the eighty-second year of his age.

After the church had subsisted for some time without a head, the fugitive members of the sacred college held a conclave at Venice, by desire of the emperor of Germany: and the cardinal Di Chiaramonte, being honored with their suffrages, began to act as pontiff under the title of Pius VII. Immediately on his election he announced his succession to Louis XVIII. as the lawful king of France, though then in exile: yet, in the following year, he entered into a concordat with Buonaparte. Rome being recovered by the arms of the allies, Pius was soon enabled to unite temporal power with spiritual authority. With him, therefore, Buonaparte condescended to treat; when this fortunate warrior, having acquired the dignity of first consul or sovereign of France, wished to show himself a friend to religion. It was stipulated between them that the catholic, apostolic, and Romish religion, should be freely and publicly exercised in France; that a new division of dioceses should take place: that, as soon as the first consul should have nominated bishops, the pope should confer upon them the canonical institution; that the prelates should appoint, for parochial ministers, such persons as the consul should approve: that no council or synod should meet without the consent of the government; that no papal legate or nuncio should act, and no bull or brief be opera-

tive without the same consent. Ten archbishops and fifty bishops were assigned to the whole republic; and it was required that they should be natives of France, aged at least thirty years. The subordination of ecclesiastics of all descriptions to the civil power, in doctrine as well as in discipline, formed a leading feature in this arrangement. The secularization of certain German churches and chapters in 1803, by the diet of Augsburg, which distributed some of them as indemnities to secular Protestant princes, gave occasion to many despatches from Rome in the years 1803, 1804, and 1805, and particularly to an instruction to the papal nuncio resident at Vienna in 1805, in which Pius VII. says, that the church had not only taken care to prohibit heretics from confiscating ecclesiastical possessions; but that she had moreover established, as the penalty of the crime of heresy, the confiscation and loss of all property possessed by heretics. This penalty, as far as concerns the property of private individuals, is decreed, he says, by a bull of Innocent III. cap. *Vergentes X. de Hæreticis*: and, as far as concerns sovereignties and fiefs, it is a rule of the canon law, cap. *Absolutus XVI. de Hæreticis*, that the subjects of a prince manifestly heretical are released from all obligation to him, dispensed from all allegiance and all homage. To be sure, his holiness goes on to say, we are fallen into such calamitous times that it is not possible for the spouse of Jesus Christ to practice, nor even expedient for her to recal her holy maxims of just rigor against the enemies of the faith. But, although she cannot exercise her right of deposing heretics from their principalities and declaring them deprived of their property, yet can she not for one moment allow that they should rob her of her property to aggrandise and enrich themselves! What an object of derision would she become to heretics and infidels, who, in mocking her grief, would say, that they had found out a way of making her tolerant! *Essai Historique sur la Puissance Temporelle des Papes*. tom. II. p. 320.

The church, however, was destined to be dealt with on very different principles by one of her 'dear sons.' Early in 1809, while Buonaparte was at Vienna, he caused proclamation to be made in the public squares and market place of that city, that from the 1st of June the papal territory should be united with the French empire; and that Rome should at the same time be declared a free and imperial city. This decree, which fixed the annual revenue of the pope at 2,000,000 of francs, was grounded on three propositions: first, that the territories of Rome were fiefs bestowed by the emperor Charlemagne, the predecessor of the emperor Napoleon, on the bishops of Rome, to maintain the peace of his subjects; second, that ever since that time the union of temporal and spiritual power has been, and still is, the source of dissension; and third, that the temporal pretensions of the pope are irreconcilable with the security of the French army, the repose and prosperity of the nations subject to the sway of Napoleon, and the dignity and inviolability of his empire. The pope protested against this violence, excommunicating Buonaparte and all who adhered to him in his invasion of the papal

states, but all without effect; though he continued to exercise the functions of his office without further interruption, but with little opportunity for energetic conduct, till the subversion of the Napoleon dynasty, when he resumed the full possession of his authority. In his proclamation issued at Cezena on the 5th of May, previously to his return to Rome, his holiness applied to himself the ancient title of God's vicar on earth, and spoke of his temporal sovereignty as essentially connected with his spiritual supremacy.

The papal see, after enjoying a short tranquillity, was visited with repeated shocks in the revolutions of Spain, Portugal, and Naples. With respect to these events, particularly the latter, Pius acted a cautious part. Fearing probably that the aroused energies of these nations would involve the papacy in new difficulties, he declared the states of the church open to the passage of all friendly troops; but denouncing, in the strongest terms, the disorderly and factious. The constitutional government of Naples, which gave the pope the greatest cause for uneasiness, was, however, overturned by the power of Austria; and the invasion of Spain, by the armies of France, succeeded for a time in re-establishing Romish tyranny and superstition in the whole of the peninsula. The subdued countries, however, present an appearance which promises any thing rather than continued repose. Pius VII. died August 20, 1823, and was succeeded by Leo XII.

## PART II.

### DOCTRINES OF THE ROMAN CATHOLICS.

Thus have we traced historically the rise, progress, and comparative decline, of this great domination: the writer as a Protestant, and a Protestant clergyman, will, in the estimation of Catholic readers, perhaps, seem unduly biassed, and occasionally to display the advocate. Recollecting how large a portion of his countrymen are Catholics, the editor, therefore, thinks it fair to subjoin without comment the last authentic compendium of the principles of their church in the Declaration of the English Catholic bishops, dated May, 1826. It must only be understood that the *Catholics* now speak for themselves.

#### DECLARATION OF THE CATHOLIC BISHOPS, THE VICARS APOSTOLIC, AND THEIR COADJUTORS, IN GREAT BRITAIN.

I. *On the general character of the doctrines of faith professed by the Catholic church.*—The doctrines of the Catholic church are often characterised as erroneous, unscriptural, and unreasonable. All those doctrines, and only those doctrines, are articles of Catholic faith, which are revealed by Almighty God. Whatsoever is revealed by God, who knows all things as they are in themselves, and who cannot deceive us by teaching falsehood for truth, is most true and certain; though it may entirely surpass the comprehension of created minds.

On the authority of divine revelation, the Catholic believes, as doctrines of faith, that in one God there are three distinct persons, the Father, the Son, and the Holy Ghost; that

Jesus Christ, who died on the cross for the salvation of all mankind, is the second person of the Blessed Trinity, true God and true man; that there is no remission of sin, nor salvation, but through him; that the sacraments of baptism and penance are divinely appointed means for the remission of sin; that in the mass a true, proper, and propitiatory sacrifice is offered to God for the living and the dead; that the souls detained in purgatory are helped by the suffrages of the faithful; that the saints reigning together with Christ are to be honored and invoked; that at the last day our bodies will be raised from death, and that Christ will come to judge all men according to their works; that eternal happiness will be the reward of the good, and eternal misery the punishment of the wicked. If these, and other doctrines of Catholic faith, are really revealed by Almighty God, they are not erroneous, but most true and certain—they are not unscriptural, but agreeable to the true sense of the written word of God—the belief of them is not unreasonable, because it is reasonable to believe whatever is true, and taught by the God of truth. The Catholic is fully persuaded that all the articles of his faith are really revealed by Almighty God. Is he not at liberty to think so, as well as others are to think the contrary; and in this empire especially, where liberty of thought is so loudly proclaimed and lauded? Is it reasonable or charitable to condemn him for thinking so, when he may have good and solid grounds for his conviction, and may feel that his eternal salvation depends on his firm belief of all the doctrines which Christ has taught?

II. *On the grounds of the certitude which a Catholic has that all the doctrines which he believes, as articles of Catholic faith, are really revealed by Almighty God.*—Catholics are often charged with grounding their faith on mere human authority, and not on the word of God. Catholics deny this, because they are convinced, that their faith is grounded on the word of God, proposed to them by the authority of that ministry, which Christ established, and appointed to teach his revealed doctrines to all nations.

The Catholic believes all those doctrines which God has revealed. The question, what are those doctrines which God has revealed, is a question of fact. It appears reasonable that the existence of a fact should be ascertained by the evidence of testimony.

The body of the doctrines, precepts, and institutions, which were delivered by Christ to his apostles, constitutes the new or the Christian law; as the body of the doctrines, precepts, and institutions, which were delivered by the Almighty to Moses, constituted the old law. The true and certain knowledge of what is commanded by any law is generally communicated and obtained by the authoritative promulgation of the law. By the ordinance of God, the doctrines and precepts of the old law were made known to the Israelites and Jewish people, by Moses, and the priests in succession, till the end of the law. By the ordinance of God, the doctrines and precepts of the new law were to be made known to all nations, in all ages, by the



apostles and their successors, to the consummation of the world.

On the spiritual authority of the apostles and their successors, who were divinely commissioned to promulgate and teach the law of Christ to all nations; and on the uniform and universal testimony, belief, and practice of all Christian churches from the beginning, the certitude of the Catholic is grounded, that all the doctrines which he believes as articles of Catholic faith, and all the sacred precepts and rites which he observes as the ordinances of Christ, were really revealed and instituted by Almighty God; and are the same as were originally delivered by Christ to his apostles, and by them promulgated over all nations.

The Catholic is fully satisfied that this method which he follows, for ascertaining what are the revealed doctrines of divine faith, is the right rule, and that it leads him to the unity of truth. Is he not at liberty to follow a rule which gives such satisfaction and security to his mind? Is it fair for others who, by following a different rule, are led into a countless variety of contradictory doctrines on matters of Christian belief, to disturb the tranquillity of the Catholic on this head, or to condemn him for his submission to the authority of a ministry which he is convinced was established by Christ for the purpose of bringing all nations to the certain knowledge of his law, and to the unity of faith? Is not this rule perfectly natural and reasonable? Can any human legislator condemn the principle and rule of the Catholic in this regard?

III. *On the Holy Scriptures.*—In England the Catholic church is held out as an enemy to the reading and circulating of the Holy Scriptures. Whereas the Catholic church venerates the Holy Scriptures as the written part of the word of God; she has in all ages been the faithful guardian of this sacred deposit; she has ever labored to preserve the integrity of these inspired writings, and the true sense, in which they have been universally understood, at all times from the apostolic age.

The Catholic church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures, in the original languages. She binds her clergy to the daily recital of a canonical office, which comprises a large portion of the sacred volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the epistle or gospel of the day, or some other portion of the divine law.

As to translations of the Holy Scriptures into modern languages, the Catholic church requires that none should be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic church prohibiting the reading of authorised translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction, the Catholic church has thought it prudent to make a regulation that the faithful should be guided in this matter by the advice of their respective pastors.

Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the pastors of the Catholic church have a right to decide with regard to their own flocks; and we hold that in this matter none have a right to dictate to them. The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience.

Pope Pius VII., in a rescript dated April 18th, 1820, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their spiritual care, in faith and good works; and, for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more useful, more consoling, or more animating, than the reading of the sacred Scriptures, understood in their true sense—they serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian.

But when the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual: then such reading, circulation, and interpretation, are forbidden by the Catholic church, because the Catholic church knows that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was not the means ordained by Christ for the communication of the true knowledge of his law to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures that the apostles and their successors converted nations, or any one nation to the unity of the Christian faith—that the unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms.

IV. *On the charge of idolatry and superstition.*—Ignorance or malice has gone so far as to charge the Catholic church with idolatry, in the sacrifice of the mass—in the adoration (as it is called) of the Virgin Mary, and in the worship of the saints, and of the images of Christ and of the saints; and with superstition, in invoking the saints, and in praying for souls in purgatory. Now idolatry consists in giving to any creature that supreme adoration, honor, or worship, which is due only to Almighty God. The

Catholic church teaches that idolatry is one of the greatest crimes that can be committed against the majesty of God : and every true member of this church shudders at the idea of such a crime, and feels grievously injured by so horrid an imputation.

But it is said that Catholics adore the elements of bread and wine in the mass : that they adore the Virgin Mary ; that they adore the cross ; and that they worship the saints and the images of Christ and of the saints. Before we repel these horrid imputations, in the sense in which they are made, we must explain the different meanings of the words adoration, honor, and worship, that the calumnious charge, and its denial, may be understood in the same explained sense.

We find that in the language of the sacred Scripture, in Hebrew, Greek, and Latin,\* as well as in the language of the ancient liturgies of the Christian church, these words, adoration, honor, and worship, are ambiguous terms, and are used in different senses, according to the nature of the object to which the act, implied by the term, is directed, and according to the intention of him who performs the act. Hence we find them used as relating sometimes to God, and sometimes to creatures. Although, in modern times, the exclusive idea of that supreme homage, which is due only to God, is attached by some to the words adoration and worship ; yet these words may still be retained by others, in a different meaning, without affording the remotest cause for the imputation of idolatry. In this different meaning they are still retained, in the unchanged language of the ancient liturgies used in the Catholic church.

The words adoration and worship are equally referred sometimes to God, and sometimes to creatures, as is the word honor. Now because we are commanded in Scripture to honor God, and to honor the king ; and children are commanded to honor their parents : it does not follow that the honor due to the king, or to parents, is the same as that which we owe to God. To God we owe supreme and sovereign honor, such as it would be a crime to pay to any creature. To the king we owe the highest civil honor. To parents children owe the honor of filial respect and obedience. How unjust would it be to say that, because a subject honors his king, he pays him that supreme and sovereign honor which is due only to God ! The same is to be said of the terms adoration and worship, as used in former times, and sometimes used at present in the language of the Catholic church. To adore, even according to modern usage, often means no more than to express extreme affection or respect. To worship (in the translation of the Bible, published at Oxford) is therein used to signify inferior as well as supreme worship. In the first book of Chronicles xxix. 20, we read in that edition, that the assembly bowed

down their heads and worshipped the Lord (Jehovah) and the king. Did they worship the king with the same supreme worship which they paid to God ? Certainly not. When a man says, to the woman he takes to wife, 'with my body I thee worship,' can this be called idolatry ? Surely nothing can be more unfair than arguments drawn from ambiguous terms, construed in a sense disavowed by those against whom the arguments are employed.

We answer therefore that, if by the terms adoration, honor, and worship, be understood that supreme adoration, honor, and worship which is due only to God ; Catholics do not adore, nor honor, nor worship any other than the one, only, true, and living God, the Creator and Sovereign Lord of the universe : they do not, in this sense, adore, nor honor, nor worship the Virgin Mary, nor any of the saints, nor the cross, nor images, nor any other creature whatsoever.

In the mass, Catholics do offer supreme adoration, not to the elements of bread and wine, which they hold not to be present after the consecration ; but to Jesus Christ, the Son of God, whom they believe to be truly, really, and substantially present, under the appearances only of bread and wine, after the consecration, and change thereby of the elements into his body and blood. To adore Christ, by an act of supreme adoration, is no idolatry ; because he is truly God, and consequently a legitimate object of supreme worship.

But if Catholics, using the ancient language of the Christian church, are said, 1st. To worship the saints ; this worship must be understood to be only an inferior worship, honor, and respect, paid to them proportionate to the limited perfections and excellences which God has bestowed upon them ; but this worship is infinitely below that supreme worship which they pay to God. Catholics acknowledge no perfection or excellence in any saint, not even in the Blessed Virgin Mary, which they do not profess to be the work and gift of God in them. So that, in honoring the saints, they celebrate the works of God, and consequently give glory to him. Whatever act of religious veneration we pay to the saints is ultimately referred to God. 2nd. To adore the cross : this word, if applied to the cross itself, means no more than an inferior and relative respect paid to the instrument of our redemption ; but if in view of the cross it be applied to Christ himself, then it means, as it ought to mean, an act of supreme adoration. 3d. To worship the images of Christ or of the saints : the word is here again understood by Catholics only of an inferior and relative respect shown to images, in consideration of the respect due to the objects which they represent, and to which the respect shown to the images is referred. In this sense respect is shown to the statue or to the throne of the king, in consideration of the majesty of the personage to whom they relate. An insult offered to his statue would be considered as intended to be offered to the king himself. In this sense a son respects the image or picture of his parent ; a parent that of his child ; a friend that of his

\* See in Hebrew (Prov. iii. 9, and Exod. xx. 12), (Dent. xxviii. 47, and 48), (Ps. xcvi. 9 and 1, alias 3d Kings i. 23). In Greek, Gen. xxiv. 26, and Gen. xlix. 8. In Latin Adorare, Ps. xxviii. 2, and Gen. xxiii. 7, and 4th alias 2 Kings ii. 15.



friend; not for any intrinsic virtue in the material substance or work of art, but because it relates to, and brings to his mind, the object of his respect and affection.

To condemn this relative regard for images, or pictures, would be to condemn the very feelings of nature. To charge the Catholic with idolatry, because the term worship, meaning only an inferior and relative regard, is found in the ancient and modern liturgies of his church, is not consistent with candor or charity. The charge that the Catholic church sanctions the praying to images is a calumny, and carries with it an imputation of stupidity too gross to be noticed. Catholics sometimes pray before images, because they serve to collect their thoughts, and fix their attention in their meditations and prayers; but they are not, on that account, to be supposed to be so void of reason and sense as to pray to the image: for they know that in it there is no virtue or power; and that it can neither see, nor hear, nor help them.

Catholics do solicit the intercession of the angels and saints reigning with Christ in heaven. But in this, when done according to the principles and spirit of the Catholic church, there is nothing of superstition, nothing which is not consistent with true piety. For the Catholic church teaches her children not to pray to the saints, as to the authors or givers of divine grace; but only to solicit the saints in heaven to pray for them, in the same sense as St. Paul desired the faithful on earth to pray for him.

Catholics, according to the faith and pious practice of the Christian church from the age of the apostles, do pray for the release and eternal rest of departed souls, who may be detained for a time in a state of punishment on account of their sins, but in this we cannot discover even the shadow of superstition. By invoking the intercession of the saints in heaven, and by praying for the suffering souls in purgatory, Catholics exercise acts of that communion of charity which subsists between the members of the mystical body of Christ: the principle of which communion they profess to believe, when they say, 'I believe the holy Catholic church, the communion of saints.'

After this explanation and declaration, we hope that our countrymen will never be so unjust or so uncharitable as to charge Catholics with idolatry or superstition, nor be so illiberal as to attempt to give a color to these injurious charges, by fixing an exclusive meaning to terms, which in the language of Scripture, Christian antiquity, and common usage, bear different senses, in different circumstances.

*V. On the power of forgiving sins, and the precept of confession.*—The Catholic church is charged with impiety, in usurping the power of forgiving sins, and with spiritual tyranny, in imposing on the people the yoke of confession. The Catholic church cannot be charged with impiety, for exercising powers given by Christ to his apostles and to their lawful successors; nor with tyranny, in enforcing the observance of the precept of Christ.

Catholics believe that Christ granted to his

apostles, and to the priests of his church, power to forgive sins, by the administration of the sacraments of baptism, and penance, to those who are duly disposed to receive this grace. They believe that the sacrament of penance is an institution of Christ, no less than the sacrament of baptism. The belief of both rests on the same foundation. In both these sacraments, sin is forgiven by the ministry of man. Be baptised every one of you, for the remission of sins, Acts. ii. 38; whose sins you shall forgive, they are forgiven, John xx. 23. But no actual sin can be forgiven at the mere will of any pope, or any priest, or any person whomsoever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution, without these necessary dispositions, far from obtaining the remission of his sins, incurs the additional guilt of hypocrisy and profanation.

The obligation of sacramental confession to a priest is not an imposition of the church, but a precept of Christ. Without the voluntary confession of the penitent, the power of forgiving or retaining sins could not be exercised, with discretion and judgment, by the minister of the sacrament of penance. The confession of sins could never have been introduced had it not been received from the beginning as a divine ordinance for the remission of sin. It has been practised from the earliest ages of Christianity. It is attended with the most salutary effects. Besides being a means of obtaining the remission of sin, it affords relief to the troubled conscience, and opportunities of reclaiming deluded sinners from mischievous projects, and of causing reparation to be made for injuries done to persons, property, or character. It may be ridiculed by such as blaspheme those things which they know not (2 Pet. ii. 12), but will be ever cherished as a merciful and salutary institution by those who are sincerely sorry for their sins, and earnestly sue for pardon.

*VI. On Indulgences.*—The Catholic church is charged with encouraging guilt, by giving leave to commit sin, and granting an anticipated pardon for sins to come by indulgences. The Catholic church rejects with abhorrence the imputation that, by granting an indulgence, she grants permission to commit sin, or a pardon for sins to come. An indulgence, in the sense of the Catholic church, is no pardon for sin at all; it is only a remission of the whole or of a part of the temporal punishment which the justice of God often reserves to be undergone by the sinner, after the guilt of the sin has been remitted. The power of granting the remission of this temporal punishment was given by Christ to St. Peter and his successors, and has been exercised from the earliest ages. An indulgence, so far from exempting sinners from works of penance and piety, is an encouragement to the performance of such works, since they are prescribed as conditions for gaining the benefit of an indulgence.

Surely, therefore, the doctrine of the Catholic church concerning the sacrament of penance, confession, and indulgences, does not tend to

relax Christian morality, nor to encourage guilt, nor facilitate the commission of crime, but rather to put an end to sin, and to promote the exercise of every Christian virtue amongst men.

VII. *On the obligation of an oath.*—Catholics are charged with holding that they are not bound by any oath, and that the pope can dispense them from all the oaths they may have taken. We cannot sufficiently express our astonishment at such a charge. We hold that the obligation of an oath is most sacred; for by an oath man calls the almighty Searcher of hearts to witness the sincerity of his conviction of the truth of what he asserts, and his fidelity in performing the engagement he makes. Hence, whosoever swears falsely, or violates the lawful engagement he has confirmed by an oath, not only offends against truth, or justice, but against religion. He is guilty of the enormous crime of perjury.

No power in any pope, or council, or in any individual or body of men, invested with authority in the Catholic church, can make it lawful for a Catholic to confirm any falsehood by an oath; or dispense with any oath by which a Catholic has confirmed his duty of allegiance to his sovereign, or any obligation of duty or justice to a third person. He who takes an oath is bound to observe it, in the obvious meaning of the words, or in the known meaning of the person to whom it is sworn.

VIII. *On allegiance to our sovereign, and obedience to the pope.*—Catholics are charged with dividing their allegiance between their temporal sovereign and the pope. Allegiance relates not to spiritual but to civil duties; to those temporal tributes and obligations which the subject owes to the person of his sovereign, and to the authority of the state. By the term spiritual, we here mean that which in its nature tends directly to a supernatural end, or is ordained to produce a supernatural effect. Thus the office of teaching the doctrines of faith, the administration of the sacraments, the conferring and exercising of jurisdiction purely ecclesiastical, are spiritual matters. By the term temporal we mean that which in its nature tends directly to the end of civil society. Thus the right of making laws for the civil government of the state, the administration of civil justice, the appointment of civil magistrates and military officers, are temporal matters.

The allegiance which Catholics hold to be due and are bound to pay to their sovereign, and to the civil authority of the state, is perfect and undivided. They do not divide their allegiance between their sovereign and any other power on earth, whether temporal or ecclesiastical. They acknowledge in the sovereign, and in the constituted government of these realms, a supreme, civil, and temporal authority, which is entirely distinct from, and totally independent of, the spiritual and ecclesiastical authority of the pope and of the Catholic church. They declare that neither the pope, nor any other prelate or ecclesiastical person of the Roman Catholic church, has in virtue of his spiritual or ecclesiastical character any right, directly or indirectly, to any civil or temporal jurisdiction, power, superiority, pre-eminence, or authority, within this

realm; nor has any right to interfere, directly or indirectly, in the civil government of the United Kingdom, or any part thereof; nor to oppose, in any manner, the performance of the civil duties which are due to his majesty, his heirs, and successors, from all or any of his majesty's subjects; nor to enforce the performance of any spiritual or ecclesiastical duty, by any civil or temporal means. They hold themselves bound in conscience to obey the civil government of this realm, in all things of a temporal and civil nature, notwithstanding any dispensation or order to the contrary had, or to be had, from the pope or any authority of the church of Rome. Hence we declare that, by rendering obedience in spiritual matters to the pope, Catholics do not withhold any portion of their allegiance to their king, and that their allegiance is entire and undivided; the civil power of the state, and the spiritual authority of the Catholic church, being absolutely distinct, and being never intended by their divine author to interfere or clash with each other. 'Render unto Cæsar the things that are Cæsar's, and to God the things that are God's.'

IX. *On the claim of British Catholics to the property of the church establishment in England.*

—British Catholics are charged with entertaining a pretended right to the property of the established church in England. We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the church establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension, with regard to the same.

X. *On the doctrine of exclusive salvation.*—Catholics are charged with uncharitableness, in holding the doctrine of exclusive salvation. Catholics are taught by their church to love all men, without exception: to wish that all may be saved, and to pray that all may be saved and may come to the knowledge of the truth, by which they may be saved. If the Almighty himself has assigned certain conditions, without the observance of which man cannot be saved, it would seem to be an act of impiety to attempt to annul those divinely-established conditions: and an act of great uncharitableness towards a fellow-man, to tell him that he may be saved without complying with the conditions prescribed by the Almighty.

The doctrinal principle of exclusive salvation belongs to the law of Christ. Has not Christ, who commands the belief of his revealed doctrines, pronounced, that he that believeth not shall be condemned? Mark xvi. 16. Has not Christ, who instituted baptism for the remission of sins, declared that except a man be born again, of water and of the Holy Ghost, he cannot enter into the kingdom of God? John iii. 5. Has not St. Paul enumerated a list of crimes, such as adultery, idolatry, hatred, seditions, heresies, murders, drunkenness, &c., of which he declares that they who do such things shall not obtain the kingdom of God? Gal. v. 21. Are not these exclusive conditions?

Whoever professes the law of Christ must profess the principle and doctrine of exclusive salvation. It is not the Catholic, it is God him-



self who will exclude from Heaven those who are not duly qualified for it by faith and good works.

But the Catholic, whilst he is bound to admit, and with firm faith to believe, this doctrinal principle, is bound also by the divine commandment not to judge. He is not allowed therefore to pronounce sentence of condemnation on individuals, who may live and die out of the external communion of the Catholic church: nor to pronounce sentence of condemnation against those who may die in an apparent state of sin. All those he leaves to the righteous judgment of the great Searcher of hearts, who at the last day will render to every man according to his works. But surely charity, as well as truth, must forbid one Christian to deceive another in a matter of such infinite importance as the eternal salvation of his soul. He who should persuade his neighbour that no condition for salvation is required on the part of man would deceive him. He who admits that any one such condition is required by the Almighty, admits the principle of exclusive salvation.

XI. *On keeping faith with heretics.*—Catholics are charged with holding the principle that they are not bound to keep faith with heretics. As Catholics we hold, and we declare, that all Catholics are bound by the law of nature, and by the law of revealed religion, to observe the duties of fidelity and justice to all men, without any exception of persons, and without any distinction of nation or religion.

British Catholics have solemnly sworn that 'they reject and detest that unchristian and impious principle that faith is not to be kept with heretics or infidels.' After this, the imputation of their holding this principle cannot but be felt be them as grievously injurious to their religious and moral character.

*Conclusion.*—Having, in the foregoing declaration, endeavoured to state, in the simplicity of truth, such doctrines of our church as are most frequently misrepresented or misunderstood in this country, and to explain the meaning in which Catholics understand the terms by which

these doctrines are expressed in the language of their church; we confidently trust that this declaration and explanation will be received by all our fellow-subjects in a spirit of candor and charity; and that those who have been hitherto ignorant of, or but imperfectly acquainted with, our doctrines of faith, will do us the justice to acknowledge that, as Catholics, we hold no religious principles, and entertain no opinions flowing from those principles, which are not perfectly consistent with our duties as Christians and as British subjects.

This declaration we, the undersigned, approve and publish as an exposition of our principles and doctrines on the subjects to which it refers.

- + WILLIAM, *Bishop of Halia, Vic. Apost. in the London District.*
- + PETER BERNARDIN, *Bishop of Thempia, Vic. Apost. in the Western District.*
- + THOMAS, *Bishop of Bolina, Vic. Apost. in the Northern District.*
- + THOMAS, *Bishop of Cambyzopolis, Vic. Apost. in the Midland District.*
- + ALEXANDER, *Bishop of Maximianopolis, Vic. Apost. in the Lowland District in Scotland.*
- + RANALD, *Bishop of Aeryndela, Vic. Apost. in the Highland District in Scotland.*
- + PETER AUGUSTINE, *Bishop of Siga, Coadjutor in the Western District.*
- + JAMES, *Bishop of Usula, Coadjutor in the London District.*
- + THOMAS, *Bishop of Europum, Coadjutor in the Northern District.*
- + ALEXANDER, *Bishop of Cybistra, Coadjutor in the Lowland District in Scotland.*

May 1826.

The *ceremonials* of this church, differing as they do in different countries, will be best seen by consulting the breviary, which, as adapted to the customs and language of each, differs in many minor particulars. For the greater ceremonies see also our articles BAPTISM and MASS.

ROMANCE', *n. s.* Fr. *roman*; Ital. *romanza*; Span. *romance*. [From the Roman or Romanish dialect of the Troubadour.] A fable of the middle ages; a tale of wild adventures in war or love; a fiction: to romance is to tell a fiction or lie: the noun-substantive that follows corresponding.

What resounds  
In fable or romance of Uther's son. *Milton.*  
A brave romance who would exactly frame,  
First brings his knight from some immortal dame. *Waller.*

Some romances entertain the genius, and strengthen it by the noble ideas which they give of things; but they corrupt the truth of history. *Dryden.*

The allusion of the daw extends to all impostors, vain pretenders, and romancers. *L'Estrange.*

Shall we, cries one, permit  
This lewd romancer, and his bantering wit? *Tate.*

Philosophers have maintained opinions, more absurd than any of the most fabulous poets or romantic writers. *Keil.*

Zeal for the good of one's country a party of men have represented as chimerical and romantic.

*Addison.*

A staple of romance and lies,  
False tears and real perjuries,  
Where sighs and looks are bought and sold,  
And love is made but to be told. *Prior.*

This is strange romancing. *Pamela.*

The dun umbrage, o'er the falling stream;

Romantic hangs. *Thomson's Spring.*

ROMANIA, RUMELIA, or RUM-ILE. See RUMELIA.

ROMANIZE, *v. a.* From Fr. *roman*. To latinize; fill with modes of the Roman speech; to Johnsonize.

He did too much romanize our tongue, leaving the words he translated almost as much Latin as he found them. *Dryden.*

Bulls or letters of election only serve in the Romish countries. *Ayliffe's Parergon.*

ROMANO (Julius), a celebrated painter, the disciple of Raphael, who left him one of his

heirs. He was superior to most painters in his knowledge of antiquity, and was well skilled in architecture. He embellished Mantua with many of his performances both in painting and architecture; and died in that city in 1545, aged fifty-four.

ROMANO, a town of Austrian Italy, near the Oglio. It is surrounded with a wall, and defended by a castle. Population 3200. Twenty-six miles east of Milan.

ROMANO, a town of Piedmont, five miles

south of Ivrea. Inhabitants 2000. It stands on an eminence near the Chiusella, over which is a bridge. This was considered so important a pass when the French crossed the Alps, in 1800, that a bloody conflict took place here between them and the Austrians.

ROMANS, a town of the department of the Drome, France, on the Isere, eleven miles north-east of Valois. It has manufactures of silk and woollen, tanneries, and presses for making olive-oil.

## R O M E.

ROME, a city of Italy, on the Tiber, holds perhaps the most important place in history of any of the capitals of the world, as having been formerly the metropolis of one of the largest empires, and subsequently the centre of the most extensive ecclesiastical jurisdiction to which the human race ever submitted. The history of ancient Rome will, of course, first claim our attention. That of modern or ecclesiastical Rome is chiefly embraced in the rise and progress of ROMAN CATHOLICISM, which see.

### PART I.

#### ANCIENT ROME, REGAL.

HISTORY.—The ancient Romans derived their origin from Æneas, the Trojan hero; and, though some historians pretend to treat his voyage into Italy as a fable, yet no sufficient reasons for rejecting this account have been offered, nor has any more probable history of the origin of the Roman name been given. When the Greeks, by treachery or other means, were become masters of Troy, Æneas, with the forces under his command, retired into the fortress of the city and defended it bravely for some time; but at length, as we are told, he conveyed away his gods, his father, wife, and children, with every thing valuable, and, followed by a crowd of Trojans, fled to Mount Ida. Hither all his countrymen, who were anxious to preserve their liberty, flocked to him. His army thus augmented, and advantageously posted, continued for some time waiting for the departure of the Greeks, who were expected to return home as soon as they had pillaged the country. But these, after they had enriched themselves with the spoils of Troy and the neighbouring towns, turned their arms against the fugitives on the mountain. Æneas, to avoid the hazard of being forced from his last refuge, had recourse to negotiation. Peace was granted, on condition that he with his followers should quit the Trojan territories; and the Greeks, on their part, promised not to molest him in his retreat. Upon this assurance, Æneas equipped a fleet, to seek a settlement in some foreign land. At his departure he left his eldest son Ascanius with the Dasylires, a people of Bithynia, who desired to have him for their king. But the young prince did not remain long with them; for when Scamandrius (or Astyanax) with the rest of the sons of Hector, whom Neoptolemus permitted to return home from Greece,

repaired to him, he put himself at their head, and led them back to their native country. Our hero, having crossed the Hellespont, now arrived in the peninsula of Pallene, where he built a city, called Æneia, and left in it a part of those who had followed him. Thence he sailed to Delos, and to Cythera, where he erected a temple to Venus. He built another to her in Zacynthus, in which island he likewise instituted games, called the races of Æneas and Venus: the statues of both, Dionysius says, were standing to his time. In Leucas, where the Trojans landed, was also to be seen in his time a temple erected to Venus, the mother of Æneas. Nor were Actium and Ambracia without similar monuments of his arrival. At Dodona were found brazen vases upon which the name of the Trojan hero, who had made an offering of them to Jupiter, was engraven in old characters. Near Buthrotos, in Epirus, a Trojan camp which had escaped the injuries of time retained the name of Troja. All these antiquities, still subsisting in the reign of Augustus, were then looked upon as proofs of Æneas's voyage to Epirus: 'and that he came into Italy,' adds Dionysius, 'we have the concurrent testimony of all the Romans.'

The first land of Italy which Æneas made, after crossing the Ionian Sea, was Cape Minerva, in Iapygia; and here he went on shore. Afterwards, coasting along the south-east of Italy and the east and south sides of Sicily, he arrived with his fleet at the port of Drepanum in that island. Elymus and Ægestus, who had escaped from Troy a little before him, had brought a Trojan colony to this place. Æneas augmented it by a number of his followers, whom, pleased to have found a safe resting place after many dangers and fatiguing voyages, he willingly left behind him. Æneas next steered his course for Italy across the Tyrrhenian Sea. To the cape where he first landed he gave the name Palinurus, from one of his pilots who fell overboard. The little island of Leucasia, whither he sailed next, got its name from a daughter of Æneas's sister, who died there. The port of Misenum, the island of Prochyta, and the promontory of Cajeta, where he successively arrived, were so called from being the burial places, the first of a noble Trojan his companion, the second of his kinswoman, and the third of his nurse. At length the Trojan prince and his chosen band finished their tedious and painful voyages, on the coast of the since



famous Latium. This was a small territory on the east side of the Tiber, containing a part of the present Campagna di Roma; Latinus was the king of it; his capital, Laurentum: his subjects, a people who, till his time called Aborigines, had from him taken the name of Latins. Here, far removed from their implacable enemies, the Greeks, Æneas and his followers undertook to raise a second Troy: they fortified a camp near the mouth of the Tiber, gave it the name of Troy, and flattered themselves with the hopes of a quiet settlement. When Æneas arrived in Italy Latinus was engaged in a war with the Rutuli, a neighbouring people, in which he was attended with but very indifferent success, when news was brought him that a foreign army had made a descent on his coasts, pillaged his dominions, and were fortifying themselves in a camp near the sea. Hereupon he marched against them with all his forces; but finding them, as he drew near, well armed, and regularly drawn up, he thought it advisable to forbear engaging troops that appeared so well disciplined, and to desire a parley. In this conference, Latinus understanding who they were, and being at the same time struck with terror, and touched with compassion for those brave but unfortunate men, entered into a treaty with them, and assigned them a tract of land for a settlement, on condition that they should employ their arms and exert their valor in defence of his dominions, and look upon the Rutuli as a common enemy. This condition Æneas readily accepted; and complied with his engagement so faithfully that Latinus came at length to repose an entire confidence in the Trojans; and, in proof of it, gave him Lavinia, his only child, in marriage, thus securing to him the succession to the throne.

Æneas, to testify his gratitude to Latinus and affection for Lavinia, gave her name to his camp, and called it Lavinium. The Trojans followed the example of their leader; and, by making alliances with Latin families, became, in a short time, one and the same people with the Latins. In the mean time Turnus, the queen's nephew, who had been brought up in the palace under the eye of Latinus, and entertained hopes of marrying Lavinia, and succeeding to the throne, seeing the princess bestowed on a stranger, and all his views defeated, went over to the Rutuli, and, by stirring them up, brought on a battle between them and the Latins, in which both he and Latinus were killed. Thus Æneas, by the death of his father-in-law, and by that of a troublesome rival, came into the quiet possession of the kingdom of Latium, which he governed with great wisdom, and transmitted to his posterity. Æneas reigned three years, during which he established the worship of the gods, and to the religion of the Latins added that of Troy. The two Palladiums, which had been the protectors of that city, became the tutelary deities of Lavinium, and in after ages of the whole Roman empire. The worship of Vesta was likewise introduced by Æneas; and virgins, from her called Vestals, were appointed to keep a fire continually burning in honour of that goddess. Jupiter, Venus,

and many other deities who had been revered in Troy, became known to the Latins by Æneas. Meantime the Rutuli, ancient enemies of the Latin name, entering into an alliance with Mezentius, king of the Tyrrhenians, took the field to drive out those new comers. Æneas marched out against them at the head of his Trojans and Latins. Hereupon a battle ensued, which lasted till night; when Æneas being pushed to the banks of the Numicus, which ran close by Lavinium, and forced into that river, was there drowned. The Trojans concealed his body; and, pretending that he had vanished on a sudden, made him pass for a deity among his credulous subjects, who erected a temple to him under the title of Jupiter Indiges.

Upon the death of Æneas, his son Euryleon, called also Ascanius and Iulus, succeeded; but as he did not think it advisable to venture a battle in the beginning of his reign, with a formidable enemy, who promised himself great success from the death of Æneas, he tried whether he could, by treaty, put an end to so dangerous a war. But the haughty Mezentius demanded of the Latins, as one of the conditions of a peace, that they should pay him yearly, by way of tribute, all the wine produced in the territory of Latium. Ascanius rejected the proposal with indignation; and having caused all the vines throughout his dominions to be consecrated to Jupiter, and thus put it out of his power to comply with the enemy's request, he resolved to make a vigorous sally, and try whether he could, by force of arms, bring the insulting Tyrrhenian to more reasonable terms. The main body of the enemy's army was encamped at some distance from Lavinium; but Lausus, the son of Mezentius, with the flower of their youth under his command, lay entrenched at the gates of the city. The Trojans, marching out in the night, attacked the post where Lausus commanded, forced his entrenchments, and obliged his troops to save themselves by flying to the main body of the army encamped on the plain; but the unexpected arrival and overthrow of their advanced guard struck them with such terror, that instead of stopping the flight of their companions, they fled with them, in great disorder, to the neighbouring mountains. The Latins pursued them, and in the pursuit Lausus was killed; whose death so discouraged Mezentius that he immediately sued for peace; which was granted him, upon condition that for the future the Tiber should be the boundary between the Latin and Etrurian territories. In the mean time Lavinia, who had been left with child by Æneas, entertaining a strong jealousy of the ambition of her son-in-law, retired to the woods, and was there delivered of a son, who, from his father, and the place of his birth, had the name of Æneas Sylvius; but as the queen's flight, who had disappeared on a sudden, raised suspicions at Lavinium prejudicial to the reputation of Ascanius, he caused search to be made after Lavinia, calmed her fears and prevailed upon her to return to the town with her son, whom he ever after treated as a brother. Lavinium grew every day more populous; and as it was in reality the patrimony of Lavinia, and the

inheritance of her son Sylvius, Ascanius resolved to resign it to them, and build elsewhere another city for himself. This he made the place of his residence, and the capital of his new kingdom, calling it Alba Longa; Alba, from a white sow, which we are told Æneas had found in the place where it was built; and Longa, to distinguish it from another town of the same name in the country of the Marsi; or rather because it extended, without having much breadth, the whole length of a lake near which it was built. It was thirty years after the building of Lavinium that Ascanius fixed his abode at Alba; and there he died, after a reign of about thirty-eight years, twelve of which he had resided at his new settlement. He left a son called Iulus; so that between him and Sylvius lay the right of succession to the Latin throne; the latter being the son, and the former the grandson, of Æneas. The Latins not thinking it their interest to continue divided, as it were, into two states, resolved to unite Alba and Lavinium into one sovereignty; and as Sylvius was born of Lavinia the daughter of Latinus, and had thereby an undoubted title to the kingdom of his grandfather, whereas the other was but the son of a stranger, the Latins bestowed the crown on Sylvius; and, to make Iulus some amends, decreed to him the sovereign power in affairs of religion; a power which thenceforth continued in his family. Sylvius was succeeded by thirteen kings of the same race, who for nearly 400 years reigned at Alba; but we scarcely know any thing of them besides their names, and the years of their respective reigns. Æneas Sylvius died, after a reign of twenty-nine years. His son Æneas Sylvius II. governed Latium thirty-one years.

Latinus Sylvius, who succeeded him, swayed the sceptre fifty-one years—Alba reigned thirty-nine; Capetus, by Livy named Aty, twenty-six; Capys twenty-eight; and Capetus II. thirteen. Tiberinus, who succeeded him, engaged him in a war that proved fatal to him; for in a battle, which was fought on the banks of the Albula, he was forced into that river and drowned. From him the river took the name of Tiber, which it has borne ever since. Agrippa succeeded Tiberinus after a reign of eight years; and left the throne, which he had held forty-one years, to Alladius, who reigned nineteen, and was succeeded by Aventinus, who left his name to the hill Aventinus, where he was interred. Procas, who succeeded him, and reigned twenty-three years, was the father of Numitor and Amulius; and at his death bequeathed the throne to his eldest son Numitor. But Amulius, who surpassed his brother in courage, drove him from the throne; and, to secure it to himself, murdered Ægestus, Numitor's only son, and consecrated his daughter Rhea Sylvia to the worship of Vesta, by which she was obliged to perpetual virginity. But this precaution proved ineffectual; for, as the vestal was going to a neighbouring spring to fetch water for the performance of a sacrifice to Mars, she was met and violated by a man in a military habit, like that in which the god Mars is represented. Some authors think that this counterfeit Mars was a lover come thither by her appointment; others charge Amu-

lius himself with using this violence to his niece, not so much to gratify his desires as to have a pretence to destroy her. For ever after he caused her to be carefully watched, till she was delivered of two sons; and then, exaggerating her crime in an assembly of the people, he prevailed upon them to sentence her to death, and to condemn the fruit of her amour to be thrown into the Tiber. The sentence against Rhea was, according to some authors, changed by Amulius, at the request of his daughter Antho, into perpetual confinement, but executed against the twins; who being laid in a wooden trough, and carried to the foot of Mount Palatine, were there turned adrift on the Tiber, which at that time overflowed its banks. But the wind and stream proved both so favorable that at the fall of the water the two infants were left safe on the strand, and were there found by Faustulus, the chief of the king's shepherds, and suckled by his wife Acca Laurentia, who for her disorderly life was called Lupa; and this gave rise to the fabulous miracle of their being nursed by a she wolf.

As Faustulus was probably well acquainted with the birth of the twins, he took more than ordinary care of their education, and sent them to Gabii to be instructed in Greek literature. As they grew up there appeared something in their mien and air which commanded respect; and the ascendant which they assumed over the other shepherds made them dreaded, we are told, in the forests. A quarrel happening between the herdsmen of Amulius and those of Numitor, the two brothers took the part of the former against the latter; and, blood being shed in the fray, the adverse party, to be revenged on the twins Romulus and Remus, on the festival of Lupercalia, surprised Remus, and carried him before Numitor, to be punished according to his deserts. But Numitor, feeling himself touched in the prisoner's favor, asked him where he was born, and who were his parents. His answer immediately struck Numitor with a lively remembrance of his two grandsons; their age, which was about eighteen years, agreed with the time when the two infants were exposed upon the Tiber; and there needed no more to change his anger into tenderness. In the mean time Romulus, eager to rescue his brother, and pursue those that carried him off, was preparing to be revenged on them; but Faustulus dissuaded him from it; and, on that occasion, disclosing to him his birth, awakened in his breast sentiments worthy of his extraction. He resolved to attempt the deliverance of his mother and grandfather from oppression. With this view he assembled the country people, and engaged them to come to the city on an appointed day, and enter it at different gates, provided with arms which they were to conceal. Meantime Numitor made the same discovery to Remus concerning his parents, and the oppressions they groaned under; which so fired him that he was ready to embark in any enterprise. But Numitor only desired him to acquaint his brother with what he had heard, and to send him to his house. Romulus came; and was followed by Faustulus, who took with him the trough or skiff in which the twins had been exposed, to show it to Numitor; but, as



the shepherd betrayed an air of concern and earnestness in his looks, he was stopped at the gates of the city, led before Amulius, and examined concerning his burden. It was easily known by its make and an inscription, which was still legible; and therefore Faustulus owned what it was, and confessed that the twins were living; but, to gain time, pretended that they were feeding flocks in a remote desert. In the mean time, the usurper's death being resolved on, Remus undertook to raise the city, and Romulus to invest the king's palace. The country people came at the time appointed, and formed themselves into companies, each consisting of 100 men. They had no other ensigns but bundles of hay hanging upon long poles, which the Latins at that time called *manipuli*; and hence came the name of *manipulares*, originally given to troops raised in the country. With this tumultuous army Romulus beset the avenues of the palace, forced the guard, and having killed the tyrant, after he had reigned forty-two years, restored his grandfather Numitor to the throne. Affairs being thus settled at Alba, the two brothers, by the advice of Numitor, undertook the founding of a new colony. The king bestowed on them those lands near the Tiber where they had been brought up, supplied them with all manner of instruments for breaking up ground, with slaves, and beasts of burden, and granted full liberty to his subjects to join them. Hereupon most of the Trojans, of whom there still remained fifty families in Augustus's time, chose to follow the fortune of Romulus and Remus, as did also the inhabitants of Pallantium and Saturnia, two small towns. For the more speedy carrying on of the work, it was thought proper to divide those who were to be employed in the building of the city into two companies, one under the command of Romulus, the other of Remus; but this division, which was designed purely with a view to the public welfare, and that the two parties might work by way of emulation, gave birth to two factions, and produced a jealousy between the two brothers, which broke out when they came to choose a place for the building of their new city; for Remus was for the Aventine, and Romulus for the Palatine mount. Upon which, the matter being referred to their grandfather, he advised the contending parties to have recourse to the gods, and to put an end to the dispute by augury, to which he was himself greatly addicted. The day appointed for the ceremony being come, the brothers posted themselves each upon his hill; and it was agreed that whoever should see the first light, or the greatest number of vultures, should gain his cause. After the two rivals had waited some time for the appearance of a favorable omen, Romulus affirmed that he had seen twelve; but Remus, having actually seen six, suspected deceit; and, being told that Romulus had not seen the twelve vultures till after he had seen six, he insisted on the time of his seeing them, and the other on the number of birds he had seen. This widened the breach, and, their parties being divided, while each man espoused the cause of his leader, the dispute grew so warm that, from words, they came at length to blows. The shepherd Faustulus, who was equally fond of both

the brothers, endeavouring to part the combatants, was killed. Some writers tell us that Remus likewise lost his life in the fray; but the greater number place his death later, and say that he was killed by one Fabius, for having, in derision, leaped over the walls of the new city: but the more common report, according to Livy, was, that Remus fell by the hand of his brother.

Romulus, being now head of the colony, by having subdued his brother's party, applied his thoughts wholly to the building of the city. He chose Mount Palatine for its situation, and performed all those ceremonies which the superstition of the Etrurians had introduced. He first offered sacrifices to the gods; ordered all the people to do the same; and decreed that eagles should be the auspices of his new colony. After this, great fires were kindled before their tents, and all the people leaped through the flames to purify themselves. They next dug a trench round the spot where the assemblies of the people were afterwards held, and threw into it the first fruits of whatever they were allowed to make use of for food; every man of the colony was ordered to cast into the same trench a handful of earth, brought either from his own or some neighbouring country. The trench they called *Mundus*, that is, the world, and made it the centre round which the city was to be built. Then Romulus, yoking a bull and a cow to a plough, the coulter whereof was brass, marked out, by a deep furrow, the whole compass of the city. These two animals, the symbols of marriage, by which cities are peopled, were afterwards slain upon the altar. All the people followed the plough, throwing inwards the clods of earth which the plough-share sometimes turned outwards. Wherever a gate was to be made, the plough was lifted up, and carried; and hence came the Latin word *porta*, a gate; derived from the verb *portare*, to carry. As Mount Palatine stood by itself, the whole was enclosed within the line made by the plough, which formed almost the figure of a square; whence, by Dionysius Halicarnassensis, it is called *Roma Quadrata*. As to the exact year of the foundation of Rome, Fabius Pictor, the most ancient of all the Roman writers, places it in the end of the seventh Olympiad; that is, according to Usher, in the year of the world 3256, of the flood 1600, and 748 before the Christian era. The Romans began to build, as Plutarch and others say, on the 21st of April; which day was consecrated to Pales, goddess of the shepherds; whence the festival of Pales, and that of the foundation of the city, were afterwards jointly celebrated at Rome.

Rome, as left by its rude founder, consisted of about 1000 houses, or huts; and was properly speaking a mere village, whereof the principal inhabitants followed the plough; being obliged to cultivate with their own hands the ungrateful soil of a barren country. Even the walls of Romulus's palace were made of rushes, and covered with thatch. As every one had chosen his ground to build upon, without any regard to the regularity and beauty of the whole, the streets were both crooked and narrow. In short, till it was rebuilt after the burning of it by the Gauls,

Rome was rather a disorderly heap of huts than a city. Romulus next assembled the people, and desired them to choose what kind of government they would obey. Monarchy was the unanimous voice of the Romans, and Romulus was elected king. After this he applied himself to the establishment of good order and subordination among his subjects. He put on a habit of distinction for himself, appointed twelve lictors to attend him as guards, divided his subjects, who at this time consisted only of 33,000 men, into *curiæ*, *decuriæ*, patricians, plebeians, patrons, clients, &c. After this he formed a senate, consisting of 100 persons, chosen from among the patricians; and a guard of 300 young men called *celeræ*, who attended the king, and fought either on foot or on horseback, as occasion required. The king's office at home was to take care of religious affairs; to be the guardian of laws and customs; to decide the weightier causes between man and man, referring those of smaller moment to the senate; to call together the senators and assemble the people; first delivering his own opinion concerning the affair he proposed, and then ratifying by his consent what was agreed on by the majority. Abroad, and in the time of war, he was to command the army with absolute authority, and to take care of the public money. The senate were to be judges in matters of small importance, and to debate and resolve upon such public affairs as the king proposed by a plurality of voices. The people were allowed to create magistrates, enact laws, and resolve upon any war which the king proposed: but in all these things the consent of the senate was necessary. Romulus next proceeded to settle the religious affairs of his people. Many of the Trojan and Phrygian deities were added to those whom the aborigines already worshipped. He chose priests, instituted festivals, and laid the foundation of a regular system of religion; after which, as his colony was still thinly peopled, he opened an asylum for fugitive slaves, homicides, outlaws, and debtors. These, however, he did not at first receive within the walls, but appointed for their habitation the hill Saturnius, called afterwards Capitoliinus, on which he erected a temple to a divinity of his own invention, whom he named the Asylean god, under whose protection all criminals were to live securely. But afterwards, when the city was enlarged, the asylum was enclosed within the walls, and those who dwelt in it were included among the citizens of Rome. When Romulus had thus settled every thing, a supply of women was still wanting to perpetuate its population. The neighbouring nations refused to give their daughters in marriage to such a crew of vagabonds as had settled in Rome; wherefore Romulus, by the advice of his grandfather Numitor, and with the consent of the senate, proclaimed a solemn feast and public games in honor of the Equestrian Neptune, called Consus. This occasioned a great concourse of people, who flocked from the adjacent parts to behold those pompous shows, together with the new city. But, in the midst of the solemnity, the Romans, rushing in with their swords drawn, seized all the young women, to the number of 683, for whom Romulus chose husbands. Among all those who

were thus seized, only one married woman, named Hersilia, was found; and Romulus kept her for himself.

This violence soon brought on a war with the neighbouring nations. Acron, king of Cænina, a city near Latium, having entered into a league with the inhabitants of Crustumium and Antemnæ, invaded the Roman territories. Romulus marched against them without delay, defeated the confederate army, killed their king in single combat, decreed himself a triumph, and consecrated the spoils of Acron to Jupiter Feretrius, under the name of *Opima Spolia*. The city of Cænina was razed to the ground, and the inhabitants transplanted to Rome, where they were admitted to the privilege of citizens. The king then marched with one legion (consisting at this time of 3000 foot and 300 horse) against the Crustumini and Antemnates, both of whom he defeated in battle, and transplanted the inhabitants to Rome; which being incapable of holding such a number, Romulus took in the hill Saturnius, on the top of which he built a citadel, committing the care of it to a noble Roman named Tarpeius. The citadel was surrounded on all sides with ramparts and towers, which equally commanded the city and country. From the foot of the hill Saturnius a wall was carried on quite to the Tiber, and a gate opened in it named *Carmentalis*, from Carmenta the mother of Evander, who either lived there, or had some chapel or altar erected to her. Romulus had now become so formidable to his neighbours, and had so well established his reputation for clemency, that several cities of Etruria voluntarily submitted to him. Cælius, an Etrurian general, led his troops to Rome, and settled on a hill near the city, from him named Mount Cælius. The Sabines, however, not dismayed at this increase of the Roman forces, sent a deputation to Romulus, demanding a restitution of the young women who had been carried off; and upon his refusal marched to Rome with an army of 25,000 foot and 1000 horse, under their king Titus Tatius. Romulus, having received supplies from Numitor and from Etruria, likewise took the field, with 20,000 foot and 800 horse, with whom he seized an advantageous post, and fortified himself so strongly that he could not be attacked. The Sabine monarch then began to be apprehensive of the event; but was extricated out of his difficulties by the treachery of Tarpeia, daughter to the governor of the citadel, who agreed to betray that fortress to him on condition of being rewarded with what the Sabines wore on their left arms, meaning their bracelets. But when they became masters of this important place they crushed Tarpeia under their bucklers, pretending that thus they discharged their promises, as they wore their bucklers also on their left arms. The possession of the citadel enabled the Sabines to carry on the war with more success; but at last, in a general engagement, they were driven back into the citadel, whither they were pursued by the Romans; but the enemy, rolling down great stones from the top of the hill, wounded Romulus on the head, so that he was carried insensible out of the field of battle, while, in the mean time, his troops were repulsed, and pursued to the very gates of Rome. However the king, soon



recovering, encouraged his routed troops, and drove the enemy back into the citadel. But, while the two nations were thus fiercely contending, the women, for whose cause the war had been commenced, undertook the office of mediators; and, having obtained leave from the senate, marched in a body to the camp of the Sabines, where they pleaded the cause of their husbands so effectually that a treaty of union between the two nations was set on foot, and a peace was at last concluded, on the following terms:—1. That the two kings should reside and reign jointly at Rome. 2. That the city should still, from Romulus, be called Rome, but the inhabitants Quirites, a name till then peculiar to the Sabines. 3. That the two nations should become one; and that the Sabines should be made free in Rome, and enjoy all the privileges of Roman citizens. As Rome was chiefly indebted for this increase of her power and splendor to the Sabine women, honorable privileges and marks of distinction were allowed them. Every one was commanded to give way to them; in capital causes they were exempted from the jurisdiction of the ordinary judges; and their children were allowed to wear a golden ball hanging from their necks, and a particular kind of robe called *prætecta*, to distinguish them. The two kings reigned with great harmony for five years; during which time the only military exploit they accomplished was the reduction of the city of Cameria, at a small distance from Rome. 4000 of the Camerini were transplanted to Rome, and a Roman colony sent to repopulate Cameria; soon after which the Sabine king was murdered by the Lavinians on account of his granting protection to some of his friends, who had ravaged their territories. The Lavinians, fearing the resentment of Romulus, delivered up the assassins into his hand; but he sent them back unpunished: which gave occasion to suspect that he was not displeased with the death of his colleague. Soon after the death of Tatius Rome was afflicted with famine and pestilence, which encouraged the Camerini to revolt; but Romulus, marching against them suddenly, defeated them with the loss of 6000 men. After which he attacked the Fidenates, whose city stood about five miles from Rome, took their capital, and made it a Roman province. This drew upon him the resentment of the Veientes, a powerful nation in the neighbourhood, who claimed Fidenæ as within their jurisdiction; but their forces being defeated in two engagements, and a great number of them taken prisoners, they were obliged to sue for peace. Romulus granted them a truce for 100 years, on condition that they delivered to him seven small towns on the Tiber, together with some salt pits near the mouth of that river, and sent fifty of their chief citizens as hostages to Rome. The prisoners taken in this war were all sold for slaves. The remaining part of the reign of Romulus was spent in making laws for the good of his people; but towards the end of his reign he began to behave in an arbitrary manner. He paid no longer any regard to the senate, but assembled them only for form's sake to ratify his commands. The senate therefore conspired to destroy him, and accomplished their purpose

while he was reviewing his troops. A violent storm of hail and thunder dispersed the army; and the senators taking this opportunity, when they were left alone with the king, killed him, and conveyed his body out of sight. Some say that, to conceal the murder, they cut his body in pieces, each of them carrying away a part under his robe; after which they told the people that their king was on a sudden surrounded by flame, and snatched up into heaven. This did not satisfy the soldiery, and violent disturbances were about to ensue, when Julius Proculus, a senator of distinction, having assembled the curiæ, told them, with an oath, that Romulus had appeared to him, and enjoined him to acquaint the people that their king was returned to the gods from whom he originally came, but that he would continue to be propitious to them under the name of Quirinus.

Romulus reigned, according to the common computation, thirty-seven years; but some historians make his reign only about seventeen; and it seems unaccountable that nothing important should have been recorded of him during a period of twenty years. The death of Romulus was certainly followed by an interregnum, during which the senators, to prevent anarchy, seem to have taken the government into their own hands; and a portion of this may have been confounded with the reign of Romulus. Tatius had added another 100 to that body, and these 200 senators divided themselves into decuries or tens. These drew lots which should govern first; and the decury to whose lot it fell enjoyed the supreme authority for five days; yet in such a manner that one person only of the governing decury had the ensigns of sovereignty at a time. To these another decury succeeded, each of them sitting on the throne in his turn, &c. But the people, soon growing weary of such frequent changes of masters, obliged the senate to resolve on the election of a king. Some difficulties, however, occurred; the Romans did not choose to be subject to a Sabine; and the Sabines, as they had been subject to Romulus after the death of Tatius, insisted that the king should be chosen out of their nation. At last it was agreed that the king should be a Sabine, but that the Romans should make the choice. In consequence of this determination, the Romans elected Numa Pompilius, who had married Tatia, the daughter of Tatius. Numa, devoted entirely to philosophy and superstition, and wandering from solitude to solitude, had impressed the people with a great opinion of his sanctity: he at first rejected the offer of the kingdom; but, being at last prevailed upon, he set out for Rome, where he was received with loud acclamations, and had his election unanimously confirmed by the senate. His reign is not memorable for battles or conquests. He was averse to war; and made it his study to soften the manners of the Romans, rather than to exalt them to superiority over their neighbours. He dismissed the celeres, encouraged agriculture, and divided the citizens into distinct bodies of tradesmen, so as to abolish the distinction between Romans and Sabines. In this division the musicians held the first rank, be-

cause they were employed in the office of religion. The goldsmiths, carpenters, curriers, dyers, tailors, &c., formed also distinct communities, and were allowed to make bye-laws among themselves, to have their own festivals, particular sacrifices, &c.—Numa is said to have had pretty just notions of the Supreme Being; he nevertheless added innumerable superstitions to those he found in Rome. He divided the ministers of religion into eight classes, appointing to each their office with the greatest precision; erected a temple to Janus, the symbol of prudence, which was to remain open in time of war, and to be shut in time of peace. Another temple was erected to Bona Fides; and he invented a new kind of deities called *Dii Termini*, or boundaries, which he caused to be placed on the borders of the Roman state, and of each man's particular lands.—The last reformation which Numa undertook was that of the calendar. These are the most remarkable transactions of his reign, which is said to have continued forty-three years: though some think that its duration could not be above fifteen or sixteen.

Numa's death was followed by a short interregnum; after which Tullus Hostilius, the son or grandson of the famous Hersilia, was unanimously chosen king. Being of a bold and fiery temper, he did not long continue to imitate his peaceful predecessor. The Albans, indeed, soon gave him an opportunity of exercising his martial disposition. Cælius, or Cluilius, who was at the head of the Alban republic, jealous of the growing greatness of Rome, privately commissioned some of the most indigent of his subjects to waste the Roman territory; in consequence of which a Roman army entered the territories of Alba, engaged the robbers, killed many, and took a great number prisoners. A war soon commenced, in consequence of this, between the two nations; but, when the armies came in sight of each other, their ardor cooled, neither of them seeming inclined to come to an engagement. This inaction raised a great discontent in the Alban army against Cluilius; insomuch that he came to a resolution of giving battle to the Romans next morning, or of storming their trenches if they should decline it. Next morning, however, he was found dead in his bed; after which the Albans chose in his stead Metius Fuffetius, a man remarkable for his hatred to the Roman name, as Cluilius had been before him. Fuffetius, however, continued in the same state of inactivity as his predecessor, until he received certain intelligence that the Veientes and Fidenates had resolved to destroy both Romans and Albans when they should be weakened by a battle. Fuffetius then resolved to come to an accommodation with the Romans; and, having obtained a conference with Tullus, both seemed equally desirous of avoiding the calamities of war. But, to establish the peace on the best foundation, Tullus proposed that the chief families in Alba should remove to Rome, or, if they were unwilling to leave Alba, that one common council should be established to govern both cities, under the direction of one of the two sovereigns. Fuffetius took aside those who attended him, to consult with them about the pro-

posal; but they, though willing to come to an accommodation with Rome, absolutely refused to leave Alba. The only difficulty remaining, then, was to settle which city should have the superiority; and, as this could not be determined by argument, Tullus proposed to determine it by single combat betwixt himself and Fuffetius. This proposal, however, the Alban general declined; and it was at last agreed that three champions should be chosen out of each camp to decide the difference. This produced the famous combat between the Horatii and Curiatii, by which the sovereignty was decided in favor of Rome. See HORATIUS. Tullus now resolved to call the Fidenates to an account for their treacherous behaviour during the war with Alba, and therefore cited them to appear before the senate; but they refused to appear, and took up arms in conjunction with the Veientes. Fuffetius, in obedience to the orders of Tullus, joined him with the Alban troops; but the day before the battle he acquainted the principal officers with his design, which was to stand neuter till fortune had declared for one side, and then to join with the conqueror. This design being approved, Fuffetius, during the engagement, retired with his forces to a neighbouring eminence. Tullus perceived his treachery; but, dissembling his uneasiness, told his men that Fuffetius had possessed himself of that hill by his order, and that he was thence to rush down upon the enemy. The Veientes, in the mean time, were dismayed, and the Romans obtained the victory. After the battle, Tullus returned privately to Rome in the night; and, having consulted with the senate about the treachery of Fuffetius, returned to the camp by break of day. He then detached Horatius, who had conquered the three Curiatii, with a chosen body of horse and foot, to demolish Alba, as had been concerted at Rome. In the mean time, he commanded both the Roman and Alban troops to attend him unarmed, but gave private orders to the Romans to bring their swords concealed under their garments. When they were assembled, he laid open the treachery of Fuffetius, and ordered him to be torn in pieces by horses. His accomplices were all put to the sword; and the inhabitants of Alba carried to Rome, where they were admitted to the privileges of citizens, and some of them even admitted into the senate. Tullus now turned his arms against Fidenæ, which he again reduced under the Roman yoke; and took Medullia, a strong city of the Latins; after which he waged a successful war with the Sabines, whose union with the Romans seems to have ceased with the time of Numa. This was the last of his martial exploits; after which we hear no more of him, but that he became extremely superstitious in his advanced years, giving ear to many foolish stories, and for which he appointed nine days expiatory sacrifices. As to the manner of his death authors are not agreed. Some tell us that he was killed by lightning, together with his wife, children, and his whole family; while others say that he was murdered with his wife and children by Ancus Martius. He died after a reign of thirty-three years, leaving the city greatly increased, but the dominions much the



same as they had been in the time of Romulus.

After a short interregnum, Ancus Martius, the grandson of Numa by his daughter Pompilia, and Numa Martius, his relation, was unanimously chosen by the people and senate. Though naturally inclined to war, he began his reign with attempting to restore the ceremonies of Numa, which had been neglected under Tullus Hostilius. He endeavoured also to draw the attention of his people to husbandry and the peaceful arts; advising them to lay aside all sorts of violence, and to return to their former employments. This gained him the affection of his subjects, but brought upon him the contempt of the neighbouring nations. The Latins, pretending that their treaty with Rome was expired, made inroads into the Roman territories. Ancus, after using the ceremonies directed by Numa, took the field with an army consisting entirely of new levied troops, and reduced the cities of Politorium, Tillena, and Ficana, transplanting the inhabitants to Rome. A new colony of Latins repopulated Politorium; but Ancus retook the place next year, and entirely demolished it. He then laid siege to Medulia; which, though it had been ruined by Tullus Hostilius, was now stronger than ever. It submitted after a siege of four years, when Ancus found himself obliged to undertake a second expedition against Ficana, which he had before reduced; and it was not without the utmost difficulty that he reduced it a second time. After this he defeated the Latins in a pitched battle; vanquished the Fidenates, Veientes, and Sabines; and having taken in the hill Janiculum to be included within the walls, and built the port of Ostia, he died in the twenty-fourth year of his reign.

Ancus Martius left two sons, one an infant, and the other about fifteen years of age. Both of these he put under the tuition of Tarquin, the son of Lucumo, a merchant in Corinth, who fled from that city to secure his wealth from Cypselus, a tyrant of the place. He settled in Tarquinii, one of the principal cities in Etruria; but finding that he could not there attain to any of the principal posts in the city, on account of his foreign extraction, he removed to Rome, where he had been gradually raised to the rank of patrician and senator. The death of Ancus Martius gave him an opportunity of assuming the regal dignity and setting aside his pupils; and in the beginning of his reign he took care to strengthen his party in the senate by adding 100 more to that body. These were called *senatores minorum gentium*, because they were chosen out of the plebeians; however, they had the same authority in the senate as the others, and their children were called patricians. Tarquin was not inferior to any of his predecessors, either in his inclination or abilities to carry on a war. He recommenced hostilities with the Latins; from whom he took the cities of Apiolæ, Crustumium, Nomentum, and Collatia. The inhabitants of Apiolæ were sold for slaves; but those of Crustumium and Nomentum, who had submitted after their revolt, were treated with great clemency. The inhabitants of Collatia were disarmed, and obliged to pay a large sum of money; the sovereignty of it being given

to Egerus, the son of Arunx, Tarquin's brother; whence he took the name of Collatinus, which he transmitted to his posterity. Corniculum, another city of Latium, was taken by storm, and reduced to ashes. This progress having greatly alarmed the Latins, several of them joined their forces to oppose such a formidable enemy; but, being defeated in a bloody battle near Fidenæ, they were obliged to enter into an alliance with Rome: upon which the Latins, having held a national conference, entered into a league with the Etrurians, and again took the field with a very numerous army. But Tarquin, having defeated the confederate armies in two very bloody battles, obliged the Latin cities to submit to dependence on Rome; and, having entered the city in triumph, built the circus with the spoils taken from the enemy. The war with the Latins was scarcely ended when another commenced with Etruria. This was accounted the most powerful nation in Italy, and was then divided into twelve tribes or *lucumonies*. These appointed a national assembly, in which it was decreed that the whole force of Etruria should be employed against Tarquin; and, if any city presumed only to stand neuter, it should be forever cut off from the national alliance. Thus a great army was raised, with which they ravaged the Roman territory, and took Fidenæ by the treachery of some of its inhabitants. Tarquin, not being in a condition to oppose them at first, was obliged to submit to their ravages for a whole year; after which he took the field with all the forces he could raise. The Roman army was divided into two bodies, one under the king, the other under his nephew Collatinus. The latter, having divided his forces to plunder the enemy, was defeated; but Tarquin, in two engagements, vanquished the army which opposed him. He then marched against Fidenæ, where he gained a third battle; after which he took the city. The citizens suspected of betraying it to the enemy were whipped to death; the rest were banished, and their lands divided by lot among the Roman soldiers. Tarquin now hastened to oppose the new army of the Etrurians, before their forces could be properly collected; and having come up with them at Eretum, about ten miles from Rome, defeated them with greater slaughter, for which victory he was decreed a triumph by the senate: while the enemy were glad to sue for peace; which Tarquin granted, upon the sole condition of their owning his superiority. Accordingly, the Etrurians sent him all the ensigns of royalty which were in use among them, viz. a crown of gold, a throne of ivory, a sceptre with an eagle on the top of it, a tunic embroidered with gold and adorned with figures of palm branches, together with a purple robe enriched with flowers of several colors. Tarquin, however, would not wear these magnificent ornaments till the senate and people had consented to it by an express law. He then applied the regalia to the decoration of his triumph, and never afterwards laid them aside. In this triumph he appeared in a gilt chariot, drawn by four horses, clothed in a purple robe, and a tunic embroidered with gold, a crown on his head, and a sceptre in his hand, attended by twelve lictors

with their axes and fasces. Tarquin, having now obtained some respite from war, began to ornament the city. He built the walls with hewn stone, and erected those famous common sewers which have deservedly been ranked among the wonders of the world. Rome now contained four hills within its compass, viz. the Palatinus, Tarpeius, Quirinalis, and Cælius. In the valleys between these hills the rain water and springs uniting formed great pools which laid under water the streets and public places. The mud made the way impassable, and rendered the city unhealthy. Tarquin freed the city from this nuisance, by conveying off these waters by subterraneous channels into the Tiber. In doing this it was necessary to cut, through hills and rocks, a channel large enough for a navigable stream, and covered with arches strong enough to bear the weight of houses, which were frequently built upon them. All these arches were made of hard stone, and neither trouble nor expense was spared to make the work durable. Their height and breadth were so considerable that a cart loaded with hay could easily pass through them under ground. The expense of constructing these sewers was never so thoroughly understood as when it became necessary to repair them: for then the censors gave no less than 1000 talents to the person appointed for this purpose. Besides these great works, Tarquin adorned the forum, surrounding it with galleries, in which were shops for tradesmen, and building temples in it for the youth of both sexes, and halls for the administration of public justice. He next engaged in a war with the Sabines, on pretence that they had assisted the Etrurians. Both armies took the field, and came to an engagement on the confines of Sabinia, without any considerable advantage on either side; neither was any thing of consequence done during the whole campaign. Tarquin, then considering with himself that the Roman forces were very deficient in cavalry, resolved to add some new bodies of knights to those already instituted by Romulus. But this project met with great opposition from the superstitious augurs, as the original division of horse into three bodies had been determined by auguries; and Actius Nævius, the chief of the diviners at that time, violently opposed the king's will. On this occasion credulous historians say that Tarquin, at the word of Nævius, cut a flint with a razor.

This adventure, whatever was the truth of it, caused Tarquin to abandon his design of increasing the number of bodies of horse, and content himself with augmenting the number in each body. He then renewed the war with the Sabines, ravaged their country, defeated them in three pitched battles, obliging them at last to submit to him, and put him in possession of their country. In the decline of life he employed himself in further decorating the city, building temples, &c. He was assassinated in his palace, in the eightieth year of his age, by the sons of Ancus Martius, whom he had originally deprived of the kingdom.

After the death of Tarquin I., his widow Tanaquil preserved the kingdom to her son-in-law Servius Tullius, by artfully giving out that

the king was only stunned, and would soon recover; upon which the sons of Ancus went voluntarily into banishment. The second day after his decease, Servius Tullius heard causes from the throne in the royal robes, and attended by the lictors; but as he pretended only to supply the king's place till he should recover, and thought it incumbent on him to revenge the wicked attempt upon his life, he summoned the sons of Ancus to appear before his tribunal; and, on their non-appearance, caused them to be declared infamous, and their estates to be confiscated. After he had thus managed matters for some time, in such a manner as to engage the affections of the people, the death of Tarquin was published as a thing that had newly happened, and Servius Tullius assumed the ensigns of royalty, having none to dispute with him. The new king showed himself every way worthy of the throne. No sooner were the Etrurians informed of Tarquin's death, than they shook off the yoke; but Servius quickly reduced them to obedience, depriving them of their lands, which he shared among the poor Roman citizens who had none. For this he was decreed a triumph by the people, in spite of the opposition of the senate, who could never be brought to approve of his election to the kingdom, though he was soon after legally chosen by the tribes. After Servius had obtained the sanction of the popular voice, he marched a second time against the revolted Etrurians; and, having again vanquished them, was decreed another triumph. He then applied himself to the enlarging and adorning the city. He also added to the city the hills Esquilinus and Viminalis, fixing his own palace on the Esquilinus, to draw inhabitants thither. He likewise added a fourth tribe, which he called Tribus Esquilina, to those instituted by Romulus. He divided also the whole Roman territory into distinct tribes, commanding that there should be at least one place of refuge in each tribe, situated on a rising ground, and strong enough to secure the effects of the peasants in case of a sudden alarm. These strong holds he called pagi, i. e. villages; and he commanded that each of them should have their peculiar temple, tutelary god, and magistrates. In the mean time, his two wards, Lucius Tarquinius and Arunx, the grandchildren of Tarquin I., being grown up, to secure their fidelity, he married them to his daughters. And though the elder of these daughters, who was of a mild and tractable disposition, resembled in character the younger of his pupils, as the elder of his pupils did the younger of his daughters, who was of a violent and vicious temper, yet he thought it advisable to give his elder daughter to Tarquin, and the younger to Arunx; as thus he matched them according to their ages; and hoped that the elder Tullia's sweet disposition would temper Tarquin's impetuosity, and the younger Tullia's vivacity rouse the indolence of Arunx. During the public rejoicing for these marriages, the twelve lucumonies of Etruria, uniting their forces, attempted to shake off the Roman yoke, but were in several battles defeated by Servius, and obliged to submit on the conditions granted by his predecessor. For this success Servius



was honored with a third triumph. The king, being thus disengaged from a troublesome war, put in execution that master-piece of policy which Rome made use of ever after, and which established a perpetual order and regularity in all the members of the state, with respect to wars, the public revenues, and the suffrages of the comitia. The public supplies had hitherto been raised upon the people at so much a head, without any distinction of rich and poor; whence it likewise followed that, when levies were made for the war, the rich and poor were equally obliged to take the field, according to the order of their tribe; and, as they all served at their own expense, the poorer sort could hardly bear the charges of a campaign. Besides, as the most indigent of the people saw themselves burdened with the same taxes as the rich, they pretended to an equal authority in the comitia; so that the election of kings and magistrates, the making of peace or war, and the judging of criminals, were given up into the hands of a populace who were easily corrupted, and had nothing to lose. Servius formed a project to remedy these evils, and put it in execution, by enacting a law, enjoining all the Roman citizens to bring in an account in writing of their own names and ages, and of those of their fathers, wives, and children. All heads of families were also commanded to deliver in, upon oath, a just estimate of their effects, and to add to it the places of their abode, whether in town or country. Whoever did not bring in an account of his effects was to be deprived of his estate, to be beaten with rods, and publicly sold for a slave. Servius, from these accounts, undertook to ease the poor by burdening the rich, and to please the latter by increasing their power. To this end he divided the Roman people into six classes; the first class consisted of those whose estates and effects amounted to the value of 10,000 drachmæ, or 100,000 asses of brass; the first way of computing being used by the Greeks, and the latter by the Latins. This class was subdivided into eighty centuries, or companies of foot. To these Servius joined eighteen centuries of Roman knights, who fought on horseback; and appointed this body of horsemen to be at the head of the first class, because the estates of these knights exceeded the sum necessary to be admitted into it. However, the public supplied them with horses; for which a tax was laid upon widows, who were exempt from all other tributes. This first class, including infantry and cavalry, consisted of ninety-eight centuries. The second class comprehended those whose estates were valued at 7500 drachmæ, or 75,000 asses of brass. It was subdivided into twenty centuries, all foot. To these were added two centuries of carpenters, smiths, and other artificers. In the third class were those who were esteemed worth 5000 drachmæ, or 50,000 asses. This class was subdivided into twenty centuries. The fourth class was those whose effects were rated at the value of 2500 drachmæ, or 25,000 asses, and was divided into twenty centuries; to which were added two other centuries of trumpeters and blowers of the horn, who supplied the whole army with this martial music.

The fifth class included those whose substance did not amount to more than 1250 drachmæ, or 12,500 asses; and this class was divided into thirty centuries. The sixth class comprehended all those who were not worth so much as those of the fifth class; they exceeded in number any other class, but nevertheless were reckoned but as one century. The king drew from these regulations all the advantages he had expected. Levies for the army were no longer raised by tribes, nor were taxes laid on at so much a head, but all was levied by centuries. When an army of 20,000 men, or a large supply of money, was wanted for the war, each century furnished its quota both of men and money; so that the first class, which contained more centuries, though fewer men, than all the others together, furnished more men and more money for the public service than the whole Roman state besides. And by these means the Roman armies consisted for the most part of the rich citizens of Rome; who, as they had lands and effects to defend, fought with more resolution, while their riches enabled them to bear the expense of the campaign. As it was but just the king should make the first class amends for the weight laid on it, he gave it almost the whole authority in public affairs, changing the comitia by curiæ, in which every man gave his vote, into comitia by centuries, in which the majority was not reckoned by single persons, but by centuries, how few soever there might be in a century. Hence the first class, which contained more centuries than the other five taken together, had every thing at its disposal. The votes of this class were first taken; and if the ninety-eight centuries happened to agree, or only ninety-seven of them, the affair was determined; because these made the majority of the 193 centuries which composed the six classes. If they disagreed, then the second, the third, and the other classes in their order were called to vote, though there was very seldom any occasion to go so low as the fourth class for a majority of votes; so that, by this good order, Servius brought the affairs of the state to be determined by the judgment of the most considerable citizens, who understood the public interest much better than the blind multitude, liable to be imposed upon and easily corrupted. And now the people being divided into several orders, according to the census or valuation of their estate, Servius resolved to solemnise this prudent regulation by some public act of religion, that it might be the more respected and the more lasting. Accordingly all the citizens were commanded to appear, on a day appointed, in the Campus Martius, a large plain lying between the city and the Tiber, formerly consecrated by Romulus to the god Mars. Here, the centuries being drawn up in battalia, a solemn lustration or expiatory sacrifice was performed in the name of all the people. The sacrifice consisted of a sow, a sheep, and a bull, whence it took the name of *suovetaurilia*. The whole ceremony was called *lustrum*, a *luendo*; that is, from praying, expiating, clearing, or perhaps from the goddess *Lua*, who presided over expiations, and to whom Servius had dedicated a temple. The king, considering that in

the space of five years there might be such alterations in the fortunes of private persons as to entitle some to be raised to a higher class and reduce others to a lower, enjoined that the census should be renewed every five years.

As the census was usually closed by the lustrum, the Romans henceforth began to compute time by lustrums, each lustrum containing the space of five years. However, the lustrums were not always regularly observed, but often put off, though the census had been made in the fifth year. Some writers say that Servius at this time coined the first money that had appeared at Rome. The government of the city being thus established, Servius, touched with compassion for those whom an unsuccessful war had reduced to slavery, thought that such of them as had, by long and faithful services, deserved and obtained their freedom, were much more worthy of being made Roman citizens than foreigners who were admitted without distinction. He therefore gave the freed men their choice, either to return to their own country or continue at Rome. Those who chose to continue he divided into four tribes, and settled them within the city; and though they were distinguished from the plebeians by their old name of *liberti*, or freed men, yet they enjoyed all the privileges of free citizens. The senate took offence at the regard which the king showed to such low people, who had but lately shaken off their fetters; but Servius, by a most humane and judicious discourse, entirely appeased the fathers, who passed his institution into a law which subsisted ever after. This wise king, having thus established order among the people, undertook at last to reform the royal power itself; his equity, which was the main spring of all his resolutions, leading him to act contrary to his own interest, and to sacrifice one-half of the royal authority to the public good. His predecessors reserved to themselves the cognizance of all causes, public and private; but Servius, finding the duties of his office too much for one man to discharge well, committed the cognizance of ordinary suits to the senate, and reserved that only of state crimes to himself. All things being now regulated, both in the city and country, Servius formed a scheme for attaching the Sabines and Latins to the Romans, by social ties, strengthened by religion. He summoned the Latin and Sabine cities to send their deputies to Rome, to consult about an affair of great importance. When they were come, he proposed to them the building of a temple in honor of Diana, where the Latins and Sabines should meet once a-year, and join with the Romans in offering sacrifices to that goddess; that this festival should be followed by a council in which all disputes between the cities should be amicably determined; that there proper measures should be taken to pursue their common interest; and lastly, in order to draw the common people thither, a fair should be kept, at which every one might furnish himself with what he wanted. The king's design met with no opposition: the deputies only added to it that the temple should be an inviolable asylum for the united nations; and that all the cities should contribute toward the expense of building it. It being left to the

king to choose a proper place for it, he pitched upon the Aventine Hill, where the temple was built, and assemblies annually held in it. The laws which were to be observed in these general meetings were engraved on a pillar of brass, and were to be seen in Augustus's time in the Latin tongue, but in Greek characters. But now Servius was grown old; and the ambition of Tarquin his son-in-law increased in proportion as the king advanced in years. His wife used her utmost endeavours to check the rashness and fury of her husband, and to divert him from all criminal enterprises; while her younger sister was ever instigating Arunx, who placed all his happiness in a private life, to the most villainous attempts. She was continually lamenting her fate in being tied to such an indolent husband, and wishing she had either continued unmarried, or were a widow. Similitude of temper and manners formed by degrees a great intimacy between her and Tarquin. At length she proposed nothing less to him than the murdering of her father, sister, and husband, that they two might meet and ascend the throne together. Soon after they paved their way to an incestuous marriage, he by poisoning his wife, and she her husband; and then had the assurance to ask the king's and queen's consent to their marriage. Servius and Tarquinia, though they did not give it, were silent, through too much indulgence to a daughter in whom now was their only hope of posterity. But these criminal nuptials were only the first step towards a yet greater iniquity. The wicked ambition of the new married couple first showed itself against the king: for they publicly declared that the crown belonged to them; that Servius was a usurper, who, being appointed tutor to Tarquin's grandchildren, had deprived his pupils of their inheritance; that it was high time for an old man, who was but little able to support the weight of public affairs, to give place to a prince who was of a mature age, &c. The patricians, whom Servius had humbled during the whole of his reign, were easily gained over to Tarquin's party; and by the help of money, many of the poorer citizens were also brought over. The king, being informed of their treasonable practises, endeavoured to dissuade his daughter and son-in-law from such proceedings, which might end in their ruin; and exhorted them to wait for the kingdom till his death. But they, despising his counsels and paternal admonitions, resolved to lay their claim before the senate, which Servius was obliged to summon. Tarquin reproached his father-in-law with having ascended the throne without a previous interregnum; and with having bought the votes of the people, and despised the suffrages of the senate. He then urged his own right of inheritance to the crown, and the injustice of Servius, who, being only his guardian, had kept possession of it, when he himself was of an age to govern. Servius answered that he had been lawfully elected by the people; and that, if there could be an hereditary right to the kingdom, the sons of Ancus had a much better one than the grandsons of the late king, who must himself have been a usurper. He then referred the whole to an assembly of the people; which being



immediately proclaimed, all over the city, the forum was soon filled; and Servius harangued the multitude in such a manner as gained all their affections. They all cried out with one voice, 'Let Servius reign; let him continue to make the Romans happy.' Amidst their clamors, these words were likewise heard: 'Let Tarquin die; let him perish.' This language so frightened him, that he retired to his house in great haste; while the king was conducted back to his palace with the acclamations of the people. The ill success of this attempt cooled Tarquin's ardent desire of reigning, but his ambition made him act a new part. He undertook to regain the favor of his father-in-law by caresses, submissions, and protestations of a sincere regard and affection for him; insomuch that the king was sincerely reconciled to him, and tranquillity re-established in the royal family. But it was not long ere Tarquin, roused by the continual reproaches of his wife, began to renew his intrigues; and had no sooner gained a considerable party, than he clothed himself in the royal robes, and, causing the fasces to be carried before him by some of his domestics, crossed the forum, and, entering the temple where the senate used to meet, seated himself on the throne. Such of the senators as were in the faction he found already in their places (for he had given them private notice to be there early); and the rest, being summoned to assemble in Tarquin's name, made what haste they could to the appointed place, thinking that Servius was dead, since Tarquin assumed the title and functions of king. When they were all assembled, Tarquin made a long speech, reviling his father-in-law, and repeating the invectives against him which he had so often uttered, calling him a slave, an usurper, a favorer of the populace, and an enemy to the senate and patricians. While he was speaking Servius arrived; and, rashly giving way to the motions of his courage, without considering his strength, drew near the throne to pull Tarquin down from it. This raised a tumult in the assembly, which drew the people into the temple; but nobody ventured to part the rivals. Tarquin, therefore, being more strong and vigorous, seized the old man by the waist, and, hurrying him through the temple, threw him down from the top of the steps into the forum. The king raised himself up with some difficulty: but all his friends had abandoned him; two or three of the people only, touched with compassion, lent him their arms to conduct him to the palace. As they were leading him on so slowly, the cruel Tullia appeared in the forum, whither she had hastened in her chariot on the first report of what had passed in the senate. She found her husband on the top of the steps of the temple; and was the first who saluted him king. The example was immediately followed by the senators of Tarquin's party. Nor was this enough for the unnatural daughter; she took aside her husband, and suggested to him that he would never be safe so long as the usurper of his crown was alive. Hereupon Tarquin instantly despatched some of his domestics to take away the unfortunate Servius's life. The orders for this parricide were no sooner given than Tullia

mounted her chariot again, with an air of triumph, to return home. In the way to her house, which was through a narrow street, called Vicus Cyprius, the assassins had left the king's body, which was still panting. At this sight the charioteer, struck with horror, checked his horses: but Tullia forced him to go on: and the blood of the father is said to have dyed the wheels of the chariot, and even the clothes of the inhuman daughter; whence the street was called ever after Vicus Sceleratus.

The new king proved a most despotic and cruel tyrant; and was surnamed the proud, on account of his haughty behaviour. All controversies whatever were decided by himself and his friends; and he banished, fined, and even executed, whom he pleased. The census and lustrum, the division of citizens into classes and centuries, were abolished; and all kinds of assemblies, even those for amusement and recreation, were prohibited. Nay, to such a height did Tarquin carry his insolence and tyranny, that the most virtuous of the senators went into voluntary banishment; while many of those who remained were cut off on various pretences, that the king might enjoy their estates. Tarquin, sensible of the danger in which he stood by thus losing the affections of his people, provided a sufficient number of soldiers, by way of guard, to prevent attempts upon his person; and gave his daughter to Octavius Mamilius, one of the most considerable men among the Latins, to strengthen his interest by a foreign alliance. Mamilius accordingly procured many friends to his father-in-law, but he had nearly lost them again by his haughty behaviour. He desired the Latins to call a national council at Ferentinum, where he would meet them on a day appointed by himself. The Latins accordingly met; but, after waiting for several hours, Tarquin did not appear. On this, one Turnus Herdonius, an enterprising and eloquent man, who hated Tarquin, and was jealous of Mamilius, made a speech, in which he inveighed against the haughty behaviour of Tarquin, set forth the contempt which he had put upon the Latins, and concluded with desiring the council to break up and return home without taking any further notice of him. Mamilius, however, prevailed upon them to return the day following; when Tarquin made his appearance, and told the assembly that his design in calling them together was to claim his right of commanding the Latin armies, which he said was derived from his grandfather, but which he desired to be confirmed to him by them. These words were scarcely out of his mouth, when Herdonius, rising up, entered into a detail of Tarquin's tyranny and arbitrary behaviour at Rome, which, he said, the Latins would soon feel in an equal degree, if they complied with Tarquin's demand. To this speech the king made no reply at that time, but promised to answer him next day. In the mean time, however, he bribed the domestics of Herdonius to admit among his baggage a large quantity of arms: and then, telling the Latins that Herdonius's opposition proceeded only from Tarquin's having refused him his daughter in marriage, accused him of having laid a plot to cut off all the de-

puties there present, and to usurp a jurisdiction over the Latin cities; as a proof of which he appealed to the arms hid among the baggage of Herdonius. The accused, conscious of his innocence, desired that his baggage should be searched; which being accordingly done, and the arms found, he was hurried away without being allowed to make any defence, and thrown into a basin at the head of the spring of Feren-tinum, where he was drowned. In consequence of this treachery, Tarquin was looked upon by the Latins as their deliverer, and declared general of the Latin armies; soon after which the Hernici and two tribes of the Volsci entered into an alliance with him. To keep these confederates together, Tarquin, with their consent, erected a temple to Jupiter Latialis on a hill near the ruins of Alba, where he appointed certain feasts called *Feræ Latinæ* to be held on the 27th of April, where the several nations were to sacrifice together, and on no account to commit hostilities against each other during their continuance. The king then proceeded to make war on the rest of the Volsci who had refused to enter into an alliance with him. Some depredations which they had committed in the territories of the Latins served for a pretence to begin the war; but, as Tarquin had no confidence in the Romans, his army was composed only of a small body of them, who were incorporated among the Latin auxiliaries. However, he defeated the enemy, took one of their cities by storm, and gave the booty to his soldiers. He next turned his arms against the Sabines, whom he entirely defeated in two engagements, and made the whole nation tributary; for which exploits he decreed himself two triumphs, and on his return to Rome employed the populace in finishing the sewers and circus which had been begun by his grandfather Tarquin I. In the mean time, Tarquin's persecutions of his own subjects daily drove some of the most considerable into banishment. A great number of patricians took refuge in Gabii, a city of Latium, about thirteen miles from Rome; where the inhabitants, touched with compassion for their misfortunes, not only received them with kindness, but began a war with Tarquin on their account.

The Gabini seem to have been the most formidable enemies whom the Romans had hitherto met with; since Tarquin was obliged to raise a prodigious bulwark to cover the city on the side of Gabii. The war lasted seven years; during which time, by the devastations committed by the two armies, a great scarcity of provisions took place in Rome. The people grew clamorous; and Tarquin, being unable either to quiet them or to reduce the Gabini, fell upon the following dishonourable and treacherous expedient:—His son Sextus pretended to be on very bad terms with his father, and openly inveighed against him; on which he was proclaimed a rebel, and publicly beaten in the forum. This being reported at Gabii, by persons sent thither on purpose, the inhabitants became very desirous of having Sextus among them; and accordingly he soon went thither, having previously obtained a solemn promise from the inhabitants never to deliver

him up to his father. Here he made frequent inroads into the Roman territories, and always came back laden with spoil, his father sending against him only such weak parties as must infallibly be worsted. By this means he soon came to have such a high degree of credit among the Gabini that he was chosen general of their army. Finding his authority sufficiently established, he despatched a slave to his father for instructions; but Tarquin, unwilling to return an explicit answer, took the messenger into the garden, where he struck off the heads of the tallest poppies. Sextus understood that by this hint the king desired him to put to death the leading men in the city of Gabii, which he immediately did; and, while the city was in confusion on account of this massacre, he opened the gates to his father, who took possession of it. The inhabitants dreaded every barbarity from the haughty tyranny of the Roman monarch: however on this occasion he consulted his policy rather than his revenge; granted them their life, liberty, and estates, and even entered into a treaty of alliance with them. The articles were written on the hide of an ox, which was extant in the time of Augustus, in the temple of Jupiter Fidius.

After this he made his son Sextus king of Gabii; sending off his two other sons, Titus and Arunx, the one to build a city at Signia, the other at Cicæum, a promontory of the Tyrrhene Sea, to keep the Volsci in awe; and for some time Tarquin enjoyed a profound peace; the Romans being accustomed to oppression, and the yoke of an imperious master, making no opposition to his will. During this interval Tarquin met with the celebrated adventure of the Sibyl, whose books were ever afterwards held in high estimation at Rome, and Tarquin appointed two persons of distinction to take care of them. These were called *Duumviri*: but their number was afterwards increased to ten, when they were called *Decemviri*; and then to fifteen, when they were termed *Quindecemviri*. At this time also the written civil law had its origin among the Romans, all the statutes enacted by the kings being collected into one body; which, from Papirius, the name of the collector was called the *Papirian law*. The temple of the capitol was also finished; for which purpose the most skilful architects and workmen were brought from Etruria, the populace being obliged to serve them in the most laborious parts. We now come to the important revolution which put an end to the regal power at Rome, and introduced a republican form of government, to which this city is allowed to owe the greatest part of her grandeur. Tarquin had left himself no friends among the rich citizens, by reason of his oppressions; and the populace were equally disaffected on account of their being obliged to labor in his public works. Among the many persons of distinction who had been sacrificed to the avarice or suspicions of Tarquin was M. Junius, who had married the daughter of Tarquin I. This nobleman had a son named L. Junius, who escaped the cruelty of the tyrant by pretending to be an idiot, and hence received the agnomen of Brutus. Soon after the finishing of the works



above mentioned, a violent plague happening to break out at Rome, Tarquin sent his sons Titus and Arunx to consult the oracle of Delphi; and the princes took Brutus along with them, to divert themselves with his supposed folly. Brutus chose for his offering to the Delphic Apollo a stick of elder; which occasioned much laughter. However, he had the precaution to enclose a rod of gold within the stick; and to this probably it was owing that the priestess gave the princes the following riddle, that he who should first kiss his mother should succeed Tarquin in the government of Rome. This answer had been given to their enquiries concerning the succession; upon which the two brothers either drew lots which of them should kiss their mother at their return, or agreed to do it at once, that both might reign jointly: but Brutus, imagining the oracle had another meaning, fell down and kissed the earth, the common mother of all living. This the priestess had probably meant, and had given the answer on purpose to have another proof of Brutus's ingenuity. On the return of the princes to Rome, they found their father engaged in a war with the Rutuli. The treasury being exhausted by the sums which Tarquin had expended in his public works, he had marched to Ardea the capital of that nation, which lay about twenty miles from Rome, in hopes of taking it without opposition. Contrary to his expectation, however, he was obliged to besiege it in form; and this constrained him to lay a heavy tax upon his subjects. As the siege was carried on very slowly, the general officers frequently made entertainments for one another. One day, when Sextus Tarquinius was entertaining his brothers, the conversation happened to turn upon their wives: every one extolled the good qualities of his own; but Collatinus bestowed such extravagant praises on his Lucretia, that the dispute ended in a kind of quarrel. It was then resolved that they should mount their horses and surprise their wives by their unexpected return. The king's daughters-in-law were employed in feasting and diversion, and seemed much disconcerted by the appearance of their husbands; but Lucretia, though the night was far advanced, was found, with her maids about her, spinning and working in wool. She was not at all discomposed by the company whom her husband brought with him, and they were all pleased with the reception she gave them. As Lucretia was very beautiful, Sextus Tarquinius conceived a passion for her, which resolving to satisfy at all events, he soon returned to Collatia in the absence of Lucretia's husband, and was entertained by her with great civility and respect. In the night-time he entered Lucretia's apartment, and threatened her with immediate death if she did not yield to his desires. But finding her not to be intimidated, he told her that, if she still persisted in her refusal, he would kill one of her male slaves, and lay him naked by her when she was dead, and then declare to all the world that he had only revenged the injury of Collatinus. On this the virtuous Lucretia (who, it seems, dreaded violation less than infamy) submitted to the desires of Sextus; but resolved not to outlive his violence. She

dressed herself in mourning, and took a poniard under her robe, having previously written to her husband to meet her at her father Lucretia's house, where she refused to discover the cause of her grief, except in a full assembly of her friends and relations. Here, addressing herself to her husband Collatinus, she acquainted them with the whole affair; exhorted them to revenge the injury; and protested that she would not outlive the loss of her honor. Every one present gave her a solemn promise that they would revenge her quarrel; but, while they endeavoured to comfort her, she suddenly stabbed herself to the heart, with the dagger which she had concealed. This action inflamed, beyond measure, the minds of all present. Brutus, laying aside his pretended folly, drew the bloody dagger out of Lucretia's body; and, showing it to the assembly, swore by the blood upon it that he would pursue Tarquin and his family with fire and sword; nor would he ever suffer that or any other family to reign in Rome. The same oath was taken by all the company; who were so much surprised at the apparent transition of Brutus from folly to wisdom, that they did whatever he desired of them. By his advice the gates of the city were shut, that nobody might go out of it to inform Tarquin of what was going forward; which, as Lucretius had been left governor of the city by Tarquin, was put in execution without difficulty. The corpse of Lucretia was then exposed to public view; and Brutus having made a speech to the people, in which he explained the mystery of his conduct in counterfeiting folly for many years past, proceeded to tell them that the patricians were come to a resolution of deposing the tyrant, and exhorted them to concur in the same design. The people testified their approbation, and called out for arms; but Brutus did not think proper to trust them with arms till he had first obtained a decree of the senate. This was easily procured: the senate enacted that Tarquin had forfeited all the prerogatives belonging to the regal authority, condemned him and all his posterity to perpetual banishment, and devoted to the gods of hell every Roman who should hereafter, by word or deed, endeavour his restoration; and this decree was unanimously confirmed by the curiæ.

Tarquin being thus deposed, the form of the government became the next object. Lucretius was declared Interrex; but Brutus, being again consulted, declared, that though it was by no means proper for the state to be without supreme magistrates, yet it was equally necessary that the power should not be centered in one man, and that it should not be perpetual. For this reason he proposed that two magistrates, called consuls, should be elected annually; that the state should thenceforth have the name of republic; that the ensigns of royalty should be abolished; and that the only ensigns of consular dignity should be an ivory chair, a white robe, and twelve lictors for their attendants. He also proposed that the title of rex, or king, should be given to him who superintended religious matters, who should thenceforth be called rex sacrorum, or king of sacred things. This scheme being approved of, Brutus and Collatinus were

proposed by Lucretius as the two first consuls, and unanimously accepted by the people, who thought it impossible to find more implacable enemies to the Tarquins. They entered on their office A. A. C. 508; and the monster Tullia, perceiving that now all was lost, left the city, and retired to her husband at Ardea. She was suffered to depart, though the populace hooted at her, and cursed her as she went along. Tarquin, in the mean time, being informed by some who had got out of Rome before the gate was shut, that Brutus was raising commotions to his prejudice, returned in haste to the city, attended only by his sons and a few friends; but finding the gates shut, and the people in arms on the walls, he returned again to the camp: here again, to his surprise, he found that the consuls had taken the opportunity of gaining over the army to their interest; so that, being refused admittance into the camp also, he was forced to fly for refuge, at the age of seventy-six, with his wife and three sons of Gabii. Here he continued for some time; but, not finding the Latins forward to revenge his cause, he retired into Etruria; where, it being the country of his mother's family, he hoped to find more friends. The Romans now congratulated themselves on their happy deliverance from tyranny. However, as Tarquin had by his policy procured himself many friends abroad, these now became enemies to the Roman name; and, by the defection of the allies, the Roman dominions were left in much the same state as they had been in the time of Romulus. Though almost constantly victorious in war for 143 years, they had not yet gained land enough to supply their city with provisions. The main strength of the state lay in the number of the citizens of Rome; which, by transplanting the inhabitants of the conquered cities, had so prodigiously increased, that it put the Romans in a condition of usurping the authority over other nations, the most inconsiderable of which had an extent of territory far exceeding theirs. By frequent depredations they so harassed the states of Latium and Etruria that many of them were constrained to enter into treaties with Rome, by which they obliged themselves to furnish her with auxiliaries whenever she should invade and pillage the lands of her other neighbours. Submissions of this kind the Romans called making alliances with them, and these useful alliances supplied the want of a large territory; but now, upon the change of her government, all the allies of Rome forsook her at once, and either stood neuter, or espoused the cause of the banished king. The new consuls in the mean time took the most effectual methods for securing the liberties of the republic. The army employed in the siege of Ardea marched home under Herminius and Horatius, who concluded a truce with the Ardeates for fifteen years. The consuls then again assembled the people by centuries, and had the decree of Tarquin's banishment confirmed; and many of the laws of Servius Tullius were revived to the great joy of the people. Tarquin, however, having made Tarquinii the seat of his residence, engaged the inhabitants to send an embassy to Rome, with a submissive letter for himself, di-

rected to the Roman people. The ambassadors represented in such strong terms to the senate how reasonable it was to let the king be heard before he was condemned, that the consuls inclined to bring these agents before the people, and to leave the decision to the curiæ; but Valerius, who had been very active in the revolution, strenuously opposed this, and by his influence in the senate got it prevented. Mean time, Tarquin prevailed on the inhabitants of Tarquinii to send a second embassy to Rome, demanding the estates of the exiles, but with private instructions to get the consuls assassinated. The restoration of the estates of the exiles was opposed by Brutus, but Collatinus was for complying with it; whereupon Brutus accused his colleague of treachery, and of a design to bring back the tyrant. The matter was referred to the people, where it was carried by one vote in favor of the Tarquins. But whilst the people were employed in loading carriages with the effects of the exiles, and in selling what could not be carried off, the ambassadors drew some of the nearest relations of the consuls into a plot with them. These were three young noblemen of the Aquilian family (the sons of Collatinus's sister), two of the Vitellii (whose sister Brutus had married); and Titus and Tiberius, the two sons of Brutus. They all bound themselves by solemn oaths, with the dreadful ceremony of drinking the blood of a murdered man and touching his entrails. They met at the house of the Aquilii, where they wrote letters to Tarquin and gave them to the ambassadors. But their proceedings were overheard by one Vindicius a slave, who immediately communicated the whole to Valerius; upon which all the criminals were apprehended. Brutus stood judge over his own sons; and notwithstanding the intercession of the whole assembly, and the tears of his children, commanded them to be beheaded; nor would he depart till he saw the execution of the sentence. Having performed this piece of heroic barbarity, he quitted the tribunal, and left Collatinus to perform the rest.

Collatinus, being inclined to spare his nephews, allowed them a day to clear themselves: and caused Vindicius, the only witness against them, to be delivered up to his masters. This roused the indignation of the people, especially of Valerius, who had promised to protect the witness, and therefore he refused to deliver him up to the lictors. The multitude called for Brutus to return; which when he had done, he told them that he had executed his two sons in consequence of his own paternal authority, but that it belonged to the people to determine the fate of the rest. Accordingly, by a decree of the curiæ, all the delinquents suffered as traitors, except the ambassadors. Vindicius had his liberty granted him; and was presented with 25,000 asses of brass, in value about £80 14s. 7d. of our money. The decree for restoring the estates of the exiled Tarquins was annulled, their palaces were destroyed, and their lands divided among the people. The public only retained a piece of ground near the Campus Martius, which the king had usurped, and which they consecrated to Mars. The severity of Brutus towards his two sons



struck such terror into the Romans, that scarcely any person durst oppose him; and therefore he openly accused Collatinus before the people, and without ceremony deposed him from the consulship, banishing him at the same time from Rome. The multitude refused to hear Collatinus in his own defence; so that the consul was on the point of being driven out with ignominy and disgrace, when Lucretius interposed, and prevailed upon Brutus to allow his colleague to resign his fasces, and retire. Brutus then, to remove all suspicions of personal enmity, procured him a present of twenty talents out of the public treasury, to which he added five of his own. Collatinus then retired to Lavinium, where he lived in peace, and died of old age. Valerius was chosen in his room; and the two consuls lived in great harmony. But Tarquin first engaged the Volsci and Tarquinienenses to join their forces to support his rights. Brutus commanded the horse and Valerius the foot. The two armies having met, Brutus advanced with his cavalry, at the same time that Arunx was coming forward with the enemy's horse, the king following with the legions. Arunx no sooner discovered Brutus than he made towards him with all the fury of rage. Brutus advanced towards him with no less speed; and as both were actuated only by motives of hatred, without thoughts of self-preservation, both were pierced through with their lances. The battle continued with the utmost fury till night, when it could not be known which side had got the victory, or which had lost the greatest number of men. The Volsci returned home, and Valerius, having caused the dead to be numbered, found that they had lost 11,300 men, and the Romans only one short of that number. Valerius being left without a colleague in the consulship, and having delayed to choose one, began to be suspected of aspiring at the sovereignty; and these suspicions were countenanced by his building a fine house on the steep part of the hill Palatinus. But of this Valerius was no sooner informed than he caused this house to be pulled down, and immediately called an assembly of the people for the election of a consul, in which he left them entirely free. They chose Lucretius; and complimented Valerius with a large ground plot, where they built him a house. The new consul died a few days after his promotion, so that Valerius was once more left sole governor. In this interval, Valerius gave the people so many striking proofs of his attachment to their interest, that they bestowed upon him the surname of Poplicola, or popular. When Poplicola's consulship expired, the Romans elected him a second time, and joined with him T. Lucretius, the brother of Lucretia. They began by restoring the census and lustrum; and found the number of Roman citizens above puberty to be 130,000. A haughty embassy was received from Porsena king of Clusium in Etruria, commanding them either to take back the Tarquins to Rome, or to restore them to their estates. To both these demands the consuls returned an absolute refusal. The imminent danger of the city procured Valerius a third consulship; and with him was joined Horatius Pul-

vilius. While the Romans were making the most vigorous preparations, Porsena, attended by his son Arunx and the exiles, marched towards the city at the head of a formidable army, which was quickly joined by a body of Latins under Mamilius, the son-in-law of Tarquin. The consuls and the senate took all imaginable care to supply the common people with provisions, and they ordered the country people to lodge their effects in the fort Janiculum, the only fortified place possessed by the Romans on that side the Tiber. Porsena, however, soon drove the Romans out of this fort; upon which the consuls made all their troops pass the river, to defend the bridge, while Porsena advanced to engage them. The victory was long doubtful; but at last the Romans fled. Horatius Cocles, nephew to the consul, with Sp. Lartius and T. Herminius, who had commanded the right wing, posted themselves at the entrance of the bridge, and for a long time bravely defended it: but at last, their defensive arms being broken, they retired; and then, Horatius desiring them to advise the consuls to cut the bridge at the other end, he for a while sustained the attack of the enemy alone. At last, being wounded, and the signal given that the bridge was almost broken down, he leaped into the river, and swam across it through a shower of darts. The Romans, for this eminent service, erected a statue to him in the temple of Vulcan, gave him as much land as he, with one yoke of oxen, could plough in one day; and each of the inhabitants, to the number of 300,000, gave him the value of as much food as each consumed in a day. The city was not yet fully invested; but it was very difficult to find provisions for such a multitude. Porsena, hearing of their difficulties, told them that he would supply them with provisions if they would take back their old masters; but to this they replied that hunger was a less evil than slavery. But the constancy of the Romans was on the point of failing when a young patrician, named Mutius Cordus, with the consent of the senate and consuls, undertook to assassinate Porsena. He got access to the Etrurian camp, and made his way to the king's tent. It happened to be the day on which the troops were reviewed, and Porsena's secretary, magnificently dressed, was sitting on the same tribunal with the king. Mutius, mistaking him for Porsena, instantly leaped upon the tribunal, and killed him. He then attempted to escape; but, being seized and brought back, he owned his design; and, with a countenance expressive of desperate rage and disappointment, thrust his hand which had missed the blow into a fire, and there held it for a considerable time. On this Porsena, changing his resentment into admiration, granted him his life and liberty, and even restored him his dagger. Mutius took it with his left hand, having burnt the other; and from this time had the name of Scævola, or left-handed. He then, to induce Porsena to break up the siege, told him that 300 young Romans, as resolute as himself, had sworn to take away his life or perish. This had the desired effect: Porsena sent deputies to Rome, whose only demands were that the Romans should restore the estates of the Tarquins, or give them an equiva-

lent, and the seven small towns formerly taken from the Veientes. The latter of these demands was cheerfully complied with; and, a truce being agreed on, deputies were sent to the Etrurian camp to plead the Roman cause against the Tarquins, and with them ten young men and ten virgins, as hostages for performing the other article. The reception which Porsena gave the deputies raised the jealousy of the Tarquins; who refused to admit Porsena for a judge between them and the Romans. But the king, without any regard to their opposition, resolved to satisfy himself whether the protection he had given the Tarquins was just. Mean time, news were brought that the young women whom the Romans had sent as hostages had swam across the Tiber, and were returned to Rome. They had gone to bathe in the river, and Clœlia, turning her eyes towards Rome, ventured to swim across the river, and encouraged her companions to follow her. The return of the hostages gave Poplicola great uneasiness, lest it should be imputed to want of fidelity in the Romans. To remove all suspicions, he sent a deputation to the Etrurian camp, assuring the king that Rome had no share in the foolish attempt of the young women; and promising to send them immediately back to the camp whence they had fled. Porsena was easily appeased; but, the news of the speedy return of the hostages being known in the camp, the Tarquins, without any regard to the truce, or respect to the king their protector, lay in ambush on the road to surprise them. Poplicola, having put himself at the head of the Roman troops who escorted them, sustained the attack of the Tarquins, though sudden and unexpected, till his daughter Valeria rode full speed to the Etrurian camp, and gave notice of the danger her father and companions were in; when Arunx, the king's son, flying with a body of cavalry to their relief, put the aggressors to the rout. This treachery in the Tarquins gave Porsena a bad idea of their cause. He therefore assembled the chief commanders of the Etrurians; and, having heard in their presence the complaints of the Romans against the Tarquins, he was so struck with horror at the recital of the crimes of the Tarquins that he immediately ordered them to leave his camp, and renounced his alliance with them. He then ordered the ten young virgins to be brought before him, and enquired who was the first author of the enterprise. Clœlia, with an air of intrepidity, confessed that she alone was guilty. Upon this the king, extolling her resolution above the bravery of Horatius and Mutius, made her a present of a very fine horse with sumptuous furniture. After this he concluded a peace with the Romans, and restored to them all their hostages, declaring at the same time that their bare word was to him a sufficient security for the performance of the articles.

Porsena, being about to return to Clusium, gave, before his departure, a further testimony of his friendship for the Romans. Knowing that Rome was greatly distressed for want of provisions, he ordered his soldiers to leave behind them their tents and provisions, and to carry nothing with them but their arms. As his camp

abounded with all sorts of provisions, Rome was hereby much relieved. The senate erected a statue of Porsena near the comitium, and sent an embassy to him with a present of a throne of ivory, a sceptre, a crown of gold, and a triumphal robe. Thus the Romans escaped the greatest danger they had hitherto been in. However the Sabines revolted, and continued the war for some time with great obstinacy: but, being defeated in several engagements, they were at last obliged to submit; and scarcely was this war ended when another began with the Latins, who now declared for Tarquin. Before they began this war, however, an embassy was sent to Rome the purport of which was, that the Romans should raise the siege of Fidenæ which had revolted, and receive the Tarquins: who, on their part, should grant a general amnesty. The ambassadors were to allow the Romans a whole year to consider on these overtures; and to threaten them with a war in case they refused to comply with them. The chief view of Tarquin and his partisans, in promoting this embassy, was to lay hold of that opportunity to raise a sedition in the city. To the ambassadors, therefore, of the Latins, he joined some of his own emissaries, who, on their arrival in the city, found two sorts of people disposed to enter into their measures: to wit, the slaves, and the meaner citizens. The slaves were to murder their masters, and the lower citizens to massacre the patricians. The conspiracy was ripe for execution, when Tarquin's agents and relations, Publius and Marcus Tarquinius, being terrified with frightful dreams, had not courage to proceed in their design till they had consulted a diviner, and asked him what success they might expect in a project they had formed. The soothsayer answered, Your project will end in your ruin; disburden yourselves of so heavy a load. Hereupon, fearing lest some of the other conspirators should be beforehand with them in informing, they went immediately to S. Sulpitius, the consul, and discovered the whole matter. The consul greatly commended them, assembled the senate, and gave the Latin ambassadors their audience of leave, with an answer to their proposals; which was, that the Romans would neither receive the Tarquins nor raise the siege of Fidenæ, being all ready to sacrifice their lives in defence of their liberties, and willing to undergo any dangers rather than submit to the government of a tyrant. The ambassadors being dismissed, with this answer, Sulpitius laid open to the fathers the dreadful conspiracy. It struck them with horror; but they were all at a loss how they should apprehend and punish the guilty; since, by the law of Poplicola, there was an appeal to the people in all capital cases, and the two witnesses, who were strangers, might be excepted against by Roman citizens. In this perplexity they left the whole conduct of this critical affair to Sulpitius, who took a method which he thought would equally serve to prove the guilt and punish the guilty. He engaged the two informers to assemble the conspirators, and to appoint a rendezvous at midnight in the forum, as if they intended to take the last measures for the execution of the enterprise. In the mean time he used all proper



measures to secure the city, and ordered the Roman knights to hold themselves ready, in the houses adjoining to the forum, to execute the orders they should receive. The conspirators met at the time and place appointed by the two Tarquins; and the knights, upon a signal agreed on beforehand, invested the forum, and blocked up all the avenues to it so closely that it was impossible for any of the conspirators to escape. As soon as it was light the two consuls appeared with a strong guard on the tribunal. The people were convened by curiæ, and told of the conspiracy. The accused were allowed to make their defence, if they had any thing to offer against the evidence: but, not one of them denying the fact, the consuls repaired to the senate, where sentence of death was pronounced against the conspirators. This decree of the senate being read, and approved by the assembly, the conspirators were delivered up to the soldiers, who put them all to the sword. The peace of Rome was thought sufficiently secured by this stroke of severity; and therefore, though all the conspirators were not punished with death, it was judged proper not to make any farther enquiries. The two informers were rewarded with all the privileges of Roman citizens, 100,000 asses, and twenty acres of land. Three festival days were appointed for expiations, sacrifices, and public games, &c. But as the people were conducting Manlius Tullius, the consul, from the circus, he fell from his chariot, and died in three days. The city of Fidenæ still held out during the following consulship of T. Æbutius and P. Veturius; but was taken the next year by T. Lartius, who, with Q. Clælius, was raised to the consular dignity. The Latins, enraged at the loss of this town, began to complain of their leading men; which opportunity Tarquin and Mamilius improved so far as to make all the Latin cities, twenty-four in number, enter into an alliance against Rome, and to bind themselves by oath never to violate their engagements. The Latins made vast preparations, as did likewise the Romans; but the latter could procure no assistance from their neighbours. To add to their distress the poorer sort of people, and the debtors, refused to serve; alleging their poverty and the fruitless hazards they ran in defending a city where they were oppressed and enslaved by their creditors. This spirit of mutiny spread among the inferior classes, most of them refusing to enlist unless their debts were all remitted by a decree of the senate. The senate assembled to deliberate on these troubles. Some were for a free remission of all debts, as the safest expedient; others urged the dangerous consequences of such a condescension, advising them to enlist only such as were willing to serve. At length it was decreed that all actions for debts should be suspended till the end of the war. But this the indigent debtors thought only a suspension of their misery, and therefore it had not the intended effect. The senate might indeed have prosecuted the ringleaders; but Poplicola's law, called the Valerian law, which allowed appeals to the people, was a protection for the seditious, who were sure of being acquitted. The senate, therefore, to elude the effect of a privilege that put such a restraint upon their power, resolved

to create one supreme magistrate, who, with the title of dictator, should have absolute power for a time; but, at this could not be done without striking at the Valerian law, and transferring the power of the people in criminal cases to a magistrate superior to all law, it was necessary to use artifice to obtain the consent of the curiæ. They therefore represented to them that, in such a crisis, when they had domestic quarrels to decide and a powerful enemy to repulse, it was expedient to put the commonwealth under a single governor, who, superior to the consuls themselves, should be the arbiter of the laws; that his power should have no limits; but, lest he should abuse it, they ought not to trust him with it above six months. The people agreed, not foreseeing the consequences; but the great difficulty was to find a man qualified for so great a trust. T. Lartius, one of the consuls, seemed to be the most unexceptionable; but the senate, fearing to offend his colleague, gave the consuls the power of choosing a dictator, but obliged them to name one of themselves, not doubting but Clælius would yield to the superior talents of his colleague. Lartius, however, with the same readiness, named Clælius; and the only contest was, which of the two should raise the other to the supreme authority. Each persisted obstinately in remitting the dignity to his colleague, till Clælius suddenly abdicated the consulship, and, as an interrex, proclaimed Titus Lartius dictator: who was therefore obliged to take upon him the government of the republic.

Lartius began his administration by creating a general of the Roman horse: an office which lasted only during the dictatorship. Sp. Cassius, formerly consul, and honored with a triumph, was the person advanced to this dignity. Having thus secured the Roman knights, the dictator resolved, in the next place, to make the people respect and fear him. With this view he never appeared in public without being attended by twenty-four lictors, to whose fasces he again added the axes which Poplicola had taken from them. This was alone sufficient to awe the seditious, and, without executions, to spread consternation throughout Rome. He then ordered a census to be taken. Every one brought in his name, age, estate, &c., and there were found to be 150,700 men capable of bearing arms. Out of these the dictator formed four armies: the first he commanded himself; the second he gave to Clælius his late colleague; the third to Sp. Cassius, his general of the horse; and the fourth he stationed at Rome, under his brother Sp. Lartius. The Latins not being forward in their preparations, all their hostilities this campaign amounted only to sending a detachment into the Roman territory to lay it waste. The dictator gained some advantage over this party; and the great humanity with which he treated the prisoners and wounded disposed the Latins to listen to overtures for a suspension of hostilities. A truce was agreed on for a year; when, seeing the republic restored to tranquillity, Lartius resigned the dictatorship. The next consulship of Sempronius Atratinus and Minutius Angurinus produced nothing memorable. But the following year the truce expired, when Aulus Posthumus

and T. Virginius took possession of the consulship. Both Romans and Latins were now busied in preparing for war. The nobility of Latium who were mostly in the interest of the Tarquins, having excluded the citizens from the Latin diets, carried all before them in these assemblies; whereupon many of them removed with their families to Rome. The Latins being bent upon war the senate empowered the two consuls to name one of themselves dictator; and Virginius readily yielded the office to Posthumius, as the more able commander. Having created Æbutius Elva his general of horse, the new dictator divided his army into four bodies, and left one of them, under the command of Sempronius, to guard the city; with the other three, commanded by himself, Virginius, and Æbutius, he marched out against the Latins, who, with an army of 40,000 foot and 3000 horse, under Sextus and T. Tarquinius and Mamilius, had already taken Corbio, a strong hold belonging to Rome. Posthumius encamped on a steep hill near the lake Regillus, and Virgilius on another hill over-against him. Æbutius was ordered to march silently in the night, with the cavalry and light-armed infantry, to take possession of a third hill and intercept the provisions of the Latins. Before Æbutius had fortified his camp, however, he was vigorously attacked by T. Tarquinius, whom he repulsed three times with great loss, the dictator having sent him a reinforcement. After this Æbutius intercepted two couriers sent by the Volsci to the Latin generals, and by their letters discovered that a great army of the Volsci and Hernici were to join the Latin forces in three days. Upon this Posthumius drew his three bodies of troops together, amounting in all to 24,000 foot and 1000 horse, with a design to engage the enemy before the arrival of their succors; and the Latins, who were much superior in numbers, did not decline the engagement. T. Tarquinius, at the head of the Roman exiles and deserters, was in the centre, Mamilius in the right wing, and Sextus Tarquinius in the left. In the Roman army the dictator commanded in the centre, Æbutius in the left wing, and Virginius in the right. The dictator's body first advanced; and, as soon as it began to march, T. Tarquinius, singling out the dictator, ran full speed against him. But the latter wounded him with a javelin in the right side. Upon this the first line of the Latins advanced to cover their general; but, he being carried out of the field, they made but a faint resistance, and began to retire, when Sextus Tarquinius brought them back to the charge, and renewed the fight with such vigor that the victory in the centre was still doubtful. Both parties, encouraged by their leaders, fought with incredible bravery. After a long and bloody contest the two generals agreed to determine the doubtful victory by a single combat. Accordingly Æbutius with his lance wounded Mamilius in the breast; and Mamilius with his sword wounded Æbutius in the right arm. Neither of the wounds was mortal; but, both the combatants falling from their horses, put an end to the combat. Marcus Valerius, the brother of Poplicola, now endeavoured, at the head of the Roman

horse, to break the enemy's battalions; but was repulsed by the cavalry of the Roman royalists. Mamilius appeared again in the van, with a considerable body of horse and light-armed infantry. Valerius, with his two nephews, the sons of Poplicola, and a chosen troop of volunteers, attempted to break through the Latin battalions, to engage Mamilius; but, receiving a mortal wound in his side, fell from his horse, and died. His body was carried off by Poplicola's sons, and delivered to Valerius's servants, who conveyed it to the Roman camp; but the young heroes, being afterwards overpowered by numbers, were both killed on the spot. Upon their death the left wings of the Romans began to give ground, but Posthumius, with a body of Roman knights, flying to their assistance, charged the royalists with such fury that they were, after an obstinate resistance, obliged to retire in confusion. Mean time Titus Horminius, having rallied those who had fled, fell upon some close battalions of the enemy's right wing, which still kept their ground under Mamilius, killed him with his own hand, and put his detachment to flight; but received himself a wound, of which he died soon after. Sextus Tarquinius in the mean time maintained the fight with great bravery, at the head of the left wing, against Virginius; and had even broken through that wing of the Roman army, when the dictator attacked him with his victorious squadrons. Sextus then threw himself in despair into the midst of the Roman knights, and sunk under a multitude of wounds. The death of the three generals was followed by the entire defeat of the Latin army. Their camp was taken and plundered, and most of their troops cut in pieces; for, of the 43,000 men who came into the field, scarcely 10,000 returned home. The next morning the Volsci and Hernici came, according to their agreement, to assist the Latins; but, finding upon their arrival how matters had fallen out, sent ambassadors to the dictator, to congratulate him on his victory, and assure him that they had come to assist the Romans. Posthumius, producing their couriers and letters, showed them, however, that he was apprized of their treachery. But, out of regard to the law of nations, he sent them back unhurt, with a challenge to their generals to fight next day; but the Volsci and their confederates, not caring to engage a victorious army, decamped, and returned to their respective countries. The Latins, having now no alternative but an entire submission, sent ambassadors to Rome, yielding themselves to the judgment of the senate; and, as the Romans had long made it a maxim to spare the nations that submitted, the motion of T. Lartius prevailed; the ancient treaties with the Latins were renewed, on condition that they should restore the prisoners, deliver up the deserters, and drive the Roman exiles out of Latium. Thus ended the last war which the Romans waged on account of their banished king; who, being now abandoned by the Latins, Etrurians, and Sabines, retired into Campania, to Aristodemus, tyrant of Cumæ, and there died in the ninetieth year of his age, and fourteenth of his exile.



## PART II.

## ROME, REPUBLICAN.

Those domestic feuds now took place which continued more or less during the republic. The first disturbances were occasioned by the oppression of the plebeians who were debtors to the patricians. The senate chose to the consulate Appius Claudius, who violently opposed the pretensions of the plebeians; but gave him for his colleague P. Servilius, of a contrary disposition. The consequence was, that the consuls disagreed; the senate could not determine; and the people were ready to revolt. In the midst of these disturbances, an army of the Volsci advanced: the people refused to serve; and, had not Servilius procured some troops who served out of personal affection, the city would have been in great danger. The Volsci next engaged in alliance with the Hernici and Sabines. Mean time, the disputes at Rome continued with such violence that the plebeians absolutely refused to march against the advancing enemy. In this extremity Servilius promised that, when the Volsci were repulsed, the senate would remit the debts of the plebeians. This having engaged them to serve, the consul marched out at their head, defeated the enemy, and took their capital, giving it up to be plundered by his soldiers. This step of Servilius, however, furnished Appius with a pretence for refusing him a triumph, as a man who aimed at popularity by the excessive indulgence of the army. Incensed at this injustice, and encouraged by the people, Servilius decreed himself a triumph, however, in spite of Appius. After this he marched against the Aurunci, who had entered Latium; and, in conjunction with Posthumius Regillensis, utterly defeated them. But neither the services of the general nor his soldiers could mollify the senate and patricians. Appius even imprisoned all those who had been set at liberty during the war. The prisoners cried for relief to Servilius; but he could not obtain the accomplishment of those promises which the senate never meant to perform. Perceiving therefore that he had thus lost all his interest with the plebeians, he joined the patricians against them; until the former, rushing into the forum, made such a tumult that no sentence pronounced by the judges could be heard, and the utmost confusion prevailed. Several proposals were made to accommodate matters; but, through the obstinacy of Appius, they came to nothing. In the mean time, it was necessary to raise an army against the Sabines; but the people refused to serve. Manlius Valerius, brother to Poplicola, once more prevailed upon them to march; having previously obtained assurances from the senate that their grievances should be redressed. But no sooner had victory declared in favor of the Romans than the senate, apprehending that the soldiers at their return would challenge Valerius, who had been nominated dictator, for the performance of their promises, desired him and the two consuls to detain them in the field. The consuls obeyed; but the dictator, whose authority did not depend on the senate, disbanded his army, and invested 400 of the plebeians with the dignity of knights.

After this he claimed the accomplishment of the promises made by the senate: but, instead of performing them, he had the mortification to hear himself loaded with reproaches; on which he resigned his office. No sooner were these transactions known in the army than the soldiers, to a man, deserted the consuls and other officers, and retired to a hill called afterwards Mons Sacer, three miles from Rome. Here the senate sent a deputation to the malcontents; but they were treated with contempt. All things indeed tended to a civil war, when matters were compromised by the institution of tribunes of the people, who had power to prevent the passing of any law that might be prejudicial to them, and whose persons were declared sacred: and all the Romans were to engage themselves, and their posterity, never to repeal this law. The people, after these regulations, erected an altar to Jupiter the Terrible, on the top of the hill where their camp had stood; and when they had offered sacrifices, and consecrated the place of their retreat, they returned to Rome, led by their new magistrates. Thus the Roman constitution, which had been monarchic, and thence had passed into an aristocracy, began to verge towards a democracy. The tribunes obtained permission from the senate to elect two persons as their assistants, who should ease them in the great multiplicity of their affairs. These were at first called plebeian ædiles; and afterwards simply ædiles.

The consul Cominius next led an army against the Volsci; defeated them, and took Longula and Polusca; after which he besieged Corioli, their strongly fortified capital. He carried this place, and gained a victory over the Antiates the same day; but Caius Marcius, an eminent patrician, had the glory of both actions. The troops detached by the consul to scale the walls of Corioli being repulsed in their first assault, Marcius rallied them, drove back the enemy within their walls, and, entering the city, made himself master of it. He then put himself in the foremost ranks of the consul's army, just about to engage the Antiates, and there he behaved with equal bravery. The next day the consul, having erected his tribunal before his tent, called the soldiers together. His whole speech was a panegyric upon Marcius. Putting a crown upon his head, he assigned him a tenth part of the spoil; and, in the name of the republic, made him a present of a horse finely caparisoned, giving him leave at the same time to choose out any ten of the prisoners for himself; and as much money as he could carry away. Of all these offers, Marcius accepted only the horse, and one captive of the ten, an old friend of his family. The consul now bestowed on him the surname of Coriolanus, thereby transferring from himself to Marcius all the honor of the conquest. On his return to Rome, Cominius disbanded his army; and war was succeeded by works of religion, public games, and treaties of peace. A census and a lustrum closed the events of this memorable consulship. At this period there appeared to be in Rome only 110,000 men fit to bear arms: a number by many thousands less than at the last enrolment, great numbers having

fled to avoid being made slaves to their creditors. Under the consulship of T. Geganius and P. Minucius Rome was terribly afflicted by a famine, occasioned chiefly by the neglect of ploughing and sowing during the late troubles; for the sedition had happened after the autumnal equinox. The senate despatched agents into Etruria, Campania, the country of the Volsci, and even into Sicily, to buy corn, when those who embarked for Sicily, having been retarded by a storm, were constrained to pass the winter at Syracuse. At Cumæ, the tyrant Aristodemus seized the money brought by the commissaries; and they themselves with difficulty saved their lives by flight. The Volsci, also, far from being disposed to assist the Romans, would have marched against them, if a sudden and destructive pestilence had not defeated their purpose. In Etruria alone the Roman commissaries met with success. They sent a considerable quantity of grain to Rome in barks; but, this being consumed, the misery became excessive. During this distress a deputation came from Velitræ, a Volscian city, where the Romans had formerly planted a colony, representing that nine parts in ten of its inhabitants had been swept away by a plague, and praying the Romans to send a new colony to re-people it. The senate granted the request, pressed the departure of the colony, and named three leaders to conduct it. The people, however, began to fear that the place might be still infected; and this apprehension became so universal that not one of them would consent to go. On this the senate published a decree that all the citizens should draw lots; and that those to whose lot it fell to be of the colony should instantly march for Velitræ, or suffer the severest punishment; at last, therefore, fear and hunger induced compliance; and the senate a few days after sent a second colony to Norba, a city of Latium. But the patricians were disappointed as to the benefit they expected from these measures. The plebeians who remained in Rome grew more and more disaffected to the senate. At first they assembled in small companies to vent their complaints; and at length, in one great body, rushed into the forum, calling upon the tribunes for help; when these officers did but heighten the general discontent. Spurius Icilius, their chief, inveighed bitterly against the senate; and exhorted others to speak freely their thoughts; calling particularly, and by name, upon Brutus and Sicinius, the ringleaders of the former sedition, now ædiles. These men also added fuel to the fire: and, the more to inflame the spirits of the multitude, enumerated all the past insults which the people had suffered from the nobles. Brutus concluded his harangue with loudly threatening that, if the plebeians would follow his advice, he would soon oblige those who had caused the present calamity to find a remedy for it. The next day the consuls, greatly alarmed, and apprehending from the menaces of Brutus some mischievous event, thought it advisable to convene the senators. Some were for employing soft words and promises. But Appius's advice prevailed, that the consuls should call the people together, assure them that the patricians had not brought upon them the miseries they suffered, and engage on the

part of the senate that all possible care should be taken to provide for their necessities; while they should reprove the disturbers of the public peace. But, when the consuls assembled the people, they were interrupted by the tribunes. A dispute ensued, in which no one could be well understood by the audience. The consuls contended, that, as the superior magistrates, their authority extended to all assemblies of the citizens. On the other hand, it was urged, that the assemblies of the people were the province of the tribunes, as the senate was that of the consuls. The dispute grew warm, and each party was ready to proceed to violence; when Brutus, having put some questions to the consul, closed the assembly. Next day he proposed a law, which was carried, that no person should interrupt a tribune when speaking to the people; by which means the power of the popular party was increased, and the tribunes became formidable opponents both to the consuls and patricians. An opportunity soon offered for the parties to try their strength. A great fleet of ships laden with corn from Sicily, a great part of which was a present from king Gelon to the Romans, and the rest purchased by the senate with the public money, raised their spirits: when Coriolanus incurred their resentment, by insisting that it should not be distributed till the grievances of the senate were removed. For this the tribunes summoned him to a trial before the people. On the day appointed all persons were anxious for the issue, and a vast concourse from the adjacent country assembled at the forum. Coriolanus presented himself before the people with a high degree of intrepidity. His graceful person, his persuasive eloquence, the cries of those whom he had saved from the enemy, inclined the auditors to relent. But being confounded with a new charge, which he did not expect, of having embezzled the plunder of Antium, the tribunes immediately took the votes, and Coriolanus was condemned to exile. This sentence against their bravest defender, struck the whole body of the senate with sorrow and consternation. Coriolanus alone, in the midst of the tumult, seemed unconcerned. He returned home, followed by the lamentations of the most respectable senators and citizens, to take leave of his wife, children, and mother. Thus recommending his children to their care, he left the city, without followers or fortune, to take refuge with Tullus Attius, a man of great power among the Volscians, who took him under his protection, and induced the Volsci to break the league which had been made with Rome. For this purpose Tullus sent many of his citizens thither, to the games then celebrating; but at the same time gave the senate private information that the strangers had dangerous intentions. This had the desired effect; the senate issued an order that all strangers, whoever they were, should depart from Rome at sunset. This order Tullus represented to his countrymen as an infraction of the treaty, and procured an embassy to Rome, complaining of the breach, and demanding back the territories belonging to the Volscians, of which they had been violently dispossessed: a message treated by the senate with contempt. War being declared on both sides, Coriolanus and Tullus were now made generals



of the Volscians; and invaded the Roman territories, laying waste the lands of the plebeians, but leaving those of the senators untouched. Mean time, the levies went on at Rome very slowly; the two consuls, who were re-elected by the people, seemed but little skilled in war, and feared to encounter a general whom they knew to be their superior in the field. The allies also showed their fears, and slowly brought in their succors. Fortune followed Coriolanus in every expedition; and he became so famous for his victories that the Volsci left their towns defenceless to follow him into the field. The very soldiers of his colleague's army came over to him. Thus finding himself unopposed in the field, and at the head of a numerous army, he at length invested the city of Rome. It was then that the senate and the people unanimously agreed to send deputies to him, with proposals of restoration, in case he should draw off his army. Coriolanus received these proposals at the head of his officers, and refused them with the sternness of a general that knew he was to give the law. Another embassy was now sent, conjuring him not to exact from his native city ought but what became Romans to grant. But Coriolanus still persisted in his demands, and granted them but three days to deliberate. All that was left was another deputation more solemn than either of the former, composed of the pontiffs, priests, and augurs. These, clothed in their sacred habits, and with a grave and mournful deportment, issued from the city, and entered the camp of the conqueror: but in vain; they found him severe and inflexible as before. When the people saw them return ineffectually, they gave up the commonwealth as lost. The temples were filled with old men, women, and children, who, prostrate at their altars, put up ardent prayers for the preservation of their country: nothing was to be heard but anguish and lamentation, nothing to be seen but affright and distress. At length it was suggested that what could not be effected by the intercession of the senate, or the abjuration of the priests, might be brought about by the tears of his wife, or the commands of his mother. This measure was approved by all; and the senate itself gave it their sanction. Veturia, the mother of Coriolanus, therefore, undertook the embassy, and set forward from the city, accompanied by the principal matrons of Rome, Volumnia his wife, and his two children. Coriolanus, who at a distance discovered this mournful train of females, was resolved to give them a denial; but, when told that his mother and his wife were among the number, he instantly came down to meet them. At first the salutations and embraces of the interview took away the power of words; and the rough soldier could not refrain from sharing in their distress. Coriolanus seemed much agitated by contending passions; while his mother seconded her persuasive eloquence by sighs and tears: his wife and children hung round him, intreating for protection and pity; and the fair train, her companions, added their lamentations, and deplored their own and their country's distress. The patriot for a moment was silent, feeling the strong conflict between honor and inclination: at length, as if roused from a dream, he flew to take up his

mother, who had fallen at his feet, crying out, 'O my mother, thou hast saved Rome, but lost thy son.' He gave orders to draw off the army, pretending to the officers that the city was too strong to be taken. Tullus, who envied his glory, was not remiss in aggravating the lenity of his conduct. Upon their return, Coriolanus was slain in an insurrection of the people, and afterwards honorably buried, with ineffectual repentance.

The year following, the two consuls of the former year, Manlius and Fabius, were cited by the tribunes to appear before the people. The Agrarian law, which had been proposed some time before, for equally dividing the lands of the commonwealth, was the object invariably pursued, and they were accused of having put it off. The consuls made many delays and excuses, till at length they were obliged to have recourse to a dictator; and they fixed upon T. Quinctius Cincinnatus, a man who had for some time given up all views of ambition, and retired to his little farm, where the deputies of the senate found him holding the plough. He appeared but little elevated with the addresses of ceremony and the pompous habits they brought him; and, upon declaring to him the senate's pleasure, he testified rather a concern that his aid should be wanted. However he departed for the city, where both parties were strongly inflamed against each other, resolved to side with neither. By threats and well timed submission he prevailed upon the tribunes to put off the disputed law for a time, and carried himself so as to be a terror to the multitude. Having thus restored that tranquillity which he so much loved, he again gave up the splendor of ambition, to enjoy his little farm. Cincinnatus was not long retired, however, when a fresh exigence of the state required his assistance. The Æqui and the Volsci, who, though worsted, were still for renewing the war, made new inroads into the territories of Rome. Minutius, one of the consuls who succeeded Cincinnatus, was sent to oppose them; but his army was driven into a defile between two mountains, from which, except through the lines of the enemy, there was no egress. This the Æqui had the precaution to fortify: by which the Roman army was so hemmed in on every side, that nothing remained but submission to the enemy, or famine. Some knights, who found means of getting away privately through the camp of the Volsci, were the first that brought the account of this disaster to Rome. Nothing could exceed the consternation of all ranks. The senate at first thought of the other consul; but, not having sufficient experience of his abilities, they unanimously turned their eyes upon Cincinnatus, and resolved to make him dictator. He was found, as before, by the messengers in the field. Being called upon to nominate his master of the horse, he now chose a poor man named Tarquinius; and, upon entering the city, entreated all those who were able to bear arms to repair before sun-set to the Campus Martius. He put himself at their head, and, marching all night with great expedition, he arrived before day within sight of the enemy. Upon his approach the soldiers raised a loud shout, to apprise the consul's army of the relief that was at

hand; the Æqui, not a little amazed, saw themselves between two enemies; and when they perceived Cincinnatus making the strongest entrenchments beyond them, to prevent their escape, a furious combat ensued; until, attacked on both sides, they begged a cessation of arms. They offered the dictator his own terms; when he gave them their lives, but obliged them, in token of servitude, to pass under the yoke. Their captains and generals he made prisoners. Thus, having rescued a Roman army from inevitable destruction, having defeated a powerful enemy, having taken and fortified their city, and, still more, having refused any part of the spoil, he resigned his dictatorship, after having enjoyed it but fourteen days. The senate would have enriched him; but he declined their offers.

Still this repose from foreign invasions did not lessen the tumults of the city. The clamors for the Agrarian law continued, and raged yet more fiercely, when Sicinius Dentatus came forward, to enumerate his hardships. See DENTATUS. Notwithstanding his speech had great effect on the people, the Agrarian law was postponed by a number of young patricians who made a riot and broke the balloting urns. The republic of Rome had now near sixty years been fluctuating between the contending orders that composed it till, at length each side, as if weary, were willing to respire a while. The citizens, therefore, of every rank, now began to complain of the arbitrary decisions of their magistrates, and wished to be guided by a written body of laws; in which both the senate and the people concurred. It was therefore agreed that ambassadors should be sent to the Greek cities in Italy, and to Athens, to bring home such enactments thence as by experience had been found most equitable; and three senators, Posthumius, Sulpicius, and Manlius, were fixed upon for the commission and galleys assigned to convey them. While they were abroad, a dreadful plague depopulated Rome for about a year. The ambassadors at the close of that period returned, bringing home a body of laws, collected from all the civilized states of Greece and Italy, which being afterwards formed into ten tables, and two more being added, constituted that celebrated code, called the Laws of the Twelve Tables, fragments of which are still extant. The tribunes now required that a body of men should be chosen to digest these laws into proper form. After long debates, whether this choice should not be partly made from the people as well as the patricians, it was at last agreed that ten of the principal senators should be elected, whose power, continuing for a year, should be equal to that of kings and consuls, and their decision final. The persons chosen were Appius and Genutius, who had been elected consuls for the ensuing year; Posthumius, Sulpicius, and Manlius, the three ambassadors; Sextus and Romulus, former consuls; with Julius Veturius, and Horatius, senators of the first consideration. The decemviri, being now invested with absolute power, agreed to take the reins of government by turns, and each to dispense justice for a day. For the first year these magistrates attended their duty with extreme application; and, their work being

finished, it was expected that they would give up office; but, having known the charms of power, they were now unwilling to resign it; and, regardless either of the approbation of the senate or the people, resolved to continue in the decemvirate. A conduct so inconsistent and arbitrary produced discontents; and these again fresh acts of tyranny. The city was become almost a desert, with respect to all who had any thing to lose. Yet not one citizen was sufficiently assured to strike for his country's freedom; these tyrants continued to rule without control, constantly guarded by their lictors, and a numerous crowd of dependents. In this situation of the state, the Æqui and Volsci projected new incursions, and advanced within ten miles of Rome. But the decemviri, being in possession of the military as well as civil power, divided their army into three parts; of which one continued with Appius in the city, to keep it in awe; the other two were commanded by his colleagues, and were led, one against the Æqui, and the other against the Sabines. The Roman soldiers had now adopted a method of punishing the generals whom they disliked, by suffering themselves to be vanquished in the field. They put it in practice upon this occasion, and shamefully abandoned their camp on the approach of the enemy. Never was the news of a victory more joyfully received at Rome than the tidings of this defeat: the generals, as always, were blamed for the treachery of their men: some demanded that they should be deposed; others that a dictator should lead the troops to conquest; among the rest Sicinius Dentatus, an old tribune, spoke his sentiments with his usual openness; and, treating the generals with contempt, showed the faults of their discipline in the camp and of their conduct in the field. Appius, in the mean time, was not remiss in observing the popular disposition. Dentatus, in particular, was marked out for vengeance, and, under pretence of doing him particular honor, was appointed legate, and put at the head of the supplies which were sent from Rome to the army. The office of legate was held sacred among the Romans, as in it were united the authority of a general with the reverence due to the priesthood. Dentatus proceeded to the camp with alacrity, where he was received with all the external marks of respect; but the generals soon found means of revenge. Appointed to head 100 men and examine a more commodious place for encampment, the soldiers, who were given as his attendants, were assassins, and led him out of the way into the bosom of a retired mountain. Dentatus, too late perceiving the treachery of the decemviri, was resolved to sell his life dearly; he therefore placed his back against a rock, and defended himself against those who pressed on him, killing no fewer than fifteen of the assailants, and wounding thirty. The assassins, terrified at his amazing bravery, now showered in their javelins upon him, all which he received on his shield; and the combat, though so unequal in numbers, was long managed with doubtful success, till at length his assailants, ascending the rock against which he stood, poured down stones on the brave old soldier from above, and crushed him to



death. The decemviri, pretending to join in the general sorrow for so brave a man, decreed him a funeral, with military honors: but the greatness of their apparent distress, compared with their known hatred, only rendered them still more detestable to the people.

A transaction still more atrocious inspired the citizens with a resolution to break all measures of obedience. Appius, who remained at Rome, sitting one day on his tribunal to dispense justice, saw a maiden of exquisite beauty passing to one of the public schools, attended by her nurse. Conceiving a violent passion for her, he resolved to obtain the gratification of his desires; and though he found she was the daughter of Virginius a centurion, then with the army in the field, and had been contracted to Icilius, formerly a tribune of the people, he resolved to break this match and espouse her himself. The laws of the Twelve tables, however, had forbidden the patricians to intermarry with the plebeians; and he could not infringe these. A yet more criminal course was therefore determined on. He engaged one Claudius, who had long been the minister of his pleasures, to assert that Virginius was his slave, and to refer the cause to his tribunal for decision. Claudius behaved according to his instructions; and, entering into the school where she was playing among her female companions, seized upon her as his property, and was only prevented from dragging her away by force by the people drawn together by her cries. At length, after the opposition was over, he led the weeping virgin to the tribunal of Appius, and there alleged his claim. He asserted that she was born in his house, of a female slave, who sold her to the wife of Virginius, who had been barren. That he had several credible evidences to prove the truth of what he said; but that, until they could come together, it was but reasonable the slave should be delivered into his custody. Appius seemed to be struck with the justice of his claim. He observed that, if the reputed father himself were present, he might indeed be willing to delay the delivery of the maiden for some time; but that it was not lawful for him, in the present case, to detain her from her master. He therefore adjudged her to Claudius, as his slave, to be kept by him till Virginius should be able to prove his paternity. This sentence was received with loud clamors and reproaches; the women, in particular, came round Virginius, as if willing to protect her from the judge; while Icilius, her lover, boldly opposed the decree, and obliged Claudius to take refuge under the tribunal of the decemviri. All things now threatened an open insurrection; when Appius thought proper to suspend his judgment till the arrival of Virginius, who was then about eleven miles from Rome. The day following was fixed for the trial: in the mean time Appius sent letters to the generals to confine Virginius, as his arrival in town might only serve to kindle sedition. These letters, however, were intercepted by the centurion's friends, and, pretending the death of a near relation, he obtained permission to leave the camp, and flew to Rome. The next day he appeared before the tribunal, to the astonishment of Appius, leading his weeping daughter by the hand, both being habited in

the deepest mourning. Claudius, the accuser, was also there, and began by making his demand. Virginius next spoke: he represented that his wife had many children; that she had been seen pregnant by numbers; that, if he had intentions of adopting a supposititious child, he would have fixed upon a boy rather than a girl; that it was notorious to all that his wife had herself suckled her own child; and that it was surprising such a claim should be now made, after fifteen years had elapsed. While the father thus spoke Virginius's persuasive innocence seemed to add weight to all his remonstrances. The people were entirely satisfied of the hardship of his case, till Appius interrupting him, under a pretence of being sufficiently instructed in the merits of the cause, finally adjudged her to Claudius, and ordered the lictors to carry her off. Virginius seemed to acquiesce in the sentence. He only mildly intreated Appius to be permitted to take a last farewell of one whom he had long considered as his child. With this the decemvir complied, when the father, with the most poignant anguish, taking his almost expiring daughter in his arms, for a while supported her head upon his breast, and wiped away her tears: happening to be near the shops that surrounded the forum, he now snatched up a knife that lay on the shambles, and buried the weapon in her breast; then holding it up, reeking with the blood of his daughter, 'Appius, he cried, 'by this blood of innocence, I devote thy head to the infernal gods.' Thus saying, with the bloody knife in his hand, and threatening destruction to whomsoever should oppose him, he ran through the city, wildly calling upon the people to strike for freedom, and thence went to the camp, spreading a like flame. Followed by a number of his friends, he informed the soldiers of all that was done, holding the bloody knife in his hand, and asked their pardon, and that of the gods, for having committed so rash an action. The army, already predisposed, instantly with shouts declared their approbation of the deed; and, decamping, left their generals behind, to take their station once more upon mount Aventine. The other army, which had been to oppose the Sabines, came over in large parties to join them. Appius, in the mean time, did all he could to quell the disturbances of the city: but, finding the tumult incapable of control, at first attempted to find safety by flight; then encouraged by Oppius, one of his colleagues, he ventured to assemble the senate, and urged the punishment of all deserters. The senate, however, foresaw the dangers and miseries that threatened the state, in case of opposing the army; they therefore despatched messengers to them, offering to restore the former mode of government. To this proposal all the people joyfully assented, and the army gladly tendered their submission. Appius, and Oppius one of his colleagues, both died by their own hands in prison. The other eight decemvirs went into voluntary exile.

The tribunes now grew more turbulent: they proposed two laws; one to permit plebeians to intermarry with patricians, and the other to permit them to be admitted to the consulship. These proposals the senators received with indignation, and seemed resolved to undergo the

utmost extremities rather than enact them. However, finding this resistance only increase the public commotions, they at last consented to pass the law concerning intermarriages. But the people were thus appeased only for a short time; returning to their old custom of refusing to enlist upon the approach of an enemy, the consuls were forced to hold a private conference with the chief of the senate; where, after many debates, Claudius proposed to create six or eight governors in the room of consuls, whereof one-half at least should be patricians. This project was eagerly embraced by the people; yet, though many of the plebeians stood, the choice wholly fell upon the patrician candidates. These new magistrates were called military tribunes; they were at first but three, afterwards four, and at length six. They had the power and ensigns of consuls; yet, that power being divided among a number, each singly was of less authority. The first that were chosen only continued in office about three months, the augurs having found something amiss in the ceremonies of their election. Consuls once more, therefore, came into office; and, to lighten the weight of business which they were obliged to sustain, a new office was erected, namely, that of censors, to be chosen every fifth year. Their business was to take an estimate of the number and estates of the people, and to distribute them into their proper classes; to enquire into their lives and manners; to degrade senators for misconduct: to dismount knights; and to displace plebeians from their tribes into inferior ones, in case of misdemeanor. The two first censors were Papirius and Sempronius, both patricians; and from this order they continued to be elected for nearly 100 years. This new creation served to restore peace for some time; and the triumph gained over the Volscians by Geganius the consul added to the universal satisfaction. But some time after, a famine pressing hard upon the poor, the usual complaints against the rich were renewed; and these, as before, proving ineffectual, produced new seditions. The consuls were accused of neglect in not having laid in proper quantities of corn; they, however, disregarded the murmurs of the populace, content with exerting all their care in attempts to supply the pressing necessity: and appear to have done all that could be expected from active magistrates. Yet Spurius Mælius, a rich knight, who had bought up all the corn of Tuscany, outshone them in liberality. This demagogue, hoping to become powerful by the contention in the state, distributed corn in great quantities among the poor, till his house became the asylum of all such as wished to exchange a life of labor for one of lazy dependence. When he had thus gained a sufficient number of partizans, he procured large quantities of arms to be brought into his house, and formed a conspiracy, by which he was to obtain supreme command, while some of the tribunes, whom he had corrupted, were to act under him. Minucius discovered the plot, and, informing the senate, they resolved to create a dictator, who should quell the conspiracy, without appealing to the people. Cincinnatus, now eighty years old, was chosen once more to

rescue his country from impending danger. He began by summoning Mælius; who refused to obey. He next sent Ahala, the master of his horse, to compel his appearance; who, meeting him in the forum, and pressing him to follow to the dictator's tribunal, upon his refusal Ahala killed him on the spot. The dictator applauding his officer, now commanded the conspirator's goods to be sold, his house to be demolished, and his stores to be distributed among the people. But the tribunes were enraged at the death of Mælius; and, to punish the senate, at the next election, instead of consuls, insisted upon restoring their military tribunes. With this the senate were obliged to comply. The next year, however, the government returned to its ancient channel, and consuls were chosen.

The Veientes had at this period long been the rivals of Rome, and had ever taken the opportunity of its internal distresses to ravage its territories; they had even threatened its ambassadors sent to complain of these injuries with outrage. In war they had been extremely formidable, and had cut off almost all the Fabian family; who, to the number of 306 persons, had voluntarily undertaken to defend the frontiers against them. It was therefore determined that the city of Veii should be demolished; and the Roman army set down before it, prepared for a protracted resistance. The strength of the place may be inferred from the continuance of the siege, which lasted ten years. Various was the success, and many were the commanders: the besiegers' works were often destroyed, and many of their men cut off, until the undertaking seemed to threaten depopulation to Rome itself; so that a law was made for all the bachelors to marry the widows of the soldiers who were slain. To carry on this siege with greater vigor Furius Camillus was created dictator. Upon his appointment numbers of the people flocked to his standard, confident of success, and he at once prepared to mine the works of the enemy. Certain of the result, he sent to the senate, desiring that all who chose to share in the plunder of Veii should immediately repair to the army: and, entering the breach at the head of his men, the city was instantly filled with his legions. Thus, like a second Troy, was the city of Veii taken, after a ten years' siege, and with its spoils enriched the conquerors; while Camillus himself was decreed a triumph after the manner of the kings of Rome, having his chariot drawn by four milk-white horses. His usual good fortune attended Camillus in a new expedition against the Falisci; he routed their army, and besieged their capital Falerii, which threatened a long and vigorous resistance. Here a schoolmaster, who had the care of the children belonging to the principal men of the city, having decoyed them into the Roman camp, offered to put them into the hands of Camillus, as the surest means of inducing the citizens to surrender. But the general, struck with the treachery of a wretch whose duty it was to protect innocence, and not to betray it, immediately ordered him to be stripped, his hands tied behind him, and in that ignominious manner to be whipped into the town by his pupils. This generous behaviour in Camillus effected more than his arms:



the magistrates immediately submitted to the senate, leaving to Camillus the conditions of their surrender; who only fined them in a sum of money, and received them under the protection and the alliance of Rome.

The tribunes at home still, however, were full of accusations against Camillus. To their other charges they added that of his having concealed a part of the plunder of Veii, particularly two brazen gates, for his own use; and appointed a day on which he was to appear before the people. Camillus, finding the multitude exasperated, and detesting their ingratitude, resolved not to wait the ignominy of this trial; but, embracing his wife and children, prepared to depart from Rome. He had passed one of the gates when, turning his face to the capitol, and lifting up his hands to heaven, he entreated all the gods that his countrymen might one day be sensible of their injustice. He then passed forward to Ardea, where he afterwards learned that he had been fined 1500 asses. The Romans indeed soon had reason to repent their persecution of this general; for now a more formidable enemy than ever they had encountered threatened the republic: an inundation of Gauls, under their leader Brennus. One Cœditiæ pretended to have heard a miraculous voice, saying, 'Go to the magistrates, and tell them that the Gauls draw near.' His warning was despised; but, when the event showed the truth of his prediction, Camillus erected a temple to the unknown Deity, and the Romans invented for him the name of Aius Locutius. Messengers arrived repeatedly with the news of the devastations of the enemy; but the Romans behaved as if an invasion had been impossible. At last envoys arrived at Rome, imploring assistance against an army of Gauls, which now besieged Clusium. Here Arunx, one of the chief citizens, having been guardian to a young noble, and having educated him in his own house, he fell in love with his guardian's wife; and, upon the first discovery of the intrigue, conveyed her away. Arunx endeavoured to obtain reparation for the injury; but the magistrates were bribed, and the injured guardian, to espouse the cause of this lover, applied to the Galli Senones to engage in this quarrel, acquainting them with the great plenty of Italy. Upon this the Senones resolved to follow him; and, a numerous army being formed, they passed the Alps, under the conduct of their Etrurian guide, and, leaving the Celtæ unmolested in Italy, fell upon Umbria, and possessed themselves of all the country from Ravenna to Picenum. They were about six years in settling themselves in their new acquisitions: at length Arunx brought the Senones before Clusium, his wife and her lover having shut themselves up in that city. The senate, therefore, sent an embassy of three young patricians of the Fabian family to bring about an accommodation: but these ambassadors, forgetting their character, put themselves at the head of the besieged in a sally, in which Q. Fabius, their chief, slew with his own hand one of the principal officers of the Gauls. Hereupon Brennus, calling the gods to witness the perfidiousness of the Romans, and immediately raising the siege, marched leisurely to Rome,

having sent a herald before him to demand that those ambassadors, who had so manifestly violated the law of nations, should be delivered up to him. The senate was now greatly perplexed between their regard for the law of nations and their affection for the Fabii. The wisest of them thought the demand of the Gauls to be but just: however, as it concerned persons of great consequence and popularity, the conscript fathers referred the affair to the people; who by their curiæ were so far from condemning the three brothers, that, at the next election of military tribunes, they were chosen the first. Brennus, looking upon this promotion of the Fabii as a high affront, hastened his march to Rome. The six military tribunes, Q. Fabius, Cæso Fabius, Caius Fabius, Q. Sulpitius, Q. Servilius, and Sextus Cornelius, marched out to meet him at the head of 40,000 men, but without either sacrificing to the gods or consulting the auspices: ceremonies essential among a people that drew their courage and confidence from these signs. The Gauls were 70,000 strong. The two armies met near the river Allia, about sixty furlongs from Rome; when the Romans extended their wings so far as to make their centre very thin. Their best troops, to the number of 24,000 men, they posted between the river and the adjoining hills; the rest on the hills. At first the Gauls attacked the latter, who being soon put into confusion, the forces in the plain were struck with such terror that they fled without drawing a sword: and most of the soldiers, instead of returning to Rome, ran off to Veii: some were drowned as they endeavoured to swim across the Tiber; many fell in the pursuit by the sword of the conquerors: and some got to Rome, which they filled with terror and consternation. The day after the battle, Brennus marched his troops into the neighbourhood of the capital, and encamped on the banks of the Anio. Here his scouts brought him word that the gates of the city were open, and not a Roman to be seen on the ramparts. He advanced slowly, however, fearing an ambuscade, which gave the Romans an opportunity to throw into the capitol all the men who were fit to bear arms, with abundant provisions. They had not sufficient forces to defend the city: the old men, women, and children, therefore, fled to the neighbouring towns. At length Brennus, having spent three days in taking various precautions, entered it the fourth day after the battle. The gates he found open, the walls without defence, and the houses without inhabitants. Rome appeared like a mere desert; but he could not believe, either that all the Romans were lodged in the capitol, or that so numerous a people should abandon the place of their nativity. On the other hand, he could no where see any armed men but on the walls of the citadel. Having first secured all the avenues to the capitol with bodies or guards, he at last gave the rest of his soldiers leave to disperse themselves over the city and plunder it. Brennus himself advanced into the forum with the troops under his command, in order; and was there struck with admiration, at the unexpected sight of the venerable old men who had devoted themselves to death, according

to the Roman superstition, for the salvation of their country. They were a portion of the priests and the most ancient of the senators who had been honored with consular dignity, or who had been decreed triumphs. Their magnificent habits, the majesty of their countenances, the silence they kept, their modesty and constancy at the approach of his troops, made him take them for so many deities. The Gauls for a great while kept at an awful distance from them. At length a soldier, bolder than the rest, having out of curiosity touched the beard of M. Papirius, the old man, not being used to such familiarity, gave him a blow on the head with his ivory staff, and the soldier in revenge immediately killed him. The rest of the Gauls, following his example, slaughtered the whole of the companions of Papirius without mercy. After this the enemy set no bounds to their rage; dragging such of the Romans forth as had concealed themselves in their houses, and putting them to the sword in the streets without distinction of age or sex. Brennus then invested the capitol; but, being repulsed with great loss, to be revenged on the Romans he resolved to lay the city in ashes. Accordingly, by his command, the soldiers set fire to the houses, destroyed the temples and public edifices, and razed the walls to the ground. Thus was Rome in fact demolished: nothing was to be seen on its site but a few hills covered with ruins, and a wide waste, in which the Gauls who invested the capitol were encamped. Brennus, finding he should never be able to take a place which nature had so well fortified, except by famine, turned the siege into a blockade, and sent out parties to pillage the fields, and raise contributions. One of these appeared before Ardea, where Camillus had now spent two years in private life. Notwithstanding the affront he had received at Rome, the love he bore his country was not diminished, and, the senate of Ardea being met to deliberate on the measures to be taken with relation to the Gauls, Camillus desired to be admitted into the council. Here he prevailed upon the Ardeates to arm their youth in their own defence, and refuse the Gauls admittance into their city, and finally marched out in a very dark night, surprised the Gauls drowned in wine, and made a dreadful slaughter of them. Those who escaped under shelter of the night fell next into the hands of the peasants, by whom they were massacred without mercy. This defeat revived the courage of the Romans, especially of those who had retired to Veii. There was not one of them who did not condemn the exile of Camillus, and they now resolved to choose him for their leader. Accordingly, they sent ambassadors beseeching him to take into his protection the fugitive Romans, and the wrecks of the defeat at Allia. But Camillus would not accept of the command of the troops till the people assembled by curiæ had legally conferred it upon him; and to communicate with them was difficult, the capitol being invested on all sides. But Pontius Cominius, a man of mean birth, but bold, and very ambitious, undertook it. He put on a light habit, covered with cork, and, throwing himself into the Tiber above Rome in the beginning of the night, suf-

fered himself to be carried down the stream. At length he came to the foot of the capitol, and, landing at a steep place where the Gauls had not posted sentinels, mounted with great difficulty to the rampart of the citadel; and, having made himself known to the guards, was admitted into the place, and conducted to the magistrates. The remnant of the senate being immediately assembled, Pontius gave them an account of Camillus's victory; and in the name of all the Romans at Veii demanded that great captain for their general. The curiæ being called together, the act of condemnation passed on Camillus was now abrogated; he was unanimously named dictator, and Pontus, being despatched with the decree, reached the army in safety. Thus was Camillus, from banishment, raised at once to be sovereign magistrate of his country. His promotion was no sooner known, but soldiers flocked from all parts to his camp; insomuch that he soon saw himself at the head of above 40,000 men, partly Romans and partly allies, who all thought themselves invincible. In the interim, while taking measures to raise the blockade of the citadel, some Gauls perceived on the side of the hill the print of Pontius's hands and feet. They observed likewise that the moss on the rocks was in several places torn up. From these marks they concluded that somebody had lately gone up to and returned from the capitol, and made their report to Brennus of what they had observed; when he immediately conceived the design, which he imparted to none, of surprising the place by the same way that it had been ascended. With this view he chose out of the army such soldiers as had dwelt in mountainous countries, and been accustomed from their youth to climb precipices. These he ordered, after he had well examined the nature of the place, to ascend in the night the way that was marked out for them, climbing two abreast, that one might support the other in getting up. By these means with much difficulty they advanced from rock to rock, till they arrived at the foot of the wall; and proceeded with such silence that they were not discovered or heard, either by the sentinels who were upon guard in the citadel, or even by their dogs. But a flock of geese kept in a court of the capitol in honor of Juno, and near her temple, had been spared from religious feeling, and were alarmed at their first approach; so that, running up and down, they awoke, with their cackling, Manlius, a soldier, who some years before had been consul. He sounded an alarm, and was the first who mounted the rampart, where he found two Gauls. One of these aimed a blow at him with his battle-ax; but Manlius in return cut off his right hand, and pushed his companion with his buckler headlong from the top of the rock. In his fall he drew several others down; and in the meantime the Romans, crowding to the place, pressed upon the approaching enemy, and tumbled them over one another. As the nature of the ground would not suffer them to make a regular retreat, or even to fly, most of them, to avoid the swords of the enemy, threw themselves down the precipice, so that very few got safe back. Manlius was finally rewarded, and the captain of the Roman guard thrown



down the precipice. The Romans extended their punishments and rewards even to the brutes. Geese were ever after had in honor at Rome, and a flock of them always kept at the expense of the public. A golden image of the bird was erected, and a goose every year carried in triumph upon a soft litter finely adorned; whilst dogs were held in abhorrence, and the Romans every year impaled one of them on a branch of elder. The blockade of the capitol had already lasted seven months; so that the want of provisions was very severely felt both by the besieged and besiegers. Camillus, since his nomination to the dictatorship, being master of the country, had posted strong guards on all the roads; so that Brennus, who besieged the capitol, was himself besieged, and suffered the same inconveniences which he inflicted on the Romans. Besides, a plague raged in his camp, which was placed in the midst of the ruins of the demolished city; and so great a number of them died in one quarter that it was afterwards called *Busta Gallica*, or the place where the dead bodies of the Gauls were burnt. In the mean time the capitol was reduced to the last extremity, and ignorant of the steps Camillus was taking to relieve them. That great general, on the other hand, not knowing the extreme want endured in the capitol, only waited for a favorable opportunity to fall upon the enemy; but, in the mean time, suffered them to pine away in their infected camp. The senate, at last, not knowing what was become of Camillus, resolved to enter upon a negotiation, and empowered Sulpitius, one of the military tribunes, to treat with the Gauls; who made no great difficulty in coming to terms. In a conference, therefore, between Brennus and Sulpitius, an agreement was made; that the Romans were to pay to the Gauls 1000 lbs. of gold (about £45,000 sterling), and the latter to raise the siege of the capitol, and quit all the Roman territories. On the day appointed, Sulpitius brought the sum agreed on, and Brennus the scales and weights. Historians state that the weights of the Gauls were false, and their scales untrue; which Sulpitius complaining of, Brennus, instead of redressing the injustice, threw his sword and belt into the scale where the weights were; and, when the tribune asked him the meaning of so extraordinary a behaviour, the only answer he gave was, *Væ Victis!* 'Woe to the conquered!' Sulpitius was so stung with this haughty answer that he was for carrying the gold back into the capitol, and sustaining the siege to the last extremity; but other Romans thought it advisable to put up with the affront. During these disputes of the deputies among themselves and with the Gauls, Camillus advanced with his army to the very gates of Rome; and, being there informed of what had taken place, he commanded the main body to follow him, and, arriving at the place of parley, exclaimed 'Carry back your gold into the capitol; and you, Gauls, retire with your scales and weights. Rome must not be redeemed with gold, but with steel.' Brennus replied, 'that he contravened a treaty which was concluded and confirmed with mutual oaths.' 'Be it so,' answered Camillus, 'yet it is of no force having been made by an inferior magistrate,

without the privity or consent of the dictator. I, who am vested with the supreme authority over the Romans, declare the contract void.' At these words, both sides drawing their swords, a confused scuffle ensued, in which the Gauls, after an inconsiderable loss, were forced to retire to their camp; which they abandoned in the night, and, having marched eight miles, encamped on the *Gabinian way*. Camillus pursued them as soon as it was day, and gave them a total overthrow, the Gauls, according to Livy, making but a faint resistance. It was not, says that author, so much a battle as a slaughter. Many of the Gauls were slain in the action, more in the pursuit; but the greater number were cut off, as they wandered up and down in the fields, by the inhabitants of the neighbouring villages. In short, there was not one single Gaul left to carry to his countrymen the news of this catastrophe. The camp of the barbarians was plundered; and Camillus, loaded with spoils, returned in triumph to the city, the soldiers styling him another *Romulus*, the Father of his country, and the Second Founder of Rome.

As the houses of Rome were now all razed, the tribunes of the people renewed, with more warmth than ever, an old project which had occasioned great disputes. They had formerly proposed a law for dividing the senate and government between the cities of *Veii* and Rome. This idea was revived; nay, most of the tribunes were for entirely abandoning their old ruined city, and making *Veii* the sole seat of the empire. But the senate took the part of Camillus, and, being desirous to see Rome rebuilt, continued him, contrary to custom, a full year in the office of dictator; during which time he made it his whole business to suppress the inclination of the people to remove to *Veii*. Having assembled the *curiæ*, he prevailed on them to lay aside all thoughts of leaving Rome; and, when the dictator reported the resolution of the people to the senate, while *L. Lucretius*, who was to give the first opinion, was beginning to speak, it happened that a centurion, then marching by the senate-house, cried out aloud, 'Plant your colors, ensign; this is the best place to stay in.' These words were considered as dictated by the gods; and *Lucretius*, taking occasion from them to urge the necessity of staying at Rome: 'A happy omen!' cried he, 'I adore the gods who gave it.' The whole senate applauded his words; and a decree was passed without opposition for rebuilding the city. Though the tribunes were defeated by Camillus in this point, they resolved to exercise their authority against another patrician, who had indeed deserved punishment. This was *Q. Fabius*, who had violated the law of nations, and thereby provoked the Gauls, and occasioned the burning of Rome. His crime being notorious, he killed himself to avoid punishment. On the other hand, the republic gave a house situated on the capitol to *M. Manlius*, as a monument of his valor, and of the gratitude of his fellow-citizens. Camillus closed this year by laying down his dictatorship: whereupon an interregnum ensued, during which he governed the state alternately with *P. Cornelius Scipio*; and it fell to his lot to preside at the election of

new magistrates when L. Valerius Poplicola, L. Virginus Tricostus, P. Cornelius Cossus, A. Manlius Capitolinus, L. Æmilius Mamercinus, and L. Posthumus Albinus, were chosen. The first care of these magistrates was to collect all the ancient monuments of the religion and civil laws of Rome which could be found among the ruins of the demolished city. The laws of the twelve tables, and some of the laws of the kings, had been written on brass, and fixed up in the forum; and the treaties made with several nations had been engraved on pillars erected in the temples. Pains were therefore taken to gather up the ruins of these precious monuments; and what could not be found was supplied by memory. The pontifices, on their part, took care to re-establish the religious ceremonies, and made also a list of lucky and unlucky days. And now the governors of the republic applied themselves wholly to rebuild the city.

But Rome was scarcely restored when her citizens were alarmed by the news that all her neighbours were combining her destruction. The Æqui, Volsci, Etrurians, and even her old friends the Latins and Hernici, entered into an alliance against her. The republic, under this terror, nominated Camillus dictator a third time. He divided his new levies into three bodies. The first, under the command of A. Manlius, he ordered to encamp under the walls of Rome; the second he sent into the neighbourhood of Veii; and marched himself at the head of the third, to relieve the tribunes, who were closely besieged in their camp by the forces of the Volsci and Latins. Finding the enemy encamped near Lanuvium, on the declivity of the hill Marcius, he posted himself behind it, and, by lighting fires, gave his countrymen notice of their arrival. The Volsci and Latins, when they understood that Camillus was at the head of an army newly arrived, were so terrified that they shut themselves up in their camp, which they fortified with trees cut down in haste. The dictator observing that this barrier was of green wood, and that every morning there arose a great wind, which blew fall upon the enemy's camp, formed the design of taking it by fire. With this view he ordered one part of his army to go by break of day with fire-brands to the windward side of the camp, and the other to make a brisk attack on the opposite side. By these means the enemy were entirely defeated, and their camp taken. Camillus then commanded his men to extinguish the flames, and to save the booty, with which he rewarded his army. Then leaving his son in the camp to guard the prisoners, and entering the country of the Æqui, he made himself master of their capital, Bola. Thence he marched against the Volsci; whom he entirely reduced, after they had waged war with the Romans for the space of 107 years. He next penetrated into Etruria, to relieve Sutrinum, a town in alliance with Rome. But, notwithstanding all the expedition Camillus could use, he did not reach the place before it had capitulated. The Sutrini being greatly distressed for want of provisions, and exhausted with labor, had surrendered to the Etrurians, who had granted them nothing but their lives

and clothes. In this destitute condition they had left their own country, and were going in search of new habitations, when they met Camillus. The unfortunate multitude no sooner saw the Romans than they threw themselves at the dictator's feet, who desired them to take a little rest, and refresh themselves, adding that he would soon dry up their tears, and transfer their sorrows to their enemies. The latter did not dream that the dictator could come so speedily from such a distance; and therefore were wholly employed in plundering the houses, or feasting on the provisions they found in Sutrium. Many of them were, therefore, put to the sword, while an incredible number were made prisoners; and the city was restored to its ancient inhabitants. And now, after these glorious exploits, which were finished in so short a time, Camillus entered Rome in triumph a third time; resigned his dictatorship, and the public chose six new military tribunes, Q. Quinctius, Q. Servius, L. Julius, L. Aquilius, L. Lucretius, and Ser. Sulpitius. During their administration the country of the Æqui was laid waste, in order to put it out of their power to revolt anew; and the two cities of Cortuosa and Contenebra, in the lucumony of the Tarquinienses, were taken from the Etrurians. At this time it was thought proper to repair the capitol, and add new works to that part of the hill which the Gauls had endeavoured to scale. These works were esteemed very beautiful, as Livy informs us, even in the time of Augustus. And now, Rome being reinstated in her former flourishing condition, the tribunes, who had been for some time quiet, began to renew their seditious harangues, and revive the old quarrel about the division of the conquered lands. As for the military tribunes, they owned that their election had been defective; and voluntarily laid down their office. So that, after a short interregnum, during which M. Manlius, Ser. Sulpitius, and L. Valerius Potitius, governed the republic, six new military tribunes, L. Papirius, C. Sergius, L. Æmilius, L. Menenius, L. Valerius, and C. Cornelius, were chosen for the ensuing year, which was spent in works of peace. A temple, which had been vowed to Mars during the war, was built and consecrated by T. Quinctius. As there had hitherto been but few Roman tribes beyond the Tiber which had a right of suffrage in the comitia, four new ones were added, under the name of the Stellatina, Tramentina, Sabatina, and Arniensis; so that the tribunes were now in all twenty-five, which enjoyed the same rights and privileges.

The expectation of an approaching war induced the centuries to choose Camillus one of the military tribunes for the next year. His colleagues were Ser. Cornelius, Q. Servilius, L. Quinctius, L. Horatius, and P. Valerius. As all these were moderate and considerate men, they agreed to invest Camillus with the sole management of affairs in time of war; and in full senate transferred their power into his hands. It had already been determined in the senate to turn the arms of the republic against the Etrurians; but, upon intelligence being received that the Antiates had entered the Pomptin territory, and obliged the



Romans who had taken possession of it to retire, it was thought necessary to humble them first. The Antiates had joined the Latins and Hernici near Satricum; so that the Romans, being appalled at their prodigious numbers, showed themselves backward to engage; which Camillus perceiving, he mounted his horse, and riding through all the ranks of the army, encouraged them by a suitable harangue; after which he dismounted, took the next standard bearer by the hand, and led him towards the enemy, crying out, Soldiers, advance. The soldiery now fell on the enemy with incredible fury. Camillus, to increase their eagerness, commanded a standard to be thrown into the middle of the enemy's battalions; which made those who were fighting in the first ranks, exert all their resolution to recover it. The Antiates gave way, and were entirely defeated: the Latins and Hernici separated from the Volsci, and returned home: while the Volsci, seeing themselves abandoned by their allies, took refuge in the city of Satricum; which Camillus immediately invested, and took by assault, when the Volsci surrendered at discretion. He then left his army under the command of Valerius; and returned to Rome to solicit the consent of the senate, and make the necessary preparations for the siege of Antium. But, while he was proposing this affair, deputies arrived from Nepes and Sutrium, cities in alliance with Rome, demanding succors against the Etrurians, who threatened to besiege them. Hereupon the expedition against Antium was laid aside, and Camillus commanded to hasten to the relief of the allied cities, with the troops which Servilius had at Rome. Camillus immediately set out for the new war; and, upon his arrival before Sutrium, found it not only besieged but almost taken, the Etrurians having made themselves masters of some of the gates, and all the avenues of the city. But the inhabitants hearing that Camillus was come, recovered their courage, and, by barricadoes in the streets, prevented the enemy from making themselves masters of the whole. Camillus, dividing his army into two bodies, ordered Valerius to march round the walls, while he charged the Etrurians in the rear; on which the latter betook themselves to flight through a gate which was not invested. Camillus's troops made a dreadful slaughter of them within the city, while Valerius made equal havoc without the walls. Camillus hastened to the relief of Nepes, which had submitted to the Etrurians. He took it by assault, put all the Etrurian soldiers to the sword, and condemned the authors of the revolt to die by the axes of the lictors. Thus ended Camillus's military tribuneship, in which he acquired no less reputation than he had done in the most glorious of his dictatorships.

In the following magistracy of six military tribunes, a dangerous sedition is said to have taken place through the ambition of Marcus Manlius, who had saved the capitol from the Gauls. He envied Camillus, magnified his own exploits beyond those of the dictator, concerted measures with the tribunes, and strove to gain the affections of the multitude by advocating the Agrarian law, and that for the relief of insolvent

debtors, of whom there was now a great number. The senate, alarmed at this opposition, created A. Cornelius Cossus dictator, for which the war with the Volsci afforded them a fair pretence. Manlius still continued to inflame the people against the patricians. Besides the most unbounded personal generosity, he held assemblies at his own house (in the citadel) where he slandered the senators, affirming that they appropriated to their own use all the gold which was to have been paid to the Gauls. Upon this he was committed to prison; but the people made such disturbance that the senate released him. At last he was publicly accused of aspiring to be king; but the Romans, grateful for his having delivered the capitol, could not condemn him. The military tribunes, however, having appointed the assembly to be held without the city, obtained their wish; and Manlius was thrown headlong from the capitol; the people, who lamented his fate, imputing a plague, which broke out soon after, to the anger of the gods on that account.

The Romans, having now triumphed over the Sabines, the Etrurians, the Latins, the Hernici, the Æqui, and the Volscians, began to look for greater conquests. They accordingly turned their arms against the Samnites, a people about 100 miles east from the city, descended from the Sabines, and inhabiting a large tract of southern Italy. Valerius Corvus and Cornelius were consuls. The first was one of the greatest commanders of his time, and surnamed Corvus, from the circumstance of being singularly assisted by a crow in a single combat, in which he fought and killed a Gaul of a gigantic stature. To his colleague's care it was consigned to lead an army to Samnium, the enemy's capital, while Corvus was sent to relieve Capua, the capital of the Campanians. The Samnites were the bravest men the Romans had ever yet encountered, and the contention between the two nations was managed on both sides with the most determined resolution. But the fortune of Rome prevailed; and the Samnites at length fled. The other consul, having led his army into a defile, was in danger of being cut off, had not Decius, a tribune, possessed himself of a hill which commanded the enemy; so that the Samnites, being attacked on both sides, were defeated with great slaughter, no fewer than 30,000 of them being left dead upon the field. Some time after this victory, the soldiers who were stationed at Capua mutinying, forced Quintus, an old and eminent soldier, to be their leader; and came within eight miles of Rome. The senate immediately created Valerius Corvus dictator, and sent him with another detachment to oppose them. The two armies were now drawn up against each other, while fathers and sons beheld themselves prepared to engage in opposite causes; but Corvus, knowing his influence among the soldiers, instead of going forward to meet the mutineers in a hostile manner, went with the most cordial friendship to embrace and expostulate with his old acquaintances. His conduct had the desired effect. Quintus only desired to have their defection forgiven. A war between the Romans and Latins followed soon after; and as their

habits, arms, and language, were the same, the most exact discipline was necessary to prevent confusion in the engagement. Orders, therefore, were issued by the consul Manlius, that no soldier should leave his ranks under pain of death. With these injunctions, both armies were drawn out in array, when Metius, the general of the enemy's cavalry, pushed forward and challenged any knight in the Roman army to single combat. For some time there was a general pause, no soldier offering to disobey his orders, till Titus Manlius, the consul's son, burning with shame to see the whole body of the Romans intimidated, boldly sallied out against his adversary. Manlius killed his adversary; and, despoiling him of his armor, returned in triumph to his father's tent, where he was giving orders relative to the engagement. Doubtful of the reception he should find, he came, with hesitation, to lay the enemy's spoils at his feet, and insinuated that what he did was entirely from a spirit of hereditary virtue. But his father, turning away, ordered him to be led forth before the army, and there to have his head struck off on account of his disobeying orders. The whole army was struck with horror at this unnatural mandate; but when they saw their young champion's head struck off, and his blood streaming upon the ground, they could no longer contain their execrations. His dead body, adorned with the spoils of the vanquished enemy, was buried with all the pomp of military greatness. Mean time the battle joined with mutual fury; and, as the two armies had often fought under the same leaders, they combated with all the animosity of a civil war. The Latins chiefly depended on their bodily strength; the Romans on their invincible courage. Forces so nearly matched seemed only to require the protection of their deities to turn the scale of victory; and the augurs had foretold that, whatever part of the Roman army should be distressed, the commander of that part should devote himself for his country. Manlius commanded the right wing, and Decius led on the left. Both sides fought for some time with doubtful success, but at last the left wing of the Roman army began to give ground. Decius having resolved to devote himself for his country, and to offer his own life to save his army, after the usual superstitions, mounting on horseback, drove furiously into the midst of the enemy, carrying terror and consternation wherever he came. He fell covered with wounds. The Roman army considering this as an assurance of success, and the superstition of the Latins being equally influenced by his resolution, a total rout ensued, and scarcely a fourth part of the enemy survived the defeat. This was the last battle that the Latins had with the Romans; they were forced to beg a peace upon hard conditions; and two years after, their strongest city, *Pædum*, being taken, they were brought under final submission to the Roman power.

About this time the Romans sustained a signal disgrace in their contests with the Samnites. The senate having denied that nation peace, Pontius their general resolved to gain by stratagem what he had frequently lost by force. Leading his army into a defile called *Claudium*, and taking possession of all its outlets, he sent

ten of his soldiers, habited like shepherds, to throw themselves in the way the Romans were to march. The consul met them, and demanded the route the Samnite army had taken; with seeming indifference they replied, that they were gone to *Luceria*, in *Apulia*, and were then besieging it. The Roman general marched directly by the shortest road, through the defiles, and was not undeceived till he saw his army surrounded. Pontius, thus having them entirely in his power, first obliged the Romans to pass under the yoke, stripped of all but their garments; he then stipulated that they should wholly quit the territories of the Samnites, and that they should continue to live upon terms of former confederacy. The Romans were constrained to submit to this treaty, and marched into *Capua* disarmed and half naked. But after this the power of the Samnites declined every day, while that of the Romans continually increased. Under *Papirius Cursor*, at different times consul and dictator, repeated triumphs were granted. *Fabius Maximus* also had his share in conquering them; *Decius*, the son of *Decius* who devoted himself, followed the example of his father. See *DECIVS*. The success of the Romans against the Samnites alarmed all Italy. The *Tarentines*, who had long plotted against the republic, now declared themselves; and invited into Italy *Pyrrhus* king of *Epirus*. The offer was readily accepted by that ambitious monarch. Their ambassadors carried magnificent presents, and told him that they only wanted a general of fame and experience; and that they could furnish 20,000 horse and 350,000 foot. As soon as the news of this deputation were brought to the Roman camp, *Æmilius*, who had hitherto made war on the *Tarentines* but gently, in hopes of adjusting matters by negotiation, began to commit all sorts of hostilities. He took cities, stormed castles, and laid the whole country waste, burning and destroying all before him. The *Tarentines* brought their army into the field, but *Æmilius* obliged them to take refuge within their walls. However, he used the prisoners with great moderation, and even sent them back without ransom. These highly extolled the generosity of the consul, many of the inhabitants were brought over to the Roman party, and they all began to repent of their having sent for *Pyrrhus*. But, in the mean time, the *Tarentine* ambassadors arriving in *Epirus*, pursuant to the powers they had received, made an absolute treaty with the king; who sent before him the famous *Cyneas*, with 3000 men, to take possession of the citadel of *Tarentum*. This minister deposed *Agis*, whom the *Tarentines* had chosen to be their governor. He likewise prevailed upon the *Tarentines* to deliver up the citadel into his hands; and sent messengers to *Pyrrhus*, pressing him to hasten his departure. Mean time, *Æmilius* resolved to quarter his troops in *Apulia*, near the territory of *Tarentum*. But being obliged to pass through defiles, with the sea on one side and hills on the other, he was attacked by the *Tarentines* and *Epirots* from barks fraught with *balistæ*, and from archers and slingers on the hills. Hereupon *Æmilius* placed the *Tarentine* prisoners between him and



the enemy; which the Tarentines perceiving, soon left off, so that the Romans took up their winter quarters in Apulia. The next year Æmilius was continued in command with the title of proconsul; and was ordered to make war upon the Salentines, who had declared for the Tarentines. The Romans now enlisted the proletarii, who were the meanest of the people, and had never before been suffered to bear arms. In the mean time Pyrrhus arrived at Tarentum, after having narrowly escaped shipwreck. The Tarentines, who were entirely devoted to their pleasures, expected that he should take all the fatigues of the war on himself, and expose only his Epirots to danger. But, his ships arriving one after another with his troops, he began to reform the disorders that prevailed. He shut up their theatre, public gardens, porticoes, and places of exercises, and prohibited all masquerades, plays, &c. They were utter strangers to military exercise; but Pyrrhus, having caused a register to be made of all the young men fit for war, picked out the strongest, and incorporated them among his own troops, exercising them daily for several hours. And because many, who had not been accustomed to such severity, left their native country, Pyrrhus, by a public proclamation, declared all such capitally guilty. In the mean time P. Valerius Lævinus, the Roman consul, entering the country of the Lucanians, who were in alliance with the Tarentines, committed great ravages there: and, having taken and fortified one of their castles, waited in that neighbourhood for Pyrrhus. Pyrrhus therefore took the field with his Epirots, some recruits of Tarentum, and other Italians; and marched towards those parts where Lævinus was waiting for him. The Romans were encamped on the other side of the river Siris; and Pyrrhus, appearing on the opposite bank, wished to reconnoitre the enemy's camp, and see what appearance they made. He crossed the river, attended by Megacles, and having observed the consul's intrenchments, the manner in which he had posted his advanced guards, and the good order of his camp, he was greatly surprised. On his return he changed his resolution of attacking them; and waited for the arrival of the confederates. In the mean time he posted strong guards along the river, and sent out scouts to watch the motions of the consul. Some of these being taken by the Romans, the consul led them through his camp, and, having showed them to his army, sent them back to the king, telling them that he had many other troops to show them in due time. Lævinus, being determined to draw the enemy to a battle before Pyrrhus received the reinforcements he expected, marched to the banks of the Siris; and there, drawing up his infantry in battalia, ordered the cavalry to file off, and march a great way about, to find a passage at some place not defended by the enemy. Accordingly they passed the river without being observed; and, falling upon the guards which Pyrrhus had posted on the banks over against the consular army, gave the infantry an opportunity of crossing the river on bridges which Lævinus had prepared. Before they got over Pyrrhus, hastening from his camp,

hoped to cut the Roman army in pieces while passing the river; but the cavalry covering the infantry, and standing between them and the Epirots, gave them time to form themselves. On the other hand Pyrrhus drew up his men as fast as they came from the camp, and performed such deeds of valor that the Romans found him worthy of the great reputation he had acquired. As the cavalry alone had hitherto engaged, Pyrrhus, who confided most in his infantry, hastened back to the camp, to bring them to the charge; and, having changed habits with Megacles, led his phalanx against the Roman legions with incredible fury. Lævinus sustained the shock with great resolution, so that the victory was for many hours warmly disputed. Both parties several times gave way, but rallied again, and were brought back to the charge by their commanders. Megacles, in the attire of Pyrrhus, was in all places, and well supported the character he had assumed. But his disguise at last proved fatal to him: for a Roman knight, named Dexter, taking him for the king, followed him wherever he went; and at last killed him, stripped him of his armour, and carried it in triumph to the consul, who, by showing to the Epirots the spoils of their king, so terrified them that they began to give way. But Pyrrhus, appearing in the first files of his phalanx, and riding through all the lines, undeceived his men, and inspired them with new courage. The advantage seemed to be equal on both sides, when Lævinus ordered his cavalry to advance; which Pyrrhus observing drew up twenty elephants in the front of his army, with towers on their backs full of bowmen. The sight of these dreadful animals chilled the bravery of the Romans, who had never before seen any. However they still advanced, till their horses, unable to bear the smell of them, and frightened at the strange noise they made, threw their riders, or carried them on full speed. In the mean time the archers, discharging showers of darts from the towers, killed many of the Romans, while others were trod to death by the elephants. Notwithstanding the disorder of the cavalry, the legionaries still kept their ranks, till Pyrrhus attacked them at the head of the Thessalian horse. The onset was so furious that they were forced to retire in disorder. But an elephant, which had been wounded, having caused a great disorder in Pyrrhus's army, this accident favored the retreat of the Romans, and gave them time to repass the river, and take refuge in Apulia. Pyrrhus remained master of the field, and had the pleasure to see the Romans fly before him: but the victory cost him dear, a great number of his best officers and soldiers having been slain in the battle. His first care after the action was to bury the dead, and herein he made no distinction between the Romans and his Epirots. Pyrrhus next broke into the countries in alliance with the Romans, plundered the lands of the republic, and made incursions even into the neighbourhood of Rome. Many cities opened their gates to him, and he soon made himself master of the greatest part of Campania. While in that fruitful province he was joined by the Samnites, Lucanians, and Messapians, whom he had long expected. He then marched to lay

siege to Capua; but Lævinus, having already received a reinforcement of two legions, threw some troops into the city; which obliged Pyrrhus to drop his design, and, leaving Capua, to march to Naples. Lævinus followed him, harassing his troops on their march; and at length, by keeping his army in the neighbourhood, forced him to give over all thoughts of attacking that city. The king then took his route towards Rome by the Latin way, surprised Fregella, and, marching through the country of the Hernici, sat down before Præneste. There, from the top of a hill, he saw Rome. But he was soon forced to retire by the other consul T. Coruncanius, who, having reduced Etruria, was just returned with his victorious army to Rome. He therefore raised the siege of Præneste, and hastened back into Campania; where, to his surprise, he found Lævinus with a more numerous army than that which he had defeated on the banks of the Siris. The consul went to meet him, to try the fate of another battle; but Pyrrhus, pretending that the auguries were not favorable, retired to Tarentum, and put an end to the campaign. To this city the Romans sent him an embassy, consisting of Cornelius Dolabella, who had conquered the Senones, Fabricius, and Æmilius Pappus, to demand a surrender of the prisoners, either by way of exchange, or at a proper ransom; for Pyrrhus had taken 1800 prisoners, most of them Roman knights and men of distinction. Pyrrhus was disappointed when he found that they did not come with proposals of peace, of which he was very desirous, but he treated them with magnificence. He released 200 of the prisoners without ransom, and suffered the rest, on their parole, to return to Rome to celebrate the Saturnalia. Having thus gained the good will of the ambassadors, he sent Cyneas to Rome with proposals of peace on these terms:—1. That the Tarentines should be included in the treaty. 2. That the Greek cities in Italy should enjoy their laws and liberties. 3. That the republic should restore to the Samnites, Lucanians, and Bruttians, all the places taken from them. By the eloquence of the ambassadors, together with well applied bribes, he nearly effected his errand; but Appius Claudius, blind as he was, came down to the senate, and his oratorical influence had the effect to determine that Rome would enter into no terms with Pyrrhus while he remained in Italy. This resolution they followed up by despatching the consuls P. Sulpicius Saverrio, and P. Decius Mus, into Apulia, where they found Pyrrhus encamped near Asculum. A battle ensued, in which Decius was slain, and Pyrrhus wounded and defeated, with the loss of many of his troops. Sulpicius appeared in the field next day; but, finding the Epirots had withdrawn to Tarentum, he put his troops into winter quarters in Apulia. Both armies, early in the spring, took the field anew. The Romans were commanded this year by the consuls C. Fabricius and Q. Æmilius Pappus; who no sooner arrived in Apulia than they led their troops into the territory of Tarentum. Pyrrhus, who had received considerable reinforcements from Epirus, met them near the frontiers, and encamped at a small distance. While the

consuls were waiting for a favorable opportunity, a messenger from Nicias, the king's physician, delivered a letter to Fabricius; wherein the traitor offered to take off his master by poison for a suitable reward. The virtuous Roman immediately wrote to Pyrrhus, warning him, without discovering the criminal, to take care of himself, and to be upon his guard against the treacherous designs of those about him. Pyrrhus, out of gratitude, released immediately, without ransom, all the prisoners he had taken. But the Romans, disdaining to accept a recompense for not committing the blackest treachery, sent to Pyrrhus an equal number of Samnite and Tarentine prisoners. As the king of Epirus grew every day more weary of the war, he sent Cyneas again to Rome, to try if he could prevail upon the senate to harken to an accommodation upon terms consistent with honor, but in vain. Meantime ambassadors arrived at his camp from the Syracusians, Agrigentines, and Leontines, imploring his assistance to drive out the Carthaginians, who threatened their states with utter destruction. Pyrrhus, who wanted only some pretence to leave Italy, laid hold of this; and, appointing Milo governor of Tarentum, with a strong garrison, he set sail for Sicily with 30,000 foot, and 25,000 horse, on board a fleet of 200 ships. Here he was at first attended with great success; but the Sicilians, disgusted at the enormous extortions of his ministers, had submitted partly to the Carthaginians, and partly to the Mamertines. When Carthage heard of this change, new troops were raised all over Africa, and a numerous army sent into Sicily to recover the cities which Pyrrhus had taken. As the Sicilians daily deserted from him, he was not in a condition, with his Epirots alone, to withstand so powerful an enemy; and therefore, when deputies came to him from the Tarentines, Samnites, Bruttians, and Lucanians, representing to him that, without his assistance, they must fall a sacrifice to the Romans, he laid hold of that opportunity to return to Italy. His fleet was attacked by that of Carthage; and his army, after their landing, by the Mamertines. But Pyrrhus having, by his bravery, escaped all danger, marched along the sea shore, to reach Tarentum that way. As he passed through the country of the Locrians, who had massacred the troops he had left there, he not only exercised all sorts of cruelty on the inhabitants, but plundered the temple of Proserpine. The immense riches which he found there were, by his order, sent to Tarentum by sea; but the ships that carried them being dashed against the rocks by a tempest, and the mariners all lost, this proud prince, considering it as a judgment from the gods, caused all the treasures which the sea had thrown upon the shore to be carefully gathered up, and replaced in the temple: and put all those to death who had advised him to plunder the temple. Pyrrhus at length arrived at Tarentum; but of the army he had carried into Sicily he brought back into Italy only 2000 horse and not 20,000 foot. He therefore reinforced them with the best troops he could raise in the countries of the Samnites, Lucanians, and Bruttians; and hearing that the two new consuls, Curius Dentatus and



Cornelius Lentulus, had divided their forces, the one invading Lucania and the other Samnium, he likewise divided his army into two bodies, marching with his Epirots against Dentatus, in hopes of surprising him in his camp near Beneventum. But the consul went out of his entrenchments with a strong detachment of legionaries to meet him, repulsed his van-guard, put many of the Epirots to the sword, and took some of their elephants. Curius then marched his army into the Taurasian fields, and drew it up in a plain wide enough for his own troops, but too narrow for the Epirot phalanx. But the king's eagerness to try his skill with so renowned a commander, made him engage at that great disadvantage; the consequence of which was that the Romans obtained a complete victory. Orosius and Eutropius tell us that Pyrrhus's army consisted of 80,000 foot and 6000 horse, including his Epirots and allies; whereas the consular army was scarcely 20,000 strong. Some say that the king's loss amounted to 30,000 men; others reduce it to 20,000. All agree that Curius took 1200 prisoners and eight elephants. This victory, which was the most decisive Rome had ever gained, brought all Italy under subjection, and paved the way for those vast conquests which followed. Pyrrhus being not in a condition, after this great loss, to keep the field, retired to Tarentum, attended only by a small body of horse, leaving the Romans in full possession of his camp; which they so much admired that they made it ever after a model by which to form their own. And now he resolved to leave Italy, but concealed his design. Accordingly he despatched ambassadors into Ætolia, Illyricum, and Macedon, demanding supplies of men and money; and, having at last pretended to be in a great rage at the dilatoriness of his friends in sending him succors, acquainted the Tarentines that he must go and bring them over himself. However he left behind him a strong garrison in the citadel of Tarentum under Milo. After these precautions Pyrrhus set sail from Epirus, and arrived safe at Acroceranium with 8000 foot and 500 horse; after having spent to no purpose six years in Italy and Sicily.

Though, from the manner in which Pyrrhus took his leave, his Italian allies had little reason to expect any further assistance from him, yet they continued to indulge vain hopes, till certain accounts arrived of his being killed at the siege of Argos. This threw the Samnites into despair: so that they put all to the issue of a general battle; in which they were defeated with such dreadful slaughter that the nation was almost exterminated. This overthrow was soon followed by the submission of the Lucanians, Bruttians, Tarentines, Sarcinates, Picentes, and Salentines; so that Rome now became mistress of all the nations from the remotest parts of Etruria to the Ionian Sea, and from the Tyrrhenian Sea to the Adriatic. All these nations, however, did not enjoy the same privileges. Some were entirely subject to the republic; others retained their old laws and customs. Some were tributary; and others allies, who were obliged to furnish troops at their own expense, when the Romans required. Some had the privilege of Roman citizenship,

their soldiers being incorporated in the legions; while others had a right of suffrage in the elections made by the centuries. These different degrees of honor, privileges, and liberty, were founded on the different terms granted to the conquered nations when they surrendered, and were afterwards increased according to their fidelity, and the services they did the republic. The Romans now became respected by foreign nations, and received ambassadors from Ptolemy Philadelphus king of Egypt, and from Apollonia, a city of Macedon. Sensible of their own importance, they granted protection to whatever nation requested it of them; not with a view of serving one party, but that they might subject both. In this manner they assisted the Mamertines against Hiero, king of Syracuse, which brought on the wars with the Carthaginians, which terminated in the total destruction of that ancient republic, as related under CARTHAGE.

The interval between the first and second Punic wars was by the Romans employed in reducing the Boii and Ligurians, who had revolted. These were Gaulish nations, who had always been very formidable to the Romans, and now gave one of their consuls a notable defeat. However, he soon after defeated them with great slaughter; though it was not till some time after that, and with great difficulty, that they were totally subdued. During this interval, also, the Romans seized on the islands of Sardinia, Corsica, and Malta, and in 219 B. C. the two former were reduced to the form of a province. Papirius, who had subdued Corsica, demanded a triumph; but, not having interest enough to obtain it, he took a method entirely new to do himself justice. He put himself at the head of his victorious army, and marched to the temple of Jupiter Latiaris, on the hill of Alba, with all the pomp that attended triumphant victors at Rome. He made no other alteration in the ceremony but that of wearing a crown of myrtle instead of a crown of laurel, and this on account of his having defeated the Corsicans in a place where there was a grove of myrtles. The example of Papirius was afterwards followed by many generals to whom the senate refused triumphs. The next year, when M. Æmilius Barbula and M. Junius Pera were consuls, a new war sprung up in a kingdom out of Italy. Illyricum, which bordered upon Macedon and Epirus, was at this time governed by Teuta, the widow of king Agron, and guardian to her son Pinæus, a minor. Her pirates had taken and plundered many ships belonging to the Romans, and her troops were then besieging the island of Issa, in the Adriatic whose inhabitants were under the protection of the public. Upon the complaints therefore of the Italian merchants, and to protect the people of Issa, the senate sent two ambassadors to the Illyrian queen, Lucius and Caius Coruncanus, to demand of her that she would restrain her subjects from infesting the sea with pirates. She answered them haughtily; they replied in a similar strain, which provoked Teuta to such a degree that she caused them to be murdered on their return. When so notorious an infraction of the law of nations was known at Rome, the

people demanded vengeance; and the senate having erected, as usual in such cases, statues three feet high to their memory, ordered a fleet to be equipped, and troops raised, with expedition. But Teuta sent an embassy to Rome, assuring the senate that she had no hand in the murder of the ambassadors, and offering to deliver up to the republic those who had committed it. The Romans, being threatened with a war from the Gauls, were ready to accept this satisfaction; but the Illyrian fleet having gained some advantage over that of the Achæans, and taken the island of Coreyra near Epirus, this success made Teuta believe herself invincible, and she disregarded her promise to the Romans; she even sent her fleet to seize on the island of Issa, which they had taken under their protection. Hereupon the consuls, P. Posthumius Albinus and Cn. Fulvius Centumalus, embarked for Illyricum: Fulvius having the command of the fleets, which consisted of 100 galleys; and Posthumius of the land forces, which amounted to 20,000 foot, besides a small body of horse. Fulvius appeared with his fleet before Coreyra, and was put in possession both of the island and city by Demetrius of Pharos, governor for queen Teuta. Nor was this all; Demetrius made the inhabitants of Apollonia drive out the Illyrian garrison, and admit into their city the Roman troops. The Andyzæans, Parthini, and Atintanes, soon after submitted to Posthumius, being induced by the persuasions of Demetrius to shake off the Illyrian yoke. The consul, being now in possession of most of the inland towns, returned to the coast, where, with the assistance of the fleet, he took many strong holds, among which was Nutria, a place of great strength, with a numerous garrison. The loss of the Romans was repaired by the capture of forty Illyrian vessels, which were returning home with booty. At length the Roman fleet appeared before Issa, which, by Teuta's order, was still closely besieged, notwithstanding her losses. However, upon the approach of the Roman fleet, the Illyrians dispersed; but the Pharians, who served among them, followed their countryman Demetrius, and joined the Romans, to whom the Issani submitted. Sp. Corvilius and Q. Fabius Maximus being again raised to the consulate, Posthumius was called from Illyricum, and refused a triumph for having been too prodigal of blood at the siege of Nutria. His colleague Fulvius was appointed to command the land forces as proconsul. Hereupon Teuta retired to one of her strong holds called Rhizon, and thence early in spring sent an embassy to Rome. The senate refused to treat with her; but granted the young king a peace upon condition: 1. That he should pay an annual tribute; 2. That he should surrender part of his dominions; 3. That he should never suffer above three of his ships of war at a time to sail beyond Lyffius. The places he yielded to the Romans by this treaty were the islands of Coreyra, Issa, and Pharos, the city of Dyrrhachium, and the country of the Atintanes. Soon after Teuta abdicated the regency, and Demetrius succeeded her. Before this war was ended, the Romans were alarmed by new motions of the Gauls, and the great pro-

gress which the Carthaginians made in Spain. At this time also the fears of the people were excited by a prophecy said to be taken out of the Sybilline books, that the Gauls and Greeks should one day be in possession of Rome. This prophecy, however, the senate found means to elude, by burying two Gauls and two Greeks alive, and then telling the multitude that the Gauls and Greeks were now in possession of Rome. The Romans now made vast preparations against the Gauls. Some say that the number of forces raised by their republic on this occasion amounted to no fewer than 800,000 men. Of this incredible multitude 248,000 foot, and 26,000 horse, were Romans or Campanians; yet the Gauls, with only 50,000 foot and 20,000 horse, forced a passage through Etruria, and took the road towards Rome. Here they at first defeated one Roman army; but, being soon after met by two others, they were utterly defeated, with the loss of more than 50,000 men. The Romans then entered their country, which they cruelly ravaged; but a plague breaking out obliged them to return home. This was followed by a new war, in which those Gauls who inhabited Insubria and Liguria were totally subdued, and their country reduced to a Roman province. These conquests were followed by that of Istria; Dimalum, a city of importance in Illyricum; and Pharos, an island in the Adriatic Sea. The second Punic war for some time retarded the conquests of the Romans, and even threatened their state with entire destruction; but Hannibal being at last recalled from Italy, and entirely defeated at Zama, they made peace upon such advantageous terms as gave them an entire superiority over that republic, which they not long after entirely subverted. See CARTHAGE.

The successful issue of the second Punic war had greatly increased the extent of the Roman empire. They were now masters of all Sicily, the Mediterranean Islands, and great part of Spain; and, through the dissensions of the Asiatic states with the king of Macedon, a pretence was now found for carrying their arms into these parts. The Gauls, however, continued their incursions, but now ceased to be formidable; while the kings of Macedon were first obliged to submit to a disadvantageous peace, and at last totally subdued. See MACEDON. The reduction of Macedon was soon followed by that of all Greece, either under the name of allies or otherwise; while Antiochus the Great, to whom Hannibal fled for protection, by an unsuccessful war, first gave the Romans a footing in Asia. See SYRIA. The Spaniards and Gauls continued to be the most obstinate enemies. The former, particularly, were rather exterminated than reduced; and even this required the utmost care and vigilance of Scipio Æmilianus, the conqueror of Carthage, to execute. See SPAIN and NUMANTIA. Thus the Romans attained to a height of power superior to any other nation; but now a sedition broke out, which we may say was never terminated but with the overthrow of the republic. This had its origin from Tiberius Sempronius Gracchus, descended from a family which, though plebeian, was as illustrious as any



in the commonwealth. His father had been twice consul, was a great general, and had been honored with two triumphs. But he was still more renowned for his domestic virtues and probity than for his birth or valor. He married Cornelia, the daughter of the first Scipio Africanus, the pattern of her sex, and the prodigy of her age; and had by her several children, of whom three arrived to maturity of age, Tiberius Gracchus, Caius Gracchus, and a daughter, Sempronia, who was married to Scipio Africanus Junior, or *Emilianus*. Tiberius, the eldest, was deemed the most accomplished youth in Rome, with respect to the qualities both of body and mind. He made his first campaigns under his brother-in-law, and distinguished himself by his courage and prudence. When he returned to Rome he applied himself to the study of eloquence; and at thirty years of age was accounted the best orator of his day. He married the daughter of Appius Claudius, who had been consul and censor, and was the chief author and negotiator of that peace with the Numantines which the senate, with the utmost injustice, disannulled. He stood for the tribuneship of the people; which he no sooner obtained than he resolved to attack the nobility in the most tender parts. They had usurped lands unjustly, cultivated them by slaves, to the great detriment of the public; and had lived for about 250 years in an open defiance to the Licinian law, by which it was enacted that no citizen should possess more than 500 acres. This law Tib. Gracchus resolved to revive. As he first drew it up it was very mild; for it only enacted, that those who possessed more than 500 acres of land should part with the overplus; and that the full value of the said lands should be paid them out of the public treasury. The lands thus purchased by the public were to be divided among the poor citizens; and cultivated either by themselves or by freemen, who were upon the spot. He allowed every child to hold 250 acres. This law, even in so mild a shape, was strenuously opposed by the senate, and by one of his fellow tribunes Marcus Octavius Cæcina. The consequence was, that he procured the deposition of the latter, and, irritated by opposition, he had influence enough to have the law revived as it was at first passed, without abating any thing of its severity. There was no exception in favor of the children in families; or reimbursement promised to those who should part with the lands they possessed above 500 acres. The Licinian law being thus revived with one consent, both by the city and country tribes, Gracchus caused the people to appoint three commissioners, to hasten its execution. The commission was held by Gracchus, his father-in-law Appius Claudius, and his brother Caius Gracchus. These three spent the whole summer in travelling through the Italian provinces, to examine what lands were held by any person above 500 acres, in order to divide them among the poor citizens. On a strict enquiry they found that the lands taken from the rich would be enough to content all the poor citizens. But the following circumstance eased Gracchus of this difficulty. Attalus Philometer, king of Pergamus, having bequeathed his domi-

nions and effects to the Romans, Gracchus immediately got a new law passed, enacting that this money should be divided among the poor citizens who could not have lands, and that the disposal of the revenues of Pergamus should not be in the senate, but in the comitia. By these steps Gracchus most effectually humbled the senate. In order to continue his power, he projected, and indeed almost effected, his re-election to the office of tribune; but the patricians, being determined to effect his fall, took advantage of a report that had been circulated of his intention of aspiring to sovereignty, and slew him in a tumult on the day of election.

The death of Gracchus did not put an end to the tumult. Above 300 of the tribune's friends lost their lives also; and, their bodies were thrown with that of Gracchus, into the Tiber. Nay, the senate carried their revenge beyond the fatal day which had stained the capitol with Roman blood. They sought for all the friends of the late tribune, and without any form of law assassinated some, and forced others into banishment. These disturbances were for a short time interrupted by a revolt of the slaves in Sicily, occasioned by the cruelty of their masters; but, they being soon reduced, the contests about the Sempronian law, as it was called, again took place. Both parties were determined not to yield; and therefore the most fatal effects ensued. The first thing of consequence was the death of Scipio Africanus the younger, who was privately strangled in his bed by some of the plebeian party, about 129 B.C. Caius Gracchus, brother to Tiberius, not only undertook the revival of the Sempronian law, but proposed a new one, granting the rights of Roman citizens to all the Italian allies, who could receive no share of the lands divided in consequence of the Sempronian law. The effects of this were much worse than the former; the flame spread through all Italy; and the nations who had made war with the republic in its infancy again commenced enemies more formidable than before. Fragellæ, a city of the Volsci, revolted; but, being suddenly attacked, was obliged to submit, and was razed to the ground. Gracchus, however, still continued his attempts to humble the senate and the patricians: the ultimate consequence of which was, that a price was set on his head and that of Fulvius his confederate, no less than their weight in gold, to any one who should bring them to Optimus the chief of the patrician party. Thus the custom of proscription was begun by the patricians, of which they themselves soon had enough, and they certainly merited it. Gracchus and Fulvius were sacrificed, but the disorders of the republic were not so easily cured.

The inroad of the Cimbri and Teutones put a stop to the civil discords for some time longer; but, they being defeated, nothing prevented the troubles from being revived with greater fury than before, except the war with the Sicilian slaves, which had again commenced with more dangerous circumstances than ever. But this being ended, about 99 B.C., no farther obstacle remained. Marius the conqueror of Jugurtha (see NUMIDIA) and the Cimbri undertook the cause of the plebeians against the senate and

patricians. Having associated himself with Apuleius and Glaucia, two factious men, they carried their proceedings to such a length that an open rebellion commenced, and Marius himself was obliged to act against his allies. Peace, however, was restored by the massacre of Apuleius and Glaucia, with a great number of their followers; upon which Marius left the city. While factious men thus endeavoured to tear the republic in pieces, the attempts of the well meaning to heal those divisions served only to involve the state in calamities still more grievous. The consuls observed that many individuals of the Italian allies lived at Rome, and falsely pretended to be Roman citizens. By means of them the plebeian party had acquired a great deal of power, as the votes of these pretended citizens were always at the service of the tribunes. The consuls, therefore, passed a law, commanding all those pretended citizens to return home. This was so much resented by the Italian states that a universal defection took place. A scheme was then formed by M. Livius Drusus, a tribune of the people, to reconcile all parties; but this only made matters worse, and procured his own assassination. His death seemed a signal for war. The Marsi, Peligni, Samnites, Campanians, and Lucanians, and all the provinces from the Liris to the Adriatic, revolted at once, and formed themselves into a republic in opposition to that of Rome. The haughty Romans were now made thoroughly sensible that they were not invincible; they were defeated in almost every engagement; and must soon have yielded, had they not fallen upon a method of dividing their enemies. A law was passed, enacting that all the nations in Italy, whose alliance with Rome was indisputable, should enjoy the right of Roman citizens. This drew off several nations from their alliance; and, Sylla taking upon him the command of the Roman armies, fortune soon declared in favor of the latter. Yet the success of Rome against the allies served only to bring greater miseries upon herself. Marius and Sylla became rivals; the former adhering to the people, and the latter to the patricians. Marius associated with one of the tribunes named Sulpitius, in conjunction with whom he raised such disturbances that Sylla was forced to retire from the city. Having thus driven off his rival, Marius got himself appointed general against Mithridates, king of Pontus. See PONTUS. But the soldiers refused to obey any other than Sylla. A civil war ensued, in which Marius was driven out in his turn, and a price set upon his head and that of Sulpitius, and their adherents. Sulpitius was soon seized and killed; but Marius escaped. In the mean time, however, the cruelties of Sylla rendered him obnoxious both to the senate and people; and Cinna, a furious partisan of the Marian faction, being chosen consul, cited him to give an account of his conduct. Upon this Sylla set out for Asia; Marius was recalled from Africa, whither he had fled; and, immediately on his landing in Italy, was joined by a great number of shepherds, slaves, and men of desperate fortunes; so that he soon had a considerable army. Cinna, whom the senators had deposed and driven out of Rome, solicited and obtained a powerful army from the

allies; and being joined by Sertorius, a most able and experienced general, the two, in conjunction with Marius, advanced towards the capital; and, as their forces daily increased, a fourth army was formed under Papirius Carbo. The senate raised some forces to defend the city; but, these being vastly inferior in number and inclined to the contrary side, they were obliged to open their gates to the confederates. Marius entered at the head of a numerous guard, composed of slaves, whom he called his Bardians, and whom he designed to employ in revenging himself on his enemies. The first order he gave these assassins was, to murder all who came to salute him and were not answered with the like civility. As every one was forward to pay his compliments to the new tyrant this order proved the destruction of vast numbers. At last, these Bardians abandoned themselves to such excesses in every kind of vice, that Cinna and Sertorius ordered their troops to fall upon them; which, being instantly put in execution, they were all cut off to a man. By the destruction of his guards Marius was reduced to the necessity of taking a method of gratifying his revenge somewhat more tedious, though equally effectual. A conference was held between the four chiefs, in which a resolution was taken to murder without mercy all the senators who had opposed the popular faction. A general slaughter commenced, which lasted five days, during which the greatest part of the obnoxious senators were cut off, their heads stuck upon poles over against the rostra, and their bodies dragged with hooks into the forum, where they were left to be devoured by dogs. Sylla's house was demolished, his goods confiscated, and he himself declared an enemy to his country; however his wife and children escaped. This massacre was not confined to the city of Rome. The soldiers were dispersed over the country in search of those who fled; and many gave up their friends who had fled to them for shelter.

This slaughter being over, Cinna named himself and Marius consuls for the ensuing year; and these tyrants seemed resolved to begin the new year as they had ended the old one: but, while they were preparing to renew their cruelties, Sylla, having proved victorious in the east, sent a long letter to the senate, giving an account of his many victories, and his resolution of returning to Rome to revenge himself of his enemies. This letter occasioned a universal terror. Marius, dreading to enter the lists with such a renowned warrior, gave himself up to excessive drinking, and died. His son was associated with Cinna in the government, though not in the consulship, and proved a tyrant no less cruel than his father. The senate declared Valerius Flaccus general of the forces in the east, and appointed him a considerable army; but the troops, all to a man, deserted him and joined Sylla. Soon after Cinna declared himself consul a third time, and took for his colleague Papirius Carbo; but the citizens, dreading the tyranny of these monsters, fled in crowds to Sylla, who was now in Greece. To him the senate sent deputies, begging that he would have compassion on his country, and not carry his resentment to



such a length as to begin a civil war: but he replied that he was coming to Rome full of rage and revenge; and that all his enemies should perish, either by the sword or the axes of the executioners. Upon this several very numerous armies were formed against him; but were every where defeated, or went over to the enemy. Pompey, afterwards styled the Great, embraced the party of Sylla. The Italian nations took some one side and some another. Cinna was killed in a tumult, and young Marius and Carbo succeeded him; but the former, having ventured an engagement with Sylla, was by him defeated, and forced to fly to Præneste, where he was closely besieged. Thus was Rome reduced to the lowest degree of misery; when one Pontius Telesinus, a Samnite, projected the total ruin of the city. He had joined, or pretended to join, the generals of the Marian faction with an army of 40,000 men; and therefore marched towards Præneste, as if he designed to relieve Marius. By this manœuvre he drew Sylla and Pompey away from the capital; and then, decamping in the night, overreached these two generals, and by break of day was within ten furlongs of the Collatine gate. He now, declaring himself as much an enemy to Marius as to Sylla, told his troops that it was not his design to assist one Roman against another, but to destroy the whole race. 'Let fire and sword,' said he, 'destroy all; let no quarter be given; mankind can never be free as long as one Roman is left alive.' Never had this proud metropolis been in greater danger; nor ever had any city a more narrow escape. The Roman youth marched out to oppose him, but were driven back with great slaughter. Sylla himself was defeated, and forced to fly to his camp. Telesinus advanced with increased confidence; but, in the mean time, M. Crassus having defeated the other wing of his army, he attacked the body where Telesinus commanded, and by putting them to flight saved his country. Sylla having now no enemy to fear, marched first to Aternæ, and thence to Rome. From the former city he carried 8000 prisoners to Rome, and caused them all to be massacred at once in the circus. His cruelty next fell upon the Prænestines, 12,000 of whom were massacred without mercy. Young Marius had killed himself, to avoid falling into his hands. Soon after the inhabitants of Norba, a city of Campania, finding themselves unable to resist the forces of the tyrant, set fire to their houses, and all perished in the flames. The taking of these cities put an end to the civil war, but not to the cruelties of Sylla. Having assembled the people in the comitium, he told them that he was resolved not to spare a single person who had borne arms against him. This cruel resolution he put in execution with the most unrelenting vigor; and, having at last cut off all those whom he thought capable of opposing him, Sylla caused himself to be declared perpetual dictator. This revolution happened about 80 B. C., and from this time we may date the loss of the Roman liberty. Sylla indeed resigned his power in two years; but the citizens of Rome, having once submitted, were ever after ready to submit to a master.

Though individuals retained the same enthusiastic notions of liberty as before, yet the minds of the generality seem from this time to have inclined towards monarchy. New masters were indeed already prepared for the republic.

Cæsar and Pompey had eminently distinguished themselves by their martial exploits, and were already rivals. Sertorius, one of the generals of the Marian faction, and the only one of them possessed either of honor or probity, had retired into Spain, where he erected a republic independent of Rome. Pompey and Metellus, two of the best reputed generals in Rome, were sent against him; but, instead of conquering, they were on all occasions conquered by him. At last Sertorius was treacherously murdered; and the traitors, who after his death usurped the command, being totally destitute of his abilities, were easily defeated by Pompey: and thus that general reaped an undeserved honor from concluding the war with success. The Spanish war was scarcely ended when a very dangerous one was excited by Spartacus, a Thracian gladiator. For some time this rebel proved very successful: but at last was defeated and killed by Crassus. The fugitives, however, rallied again, to the number of 5000; but, being defeated by Pompey, the latter took occasion to claim the glory due to Crassus. Being thus become extremely popular, he was chosen consul along with Crassus. Both generals were at the head of powerful armies, and a contest instantly began betwixt them. With difficulty they were in appearance reconciled, but began to oppose one another in a new way. Pompey courted the favor of the people, by reinstating the tribunes in their ancient power, which had been greatly abridged by Sylla. Crassus, though very covetous, entertained the populace with surprising profusion at 10,000 tables, and distributed corn among their families. He was the richest man at this time in Rome, his estate being valued at upwards of 7000 talents, i. e. £1,355,250 sterling. Pompey, however, still had the superiority; and was therefore proposed as a proper person for clearing the seas of pirates. He was to have an absolute authority for three years over all the seas within the pillars of Hercules, and over all the countries for 400 furlongs from the sea. He was empowered to raise as many soldiers and mariners as he thought proper; to take what sums of money he pleased out of the public treasury, without being accountable; and to choose out of the senate fifteen senators to be his lieutenants, and execute his orders when he himself could not be present. The sensible part of the people were against investing one man with so much power; but the unthinking multitude rendered all opposition fruitless. This law being agreed to, Pompey executed his commission so much to the public satisfaction that on his return a new law was proposed; appointing him general of all the forces in Asia; and, as he was still to retain the sovereignty of the seas, he was now in fact made sovereign of all the Roman empire. Cicero and Cæsar supported this law, the former aspiring at the consulate, and the latter pleased to see the Romans

appointing themselves a master. Pompey, however, executed his commission with fidelity and success, completely conquering Pontus, Albania, Iberia, &c., which had been begun by Sylla and Lucullus: But, while Pompey was thus aggrandising himself, the republic was on the point of being subverted by a conspiracy formed by Lucius Sergius Catiline. He was descended from an illustrious family; but having ruined his estate, and rendered himself infamous by a series of detestable crimes, he associated with a number of others in similar circumstances. Their scheme was to murder the consuls with the greatest part of the senators, set fire to the city, and seize the government. This design miscarried twice; but was not dropped by the conspirators. At last it was discovered by a young knight, who had revealed the secret to his paramour. Catiline then openly took the field, and raised a considerable army: but was defeated and killed about 62 B. C. In the mean time Cæsar continued to advance in popularity and in power. Soon after the defeat of Catiline he was created *pontifex maximus*; and after that was sent into Spain, where he subdued several nations that had never been subject to Rome. Mean time Pompey returned from the east, and was received with the highest honors; but he affected extraordinary modesty, and declined accepting a triumph. His aim was to assume a sovereign authority without seeming to desire it. He therefore renewed his intrigues, and spared no pains to increase his popularity. Cæsar, on his return from Spain, found the sovereignty divided between Crassus and Pompey. No less ambitious than either, Cæsar proposed that they should put an end to their differences, and take him for a partner. In short, he projected a triumvirate (Pompey, Crassus, and himself), in which should be lodged the whole power of the senate and people; and they bound themselves by mutual oaths to stand by each other, and suffer nothing to be undertaken or carried into execution without the unanimous consent of all the three. Thus was the liberty of the Romans a second time taken away; nor did they ever afterwards recover it, though few perceived this, at the time, except Cato. The association of the triumvirs was for a long time kept secret; and nothing appeared to the people except the reconciliation of Pompey and Crassus, for which the state reckoned itself indebted to Cæsar.

The first consequence of the triumvirate was the consulship of Julius Cæsar, obtained by the favor of Pompey and Crassus. Cæsar set himself to engage the affections of the people; and this he did, by an agrarian law, so effectually, that he was in a manner idolised. This law was in itself very reasonable and just; nevertheless the senate, perceiving the design with which it was proposed, thought themselves bound to oppose it. But their opposition proved fruitless: the consul Bibulus, who showed himself most active in his endeavours against it, was driven out of the assembly with the greatest indignity; so that Cæsar was reckoned sole consul. The next step taken by Cæsar was to secure the knights, and for this purpose he abated a third of the rents which they annually paid into the

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treasury; after which he governed Rome with an absolute sway during the time of his consulate. The reign of this triumvir, however, was ended by his expedition into Gaul, where his military exploits acquired him the highest reputation. Pompey and Crassus therefore became consuls, and governed as despotically as Cæsar. On the expiration of their first consulate, the republic fell into a kind of anarchy. At last, however, this confusion was ended by raising Crassus and Pompey again to the consulate. This was no sooner done than a new partition of the empire was proposed. Crassus was to have Syria and all the eastern provinces, Pompey was to govern Africa and Spain, and Cæsar to be continued in Gaul for five years. The law was passed by a great majority; upon which Crassus undertook an expedition against the Parthians. Cæsar applied with great assiduity to the completing of the conquest of Gaul; and Pompey staid at Rome to govern the republic. The affairs of the Romans were now hastening to a crisis. Crassus, having oppressed all the provinces of the east, was totally defeated and killed by the Parthians; after which the two great rivals, Cæsar and Pompey, were left alone. Matters, however, continued pretty quiet, till Gaul was reduced to a Roman province. The question then was, whether Cæsar or Pompey should first resign the command of their armies, and return to the rank of private persons. As both parties saw that whoever first laid down his arms must of course submit to the other, both refused. As Cæsar, however, had amassed immense riches in Gaul, he was now in a condition not only to maintain an army capable of vying with Pompey, but even to buy over the leading men in Rome to his interest. One of the consuls, named *Æmilius Paulus*, cost him no less than 1500 talents, or £310,625 sterling; but the other, named *Marcellus*, could not be gained at any price. Pompey had put at the head of the tribunes one *Scribonius Curio*, a young patrician of great abilities, but so exceedingly debauched and extravagant that he owed upwards of £4,500,000 of our money. Cæsar, by enabling him to satisfy his creditors, and supplying him with money to pursue his debaucheries, secured him in his interest; and Curio, without seeming to be in it, did him the most essential service. He proposed that both generals should be recalled; being assured that Pompey would never consent to part with his army, so that Cæsar might make this a pretence for continuing in his province at the head of his troops: and thus, while both professed pacific intentions, both continued ready for the most obstinate and bloody war. Cicero took upon himself the office of mediator; but Pompey would hearken to no terms of accommodation. In the year 49 B. C. the senate passed a decree by which Pompey was invested with the command of the troops of the republic, Cæsar divested of his office, and *Lucius Domitius* appointed to succeed him: the new governor being empowered to raise 4000 men to take possession of his province. War being thus resolved on, the senate and Pompey began to prepare for opposing Cæsar. They ordered 30,000 Roman soldiers

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to be assembled, with as many Roman troops as Pompey should think proper: the expense of which was defrayed from the public treasury. The governments of provinces were bestowed upon such as were remarkable for their attachment to Pompey. Cæsar, however, took care of his own interest: three of the tribunes who had been his friends were driven out of Rome, and arrived in his camp disguised like slaves. Cæsar showed them to his army in this ignominious habit; and, setting forth the iniquity of the senate and patricians, exhorted his men to stand by their general under whom they had served so long with success; and, finding by their acclamations that he could depend on them, he resolved to begin hostilities immediately.

Cæsar's first design was to make himself master of Ariminum, a city bordering upon Cisalpine Gaul, but he resolved to keep his design private. At that time he himself was at Ravenna, whence he sent a detachment towards the Rubicon, desiring the officer who commanded it to wait for him on the banks of that river. The next day he assisted at a show of gladiators, and made a great entertainment. Towards the close of the day he rose from table, desiring the guests to stay till he came back; but, instead of returning to the company, he set out for the Rubicon, having left orders to his most intimate friends to follow him through different roads, to avoid being observed. Having arrived at the Rubicon, which parted Cisalpine Gaul from Italy, the misfortunes of the empire occurred to his mind, and made him hesitate. Turning then to Asinius Pollio, 'If I do not cross the Rubicon,' said he, 'I am undone; and, if I do cross it, how many calamities shall I by this means bring upon Rome!' Having thus spoken, he mused a few minutes; and then, crying out 'the die is cast,' he threw himself into the river, and, crossing it, marched with all possible speed to Ariminum, which he reached and surprised before day-break. Thence, as he had but one legion with him, he despatched orders to the army he had left in Gaul to cross the mountains and join him. The activity of Cæsar struck the opposite party with the greatest terror. Pompey, no less alarmed than the rest, left Rome with a desire to retire to Capua, where he had two legions draughted formerly out of Cæsar's army. He communicated his intended flight to the senate; but acquainted them that, if any magistrate or senator refused to follow him, he should be treated as an enemy to his country. In the mean time Cæsar, having raised new troops in Cisalpine Gaul, sent Marc Antony with a detachment to seize Aretium, and some other officers to secure Pisaurum and Fanum, while he himself marched at the head of the thirteenth legion to Auximum, which opened its gates to him. From Auximum he advanced into Picenum, where he was joined by the twelfth legion from Transalpine Gaul. As Picenum submitted, he led his forces against Corfinium, the capital of the Peligni, which Domitius Ahenobarbus defended with thirty cohorts. But Cæsar no sooner invested it than the garrison betrayed their commander, and delivered him up with many senators, who had taken refuge in the place, to Cæsar, who granted

them their lives and liberty. Pompey, thinking himself no longer safe at Capua after the reduction of Corfinium, retired to Brundisium, to carry the war into the east, where all the governors were his creatures. Cæsar followed him close; and, arriving with his army before Brundisium, invested the place on the land side, and undertook to shut up the port by a staccado of his own invention. But, before the work was completed, the fleet which had conveyed the two consuls with thirty cohorts to Dyrrhachium being returned, Pompey resolved to make his escape, which he did with all the dexterity of a great officer. He kept his departure very secret; but made all necessary preparations for facilitating it. Walling up the gates, he dug deep and wide ditches cross all the streets, except only two that led to the port; in the ditches he planted sharp pointed stakes, covering them with hurdles and earth. After these precautions, he gave express orders that all the citizens should keep within doors, lest they should betray his design; and then, in three days, embarked all his troops, except the light armed infantry, whom he had placed on the walls; these likewise, on a signal given, abandoning their posts, repaired with great expedition to the ships. Cæsar, perceiving the walls unguarded, ordered his men to scale them, and make what haste they could after the enemy. In the heat of the pursuit they would have fallen into the ditches which Pompey had prepared for them, had not the Brundisians warned them of the danger. In the haven they found all the fleet under sail, except two vessels, which had run aground in going out of the harbour. These Cæsar took, made the soldiers on board prisoners, and brought them ashore. Seeing himself, by the flight of his rival, thus master of all Italy from the Alps to the sea, Cæsar wished to follow and attack Pompey before he received his supplies from Asia. But, being destitute of shipping, he resolved to go to Rome, and settle the government there; then pass into Spain to expel Pompey's troops, who had possession of that great peninsula, under Afranius and Petreius. Before he left Brundisium he sent Scribonius Curio with three legions into Sicily, and ordered Q. Valerius, one of his lieutenants, to get together what ships he could, and cross over with one legion into Sardinia. Cato, who commanded in Sicily, upon the first news of Curio's landing there, abandoned the island, and retired to the camp of the consuls at Dyrrhachium; and Q. Valerius no sooner appeared with his small fleet off Sardinia, than the Caralitini (the inhabitants of what is now called Cagliari), drove out Aurelius Cotta, who commanded there for the senate, and put Cæsar's lieutenant in possession both of their city and island. In the mean time Cæsar advanced towards Rome, and on his march wrote to all the senators then in Italy, desiring them to repair to the capital, and assist him with their counsel. Above all, he was desirous to see Cicero; but could not prevail upon him to return to Rome. As Cæsar drew near the capital, he quartered his troops in the neighbouring municipia; and then advancing to the city, out of respect to ancient custom, he took up his quarters in the suburbs, whither the whole city

crowded to see the conqueror of Gaul, who had been absent nearly ten years. Such of the tribunes of the people as had fled to him for refuge reassumed their functions, mounted the rostra, and endeavoured to reconcile the people to the head of their party. Marc Antony particularly, and Cassius Longinus, moved that the senate should meet in the suburbs, that Cæsar might give them an account of his conduct. Accordingly, such of the senators as were at Rome assembled; when Cæsar made a speech in justification of all his proceedings, and concluded his harangue with proposing a deputation to Pompey, with offers of an amicable accommodation. He even desired the senate, to whom he paid great deference, to nominate some of their venerable body to carry proposals of peace to the consuls, and the general of the consular army; but none of the senators would take upon him that commission. He then, to provide himself with money for carrying on the war, had recourse to the public treasury. Metellus, one of the tribunes, opposed him: but Cæsar, laying his hand on his sword, threatened to kill him, and Metellus withdrew. Cæsar took out of the treasury, which was ever after at his command, an immense sum; some say 300,000 pounds weight of gold. With this supply of money he raised troops all over Italy, and sent governors into all the provinces subject to the republic. Cæsar now made Marc Antony commander-in-chief of the armies in Italy, sent his brother C. Antonius to govern Illyricum, assigned Cisalpine Gaul to Licinius Crassus, appointed M. Æmilius Lepidus governor of the capital; and, having got together some ships to cruise in the Adriatic and Mediterranean seas, he gave the command of one of his fleets to P. Cornelius Dolabella, and of the other to young Hortensius, son of the famous orator. As Pompey had sent governors into the same provinces, a war was thus kindled in almost all the parts of the known world. However, Cæsar would not trust any of his lieutenants with the conduct of the war in Spain, which was Pompey's favorite province, but took it upon himself; and, having settled his affairs at Rome, returned to Ariminum, and assembled his legions there.

In Transalpine Gaul he was informed that the inhabitants of Marseilles had resolved to refuse him entrance into their city, and that L. Domitius Ahenobarbus, whom he had generously pardoned and set at liberty after the reduction of Corfinium, had set sail for Marseilles with seven galleys, having on board a great number of his clients and slaves, with a design to raise the city in favor of Pompey. Cæsar sent for the fifteen chief magistrates of the city, and advised them to follow the example of Italy, and submit. The magistrates returned to the city, and soon after informed him that they were to stand neuter; but in the mean time Domitius, arriving with his small squadron, was received into the city, and declared general of all their forces. Hereupon Cæsar invested the town with three legions, and ordered twelve galleys to be built at Arelas to block up the port. But as the siege proved tedious he left C. Trebonius to carry it on, and D. Brutus to command the fleet, while

he continued his march into Spain, where he began the war with all the valor, ability, and success of a great general. Pompey had three generals in this peninsula, which was divided into two Roman provinces. Varro commanded in Farther Spain; and Petreius and Afranius, with equal power, and two considerable armies in Hither Spain. Cæsar, while yet at Marseilles, sent Q. Fabius, with three legions, to take possession of the passes of the Pyrenees, which Afranius had seized. Fabius executed his commission with great bravery, entered Spain, and left the way open for Cæsar, who quickly followed him. As soon as he had crossed the mountains, he sent out scouts to observe the enemy; by whom he was informed that Afranius and Petreius having joined their forces, consisting of five legions, twenty cohorts of the natives, and 5000 horse, were advantageously posted on a hill of an easy ascent, in the neighbourhood of Ilerda, in Catalonia. Upon this Cæsar advanced within sight of the enemy, and encamped in a plain between the Sicoris and Cinga, now the Segro and Cinca. Between the eminence on which Afranius had posted himself and the city was a small plain, and in the middle of it a rising ground, which Cæsar attempted to seize, to cut off the communication between the enemy's camp and Ilerda, whence they had all their provisions. This occasioned a sharp dispute between three of Cæsar's legions and an equal number of the enemy, which lasted five hours with equal success, both parties claiming the victory. But Afranius's men, who had first seized the post, maintained it. Two days after this battle, continual rains, with the melting of the snow on the mountains, so swelled the two rivers between which Cæsar was encamped that they overflowed, broke down his bridges, and laid under water the neighbouring country to a great distance. This cut off the communication between his camp and the cities that had declared for him; and reduced him to such straits that his troops were ready to die for famine, wheat being sold in his camp at fifty Roman denarii per bushel, that is, £1 12s. 1½d. sterling. He tried to rebuild his bridges, but in vain, the violence of the stream rendering all his endeavours fruitless. Upon the news of Cæsar's distress, many of the senators, who had hitherto stood neuter, hastened to Pompey's camp. Of this number was Cicero; who, without regard to the remonstrances of Atticus, or the letters Cæsar himself wrote to him, desiring him to join neither party, left Italy, and landed at Dyrrhachium, where Pompey received him with great joy. But the joy of Pompey's party was not long-lived. For Cæsar, after having attempted several times in vain to rebuild his bridges, caused boats to be made with all possible expedition; and while the enemy were diverted by endeavouring to intercept the succors that were sent him from Gaul, he laid hold of that opportunity to convey his boats in the night in carriages twenty-two miles from his camp; where with wonderful quickness a great detachment passed the Sicoris, and encamping on the opposite bank, unknown to the enemy, built a bridge in two days, opened a communication



with the neighbouring country, received the supplies from Gaul, and relieved the wants of his soldiers. Cæsar, being thus delivered from danger, pursued the armies of Afranius and Petreius with such superior address, that he forced them to submit without coming to a battle, and thus became master of all Hither Spain. The two generals disbanded their troops, sent them out of the province, and returned to Italy, after having solemnly promised never to assemble forces again, or make war upon Cæsar. Upon the news of the reduction of Hither Spain, the Spaniards in Farther Spain, and one Roman legion, deserted from Varro, Pompey's governor in that province, which obliged him to surrender his other legion and all his money. Cæsar, having thus reduced Spain in a few months, appointed Cassius Longinus to govern the two provinces with four legions, and then returned to Marseilles, which was just surrendering after a most vigorous resistance. Though the inhabitants had by their late treachery deserved a severe punishment, yet he granted them their lives and liberty; but stripped their arsenals of arms, and obliged them to deliver up all their ships. From Marseilles Cæsar marched into Cisalpine Gaul; and thence to Rome, where he laid the foundation of his future grandeur.

He found the city in a very different state from that in which he had left it. Most of the senators and magistrates were fled to Pompey at Dyrrhachium. However, there were still prætors there; and among them M. Æmilius Lepidus, afterwards a triumvir. The prætor, to ingratiate himself with Cæsar, nominated him dictator by his own authority, and against the inclination of the senate. Cæsar accepted the new dignity; but neither abused his power as Sylla had done, nor retained it so long. During the twelve days of his dictatorship, he governed with great moderation, and gained the affections both of the people and patricians. He recalled the exiles, granted the rights and privileges of Roman citizens to all the Gauls beyond the Po, and, as pontifex maximus, filled up the vacancies of the sacerdotal colleges with his own friends. But the chief use he made of his office was to preside at the election of consuls for the next year, when he got himself and Servilius Isauricus, one of his most zealous partizans, promoted to that dignity. And now being resolved to follow Pompey, and carry the war into the east, he set out for Brundisium, whither he had ordered twelve legions to repair. But on his arrival he found only five. The rest being afraid of the dangers of the sea, and unwilling to engage in a new war, had marched leisurely, complaining of their general for allowing them no respite, but hurrying them continually from one country to another. However Cæsar did not wait for them, but set sail with only five legions and 600 horse in the beginning of January. While the rest were waiting at Brundisium for ships to transport them over into Epirus, Cæsar arrived safe with his five legions in Chaonia, the north part of Epirus, near the Ceraunian mountains. There he landed his troops, and sent the ships back to Brundisium to bring over the legions left behind.

The war he was now entering upon was the most difficult he had yet undertaken. Pompey had for a whole year been assembling his troops from all the eastern countries. When he left Italy he had only five legions; but, since his arrival at Dyrrhachium he had been reinforced with one from Sicily, another from Crete, and two from Syria: 3000 archers, six cohorts of slingers, and 7000 horse, had been sent him by princes in alliance with Rome. All the free cities in Asia had reinforced his army with their best troops; Greece, Asia Minor, Syria, Palestine, Egypt, and all the nations from the Mediterranean to the Euphrates, took up arms in his favor. He had almost all the Roman knights in his squadrons, and his legions consisted mostly of veterans inured to the toils of war. He had also under him some of the best commanders of the republic, who had formerly conducted armies themselves. As for his navy, he had above 500 ships of war, besides a far greater number of small vessels, which were continually cruising on the coasts, and intercepted such ships as carried arms or provisions to the enemy. He had likewise above 200 senators, who formed a more numerous senate than at Rome. Cornelius Lentulus and Claudius Marcellus, the last year's consuls, presided in it at Thessalonica, where he built a stately hall for that purpose. There, on the motion of Cato, it was decreed that no Roman citizen should be put to death but in battle, and that no city subject to the republic should be sacked. They also decreed that they alone represented the Roman senate, and that those who resided at Rome were encouragers of tyranny, and friends of a tyrant. Many persons of eminent probity, who had hitherto stood neuter, now flocked to Cato from all parts. His cause was generally called the good cause, while Cæsar's adherents were looked upon as enemies to their country and abettors of tyranny. As soon as Cæsar landed, he marched to Oricum, in Epirus, which was taken without opposition. The like success attended him at Apollonia, and these two conquests opened a way to Dyrrhachium, where Pompey had his magazines of arms and provisions. But the fleet which he had sent back to Brundisium, to transport the rest of his troops, had been attacked by Bibulus, one of Pompey's admirals, who had taken thirty and inhumanly burnt them with the seamen on board. Bibulus, with 110 ships of war, had also taken possession of all the harbours between Salonium and Oricum; so that the legions at Brundisium could not venture to cross the sea without great danger of falling into the enemy's hands. By this news Cæsar was so much embarrassed that he made proposals of accommodation upon very moderate terms, viz., that both Pompey and he should disband their armies within three days, renew their former friendship, and return together to Italy. These proposals were sent by Verullius Rufus, an intimate friend of Pompey, whom Cæsar had twice taken prisoner. Pompey, however, answered that he would not hearken to any terms, lest it should be said that he owed his life and return to Italy to Cæsar's favor. Cæsar again sent one Vatinius to confer with Pompey about a treaty of peace.

Labienus received the proposals; but, while they were conferring together, a party of Pompey's men discharged their darts at Vatinius and his attendants. Some of the guards were wounded, and Vatinius narrowly escaped with his life. In the mean time Cæsar advanced towards Dyrrhachium; but, Pompey unexpectedly appearing, he halted on the other side of the Apsus, where he entrenched himself. Pompey, however, durst not cross the river in Cæsar's sight; so that the two armies continued for some time quiet in their respective camps. Cæsar wrote repeatedly to Marc Antony, who commanded the legions in Italy, to come to his assistance; but received no answer. He then sent Posthumus, one of his lieutenants, with pressing orders to Marc Antony, Gabinus, and Calenus, to bring the troops to him at all events. Gabinus, unwilling to expose all the hopes of his general to the hazards of the sea, marched a great way about by Illyricum. But the Illyrians, who had declared for Pompey, fell unexpectedly upon him and killed him and all his men: Marc Antony and Calenus went by sea, and were in danger from one of Pompey's admirals; but brought their troops safe to shore at Nypheum, near Apollonia. As soon as it was known that Antony was landed, Pompey marched to prevent his joining Cæsar. But Cæsar, hastening to the relief of his lieutenant, joined him before Pompey came up. Then Pompey retired to an advantageous post near Dyrrhachium, called Asparagium, and there encamped. Cæsar, having thus at length got all his troops together, offered Pompey battle, and kept his army drawn up in sight of the enemy. But, Pompey declining an engagement, he turned towards Dyrrhachium, as if he designed to surprise it. Pompey, following him at some distance, and letting him draw near to the city, encamped on a hill called Petra, which commanded the sea, and whence he could be supplied with provisions from Greece and Asia, while Cæsar was forced to bring corn by land from Epirus. This put Cæsar upon a new design, which was to surround an army far more numerous than his own, and, by shutting them up within a narrow tract of ground, distress them as much for want of forage. Accordingly, he drew a line of circumvallation from the sea quite round Pompey's camp, and kept him so closely blocked up that, though his men were presently supplied with provisions from sea, yet the horses of his army died in great numbers for want of forage. At length, being reduced to the utmost extremity for want of forage, Pompey resolved to force the enemy's lines. By the advice, therefore, of two deserters he embarked his archers, slingers, and light armed infantry, and, marching by land at the head of sixty cohorts, went to attack that part of Cæsar's lines which was next to the sea. He set out from his camp in the dead of the night; and, arriving at the post he designed to force by day-break, he began the attack by sea and land at the same time. The ninth legion, which defended that part of the lines, made a vigorous resistance; but being attacked in the rear by Pompey's men, who came by sea, and landed between Cæsar's two lines, they fled with such precipitation that the succors Marcellinus sent

them could not stop them. The ensign who carried the eagle at the head of the routed legion was mortally wounded; but before he died consigned the eagle to the cavalry, desiring them to deliver it to Cæsar. Pompey's men pursued the fugitives, and made such a slaughter of them that all the centurions of the first cohort were cut off except one. And now Pompey's army broke in like a torrent upon the posts Cæsar had fortified, and were advancing to attack Marcellinus, who guarded a neighbouring fort; but Marc Antony coming very seasonably to his relief with twelve cohorts they retired. Soon after Cæsar arrived with a strong reinforcement and posted himself on the shore, whence he observed an old camp, made within the place where Pompey was enclosed. Upon his quitting it Pompey had taken possession of it, and left a legion to guard it. This post Cæsar resolved to reduce. Accordingly he advanced secretly, at the head of thirty-three cohorts, in two lines; and, arriving at the camp before Pompey could have notice of his march, attacked it with great vigor, forced the first entrenchment, notwithstanding the brave resistance of Titus Pulcio, and penetrated to the second, whither the legion had retired. But here his right wing, in looking for an entrance into the camp, marched along the outside of a trench which Cæsar had formerly carried on from the left angle of his camp, about 400 paces, to a neighbouring river. This trench they mistook for the rampart of the camp; and, being thus led away from their left wing, they were soon after prevented from rejoining it by the arrival of Pompey, who came up at the head of a legion and a large body of horse. Then, that legion which Cæsar had attacked, taking courage, made a brisk sally, drove his men from the first entrenchment which they had seized, and put them in great disorder while they were attempting to pass the ditch. Pompey, falling upon them with his cavalry in flank, completed their defeat; and then, flying to the enemy's right wing, which had passed the trench, and was shut up between that and the ramparts of the old camp, made a most dreadful slaughter of them. This trench was filled with dead bodies; many falling into it in that disorder, and others passing over them and pressing them to death. In this distress Cæsar did all he could to stop the flight of his legionaries but to no purpose: the standard-bearers themselves threw down the Roman eagles when Cæsar endeavoured to stop them, and left them in the hands of the enemy, who on this occasion took thirty-two standards: a disgrace which Cæsar had never suffered before. He was himself in no small danger of falling by the hand of one of his own men, whom he took hold of when flying, bidding him stand and face about; but the man, apprehensive of the danger he was in, drew his sword, and would have killed him, had not one of his guards prevented the blow by cutting off his arm. Cæsar lost on this occasion 960 foot, 400 horse, five tribunes, and thirty-two centurions.

This loss and disgrace greatly mortified Cæsar, but did not discourage him. After he had, by his lenity and eloquent speeches, recovered the spirit of his troops, he decamped, and retired in



good order to Apollonia, where he paid the army and left his sick and wounded. Thence he marched into Macedon, where Scipio Metellus, Pompey's father-in-law, was encamped. He met with great difficulties on his march, the countries through which he passed refusing to supply his army with provisions. On his entering Thessaly he was met by Domitius, one of his lieutenants, whom he had sent with three legions to reduce Epirus. Having got all his forces together, he marched directly to Gomphi, the first town of Thessaly, which had been formerly in his interest, but now declared against him. Whereupon he attacked it with so much vigor that though the garrison was very numerous, and the walls were of an uncommon height, he made himself master of it in a few hours. Thence he marched to Metropolis, another town of Thessaly, which surrendered; as did all the other cities of the country, except Larissa, of which Scipio was master. On the other hand, Pompey, being continually importuned by the senators and officers of his army, left his camp at Dyrrhachium, and followed Cæsar, firmly resolved not to give him battle, but rather to distress him by straitening his quarters, and cutting off his convoys. As he had frequent opportunities of coming to an engagement, but always declined it, his friends and subalterns began to put ill constructions on his dilatoriness. These, with the complaints of his soldiers, made him at length resolve to venture a general action. With this design he marched into a large plain near the cities of Pharsalia and Thebes; which last was also called Philippi, from Philip V. of Macedon. Pompey pitched his camp on the declivity of a steep mountain, in a place altogether inaccessible. He was himself of the opinion that it was better to destroy the enemy by fatigue and want; but his officers forced him to call a council of war, when all to a man were for venturing a general action. The event of this battle was in the highest degree fortunate for Cæsar; who resolved to pursue his advantage and follow Pompey to whatever country he should select. Hearing, therefore, of his being at Amphipolis, he sent off his troops before him, and then embarked on board a little frigate in order to cross the Hellespont; but in the middle of the strait, he fell in with one of Pompey's commanders, at the head of ten ships of war. Cæsar, no way terrified at the superiority of his force, bore up to him and commanded him to submit. The other instantly obeyed, awed by the terror of Cæsar's name, and surrendered himself and his fleet at discretion.

Cæsar continued his voyage to Ephesus, then to Rhodes; and, being informed that Pompey had been there before him, he made no doubt but that he was fled to Egypt; wherefore he set sail for that kingdom, and arrived at Alexandria with about 4000 men. Upon his landing he received accounts of Pompey's miserable end, who had been assassinated by order of the treacherous king; and soon after one of the murderers came with his head and ring. But Cæsar turned away from it with horror, and soon after ordered a magnificent tomb to be built to his memory on the spot where he was murdered; and a tem-

ple near the place to Nentesis. There were at that time two pretenders to the crown of Egypt: Ptolemy, the acknowledged king, and the celebrated Cleopatra his sister, who, by the incestuous custom of the country, was also his wife, and, by their father's will, shared jointly in the succession. However she aimed at governing alone; but, the Roman senate having confirmed her brother's title, she was banished into Syria with Arsinoe her younger sister. Cæsar, however, gave her new hopes of obtaining the kingdom, and sent both for her and her brother to plead their cause before him. Photinus, the young king's guardian, who had long borne the most inveterate hatred both to Cæsar and Cleopatra, disdained this proposal, and backed his refusal by sending an army of 20,000 men to besiege him in Alexandria. Cæsar bravely repulsed the enemy; but, finding the city of too great extent to be defended by so small an army as 4000 men, he retired to the palace, which commanded the harbour, to make a stand. Achilles, who commanded the Egyptians, attacked him there with vigor, and endeavoured to make himself master of the fleet before the palace. On this Cæsar burnt the whole fleet, in spite of every effort to prevent it. He next took the Isle of Pharos, the key to Alexandria, by which he was enabled to receive the supplies sent him from all sides; and in this situation he determined to withstand the united force of all the Egyptians. In the mean time Cleopatra, having heard of the turn in her favor, got herself introduced into his chamber, and her caresses did not fail to fix him in her interest. While Cleopatra was thus employed, her sister Arsinoe was engaged in the camp in pursuing a separate interest. She had, by the assistance of one Ganymede, made a large party in the Egyptian army in her favor; and soon after, having caused Achilles to be murdered, Ganymede took the command in his stead. Ganymede's principal effort in carrying on the siege was to let in the sea upon those canals which supplied the palace with fresh water; but this inconvenience Cæsar remedied by digging a great number of wells. His next endeavour was to prevent the junction of Cæsar's twenty-fourth legion, which he twice attempted in vain. He soon after made himself master of a bridge which joined the Isle of Pharos to the continent, from which post Cæsar resolved to dislodge him. In the heat of action some mariners joined the combatants; but, seized with a panic, instantly fled, and spread a general terror through the army. All Cæsar's endeavours to rally his forces were in vain, the confusion was past remedy, and numbers were drowned or put to the sword in attempting to escape; on which, seeing the irremediable disorder of his troops, he retired to a ship. But he was no sooner on board than such crowds entered at the same time that he was apprehensive of the ship's sinking, and, jumping into the sea, swam 200 paces to the fleet before the palace. The Alexandrians, finding their efforts to take the palace ineffectual, now endeavoured to get their king out of Cæsar's power. For this purpose they made use of their customary arts of dissimulation, professing the utmost desire

for peace, and only wanting the presence of their lawful prince to give a sanction to the treaty. Cæsar, though sensible of their perfidy, gave them their king, as he was under no apprehension from a boy. Ptolemy, however, instead of promoting peace, made every effort to prolong hostilities. In this manner Cæsar was hemmed in for some time; and was only at last relieved from this mortifying situation by Mithridates Pergamenus, one of his faithful partisans; who, collecting a numerous army in Syria, marched into Egypt, and, joining with Cæsar, attacked the camp, and made a great slaughter of the Egyptians. Ptolemy himself, attempting to escape on board a vessel that was sailing down the river, was drowned by the ship's sinking; and Cæsar thus became sole master of all Egypt. He now therefore appointed that Cleopatra, with her younger brother, then an infant, should jointly govern, according to the intention of their father's will; and banished Arsinoë with Ganymede. For a while he also relaxed from his usual personal activity, captivated with the charms of Cleopatra, and passing whole nights in feasts with her. He even proposed to attend her up the Nile into Ethiopia; but the brave veterans who had followed his fortune boldly reprehended his conduct. Thus roused from his lethargy, he left Cleopatra, by whom he had a son, afterwards named Cæsarion, to oppose Pharnaces king of Pontus. Here he was attended with the greatest success; and, having settled affairs in this part of the empire, embarked for Italy, where he arrived sooner than his enemies expected. He had been, during his absence, created consul for five years, dictator for one year, and tribune of the people for life. But Antony, who governed in Rome for him, had filled the city with riot and debauchery. By his moderation and humanity Cæsar soon restored tranquillity, and then prepared to march into Africa, where Pompey's party had rallied under Scipio and Cato, assisted by Juba king of Mauritania. But the vigor of his proceedings was near being retarded by a mutiny in his own army. Those veteran legions, who had hitherto conquered all that came before them, began to murmur at not having received the reward which they had expected, and now insisted upon their discharge. Cæsar however quelled the mutiny; and then, with his usual rapidity, landed with a party in Africa, the rest of the army following soon after. After many skirmishes, he invested Tapsus, supposing that Scipio would attempt its relief; which accordingly happened. Scipio, joining with Juba, advanced with his army, and, encamping near Cæsar, they came to a general engagement. Cæsar's success was as usual; the enemy received a complete and total overthrow, with little loss on his side. Juba, and Petreius his general, killed each other in despair; Scipio, attempting to escape by sea into Spain, fell among the enemy, and was slain; so that, of all the generals of that undone party, Cato alone was now remaining. This extraordinary man, having retired to Africa after the battle of Pharsalia, had led the wretched remains of that army through burning deserts and tracts infected with serpents, and was now in Utica, which he had

been left to defend. Still, however, in love with even the show of a Roman government, he had formed the principal citizens into a senate, and conceived a resolution of holding out the town. He accordingly assembled his senators upon this occasion, and exhorted them to stand a siege; but, finding his admonitions ineffectual, stabbed himself with his sword. See CATO.

Upon Cato's death, the war in Africa being completed, Cæsar returned in triumph to Rome, and astonished the citizens at the magnificence of it, and at the number of the countries which he had subdued. It lasted four days; the first was for Gaul, the second for Egypt, the third for his victories in Asia, and the fourth for that over Juba in Africa. To every one of his soldiers he gave a sum equivalent to about £150 of our money, double that sum to the centurions, and four times as much to the superior officers. The citizens also shared his bounty; to every one of whom he distributed ten bushels of corn, ten pounds of oil, and a sum of money equal to about two pounds sterling. After this he entertained the people at about 20,000 tables, treated them with the combats of gladiators, and filled Rome with a concourse of spectators from every part of the world. The people now seemed eager only to find out new modes of homage and adulation for their new master. He was created *magister morum*, or master of the morals of the people; received the titles of emperor and father of his country; his person was declared sacred; and, in short, upon him alone were devolved for life all the great dignities of the state. It must be owned that no sovereign could make a better use of his power. He began by repressing vice and encouraging virtue; he communicated the power of judicature to the senators and the knights alone, and by many sumptuary laws restrained the scandalous luxuries of the rich. He proposed rewards to all who had many children; and took the most prudent methods of re-peopling the city. Having thus restored prosperity to Rome, he once more found himself under a necessity of going into Spain, to oppose an army which had been raised there under the two sons of Pompey, and Labienus his former general. He proceeded in this expedition with his usual celerity, and arrived before the enemy thought he had left Rome. Cneius and Sextus, Pompey's sons, profiting by their unhappy father's example, resolved to protract the war; so that the first operations of the two armies were spent in sieges and fruitless attempts. At length Cæsar, after taking many cities from the enemy, and pursuing young Pompey with unwearied perseverance, compelled him to come to a battle upon the plains of Munda. After a most obstinate engagement, Cæsar gained a complete victory; and, having now subdued all his enemies, returned to Rome for the last time to receive new dignities and honors. Still, however, he showed great moderation in the use of his power; he left the consuls to be named by the people; he enlarged the number of senators; he pardoned all who had been in arms against him; but deprived them of the power of resistance. He even set up once more the statues of Pompey. The rest of this extraordinary man's life was certainly de-



voted to the advantage of the state. He adorned the city with magnificent buildings; he rebuilt Carthage and Corinth, sending colonies to both; he undertook to level several mountains in Italy, to drain the Pontine marshes, and designed to cut through the Isthmus of the Peloponnesus. Thus he formed mighty projects and designs beyond the limits of the longest life; but the greatest of all was his intended expedition against the Parthians, by which he designed to revenge the death of Crassus; then to pass through Hyrcania, and enter Scythia along the banks of the Caspian Sea; thence to open himself a way through the immeasurable forests of Germany in Gaul, and so return to Rome. These were the plans of this great man; but the jealousy of a few individuals soon put an end to them. The senate, with an adulation which marked the degeneracy of the times, continued to load Cæsar with fresh honors, and he continued with avidity to receive them. They called the month Quintilis July after him; to which indeed he was entitled by his reform of the kalendar; they stamped money with his image; they ordered his statue to be set up in all the cities of the empire; instituted public sacrifices on his birth-day; and talked, even in his life-time, of enrolling him in the number of their gods. Antony, at one of their public festivals, foolishly ventured to offer him a diadem; but he repeatedly refused it, and received at every refusal loud acclamations from the people. One day, when the senate gave him some particular order, he neglected to rise from his seat; and from that moment it began to be rumored that he intended to make himself king; for, though in fact he already possessed supreme power, the people could not bear his assuming the title. Whether he ever really designed to wear that empty honor must now for ever remain a secret; certain it is that the unsuspecting openness of his conduct marked something like a confidence in his own innocence. When informed by those about him of the jealousies of many who envied him, he said that he had rather die once by treason than live continually in the apprehension of it; and disbanded his company of Spanish guards. Yet a deep-laid conspiracy was formed against him, composed of no less than sixty senators. At the head of this conspiracy was Brutus, whose life Cæsar had spared after the battle of Pharsalia, and Cassius, who had been pardoned soon after, both prætors for the year. Brutus gloried in being descended from that Brutus who first gave liberty to Rome; and, from a wish to follow his example, broke all the ties of gratitude, and joined in a conspiracy to destroy his benefactor: Cassius was impetuous and proud, and hated Cæsar more than his cause. He had often sought an opportunity of assassination, rather from private than public motives. The conspirators, to give a color of justice to their proceedings, remitted the execution of their design to the ides of March, the day on which it was reported that Cæsar was to be offered the crown. The augurs had foretold that this day would be fatal to him; and the night preceding he heard his wife Calphurnia lamenting in her sleep; and, being awakened, she confessed to

him that she dreamed of his being assassinated in her arms. These omens had almost changed his intention of going to the senate; but one of the conspirators, coming in, prevailed upon him to do so, telling him of the reproach which would attend his staying at home till his wife had lucky dreams. As he went to the senate, a slave, who hastened to him with information of the conspiracy, attempted to come near him, but could not for the crowd. Artemidorus, a Greek philosopher, who had discovered the whole plot, delivered him a memorial containing his information; but Cæsar gave it to one of his secretaries without reading it. As soon as he had taken his place in the senate, the conspirators came near, under a pretence of saluting him; and Cimber approached in a suppliant posture, to sue for his brother's pardon, who was banished. All the conspirators seconded him, and Cimber, apparently to apply with the greater submission, took hold of the bottom of his robe, so as to prevent his rising. This was the signal. Casca, who was behind, stabbed him slightly in the shoulder. Cæsar instantly turned round, and with the style of his tablet wounded him in the arm. But, the rest of the conspirators enclosing him round, he received a second stab from an unknown hand in the breast, while Cassius wounded him in the face. He still defended himself vigorously, rushing among them, and throwing down such as opposed him, till he saw Brutus among the conspirators, who, coming up, struck his dagger in his thigh. From that moment Cæsar thought no more of defending himself; but, looking upon this assailant steadily, cried out, 'And you, too, my son Brutus?' Then covering his head, and spreading his robe before him to fall with decency, he sunk down at the base of Pompey's statue, after receiving twenty-three wounds, in the fifty-sixth year of his age, and fourth of his dictatorship.

As soon as the conspirators had despatched Cæsar, they addressed the senate to vindicate their motives, and to excite them to join in procuring their country's freedom; but all the senators who were not accomplices fled. The people also, being alarmed, ran tumultuously through the city; some actuated by their fears, and more by a desire of plunder. In this confusion, the conspirators retired to the capitol, and guarded its accesses by a body of gladiators. It was in vain they alleged they only struck for freedom, and that they killed a tyrant who usurped the rights of mankind; the people, accustomed to luxury and ease, little regarded their professions. The friends of the late dictator now found that this was the time for gratifying their ambition under the veil of justice. Antony, who was a lieutenant under Cæsar, was a man of moderate abilities and of excessive vices; ambitious of power, but well skilled in war. He was consul for that year; and resolved with Lepidus to seize the sovereign power. Lepidus therefore took possession of the forum with a band of soldiers; and Antony, being consul, was permitted to command. They first possessed themselves of all Cæsar's papers and money; next they convened the senate, to determine whether Cæsar had been a legal magistrate

or a usurper, and whether those who killed him merited reward or punishment. There were many of those who had received their promotions from Cæsar, and had acquired large fortunes in consequence of his appointments; to vote him a usurper therefore would have endangered their property; and yet to vote him innocent might endanger the state. In this dilemma they tried to reconcile extremes: they approved all the acts of Cæsar, but granted a general pardon to the conspirators. This decree did not satisfy Antony, as it granted security to a number of men who were the avowed enemies of tyranny, and who would be foremost in opposing his schemes. As therefore the senate had ratified all Cæsar's acts, without distinction, he formed a scheme upon this of making him rule when dead. Being possessed of Cæsar's books, he prevailed upon his secretary to insert whatever he thought proper. By these means, great sums of money, which Cæsar never would have bestowed, were ordered to be distributed among the people; and every man who was averse to republican principles was sure of finding a gratuity. He then demanded that Cæsar's funeral obsequies should be performed; which the senate could not decently forbid, as they had never declared him a tyrant. Accordingly the body was brought forth into the forum with the utmost solemnity; and Antony began to excite the passions of the people. He first read Cæsar's will, in which he had left Octavius, his sister's grandson, his heir, permitting him to take the name of Cæsar; and three parts of his private fortune Brutus was to inherit in case of his death. The Roman people were left the gardens which he had on the other side the Tiber; and every citizen was to receive 300 sesterces. This last bequest greatly increased the people's affection for Cæsar; they considered him as a father, who, after doing them the greatest good while living, thought of benefiting them after his death. As Antony continued reading, the multitude were moved, and lamentations were heard from every quarter. Antony now began to address the assembly in a more pathetic strain; he presented before them Cæsar's bloody robe, and, as he unfolded it, took care they should observe the number of stabs in it; he then displayed an image of the body of Cæsar, all covered with wounds. The people could now no longer contain their indignation; they unanimously cried out for revenge; and the multitude ran with flaming brands from the pile to set fire to the conspirator's houses. They, however, being well guarded, repulsed the multitude; but, perceiving their rage, they thought it safest to retire from the city. Divine honors were then granted to the fallen dictator; and an altar was erected on the place where his body was burnt, where afterwards was erected a column inscribed, *TO THE FATHER OF HIS COUNTRY*. In the mean time Antony, having gained the people by his zeal in Cæsar's cause, next endeavoured to bring over the senate, by a seeming concern for the freedom of the state. He therefore proposed to recall Sextus, Pompey's only remaining son, who had concealed himself in Spain, and to grant him the

command of all the fleets of the empire. His next step was the quelling a sedition of the people, who rose to revenge the death of Cæsar, and putting their leader Amathus to death, who pretended to be the son of Marius. He after this pretended to dread the resentment of the multitude, and demanded a guard. The senate granted it; and, under this pretext, he drew round him a body of 6000 resolute men, attached to his interests. Thus he continued every day making rapid strides to absolute power; all the authority of government was lodged in his hands and those of his two brothers, who shared among them the consular tribunitian and prætorian power. His vows to revenge Cæsar's death seemed postponed or forgotten; and his only aim was to confirm himself in that power which he had thus artfully acquired. But an obstacle to his ambition soon arose in Octavius, or Octavianus Cæsar, the grand nephew and adopted son of Cæsar, who was at Apollonia when his kinsman was slain. He was then about eighteen years old, and had been sent to that city to improve himself in Grecian literature. Upon the news of Cæsar's death, notwithstanding the earnest dissuasions of his friends, he returned to Rome to claim the inheritance, and revenge the death of his uncle. But Antony, whose projects were only to aggrandise himself, gave him but a cold reception, and, instead of granting him the fortune left him by Cæsar's will, delayed the payment of it upon various pretences. Octavianus, instead of abating his claims, sold his own patrimonial estate to pay such legacies as Cæsar had left, and particularly that to the people. By these means he gained a degree of popularity, which his enemies vainly labored to diminish. The army near Rome, who had long wished to see the conspirators punished, began to turn from Antony to his rival, whom they saw more sincerely bent on gratifying their desires. Antony having procured also the government of Hiiber Gaul from the people, two of the legions that he had brought home from his former government of Macedonia went over to Octavianus. This produced, as usual, interviews, complaints, recriminations, and pretended reconciliations, which only widened the difference; so that at length both sides prepared for war. Thus the state was divided into three distinct factions; that of Octavianus, who aimed at procuring Cæsar's inheritance and revenging his death; that of Antony, whose sole view was to obtain absolute power; and that of the conspirators, who endeavoured to restore the republic. Antony, being raised by the people to his new government of Cisalpine Gaul, contrary to the inclinations of the senate, resolved to enter upon that province immediately, and oppose Brutus, who commanded a small body of troops there, while his army was yet entire. He accordingly left Rome, and, marching thither, commanded Brutus to depart. Brutus, being unable to oppose him, retired with his forces; but, being pursued by Antony, he was at last besieged in the city of Mutina, of which he sent word to the senate. In the meanwhile, Octavianus, who by this time had raised a body of 10,000 men, returned to Rome; and being resolved, before



as attempted to take vengeance on the conspirators, if possible to diminish the power of Antony, began by bringing over the senate to second his designs. In this he succeeded by the credit of Cicero, who had long hated Antony. Accordingly, by his eloquence, a decree was passed, ordering Antony to raise the siege of Mutina, to evacuate Cisalpine Gaul, and to wait the further orders of the senate upon the banks of the Rubicon. Antony treated the order with contempt; and, instead of obeying, began to show his displeasure. On this the senate declared him an enemy to the state, and sent Octavianus, with the army he had raised, to curb his insolence. The consuls, Hirtius and Pansa, joined also their forces; and, thus combined, they marched at the head of a numerous army, against Antony into Cisalpine Gaul. After one or two ineffectual conflicts, both armies came to a general engagement; in which Antony was defeated, and compelled to fly to Lepidus, who commanded a body of forces in Further Gaul. This victory, however, which promised the senate so much success, produced effects very different from their expectations. The two consuls were mortally wounded; but Pansa, previous to his death, called Octavianus to his bed-side, and advised him to join with Antony, telling him that the senate only desired to depress both, by opposing them to each other. The advice of the dying consul sunk deep on his spirits; so that from that time he only sought a pretext to break with them. Their giving the command of a part of his army to Decimus Brutus, and their denying him a triumph soon after, served to alienate his mind entirely from the senate, and made him resolve to join Antony and Lepidus. He was willing, however, to try the senate thoroughly, before he came to an open rupture; wherefore he sent to demand the consulship, which was refused. He then privately sent to sound the inclinations of Antony and Lepidus, concerning a junction of forces, and found them as eager to assist as the senate was to oppose him. Antony was in fact the general of both armies, and Lepidus was only nominally so, his soldiers refusing to obey him upon the approach of the former. Wherefore, upon being assured of the assistance of Octavianus upon their arrival in Italy, they soon crossed the Alps with an army of seventeen legions, breathing revenge against all who had opposed their designs. The senate now began, too late, to perceive their error in disobliging Octavianus; and therefore gave him the consulship which they had so lately refused; and, to prevent his joining with Antony, flattered him with new honors, giving him a power superior to all law. The first use Octavianus made of his new authority was to procure a law for the condemnation of Brutus and Cassius; after which he joined his forces with those of Antony and Lepidus. The meeting of these three usurpers of their country's freedom was near Mutina, upon a little island of the river Panarus. Their mutual suspicions were the cause of their meeting in this place. Lepidus first entered, and, finding all things safe, made the signal for the other two to approach. Their conference lasted three days; and the result of

it was, that the supreme authority should be lodged in their hands, under the title of the triumvirate, for five years; that Antony should have Gaul, Lepidus Spain, and Octavianus Africa and the Mediterranean Islands. As for Italy, and the eastern provinces, they were to remain in common until their general enemy was entirely subdued. But the last article of their union was a dreadful one. It was agreed that all their enemies should be destroyed; of which each presented a list. In these were comprised not only the enemies but the friends of the triumvirate, since the partisans of the one were often found among the opposers of the others. Thus Lepidus gave up his brother Paulus to the vengeance of his colleague; Antony permitted the proscription of his uncle Lucius; and Octavianus delivered up the great Cicero. The most sacred rights of nature were violated; 300 senators, and above 2000 knights, were included in this terrible proscription; their fortunes were confiscated, and their murderers enriched with the spoil. Rome soon felt the effects of this infernal union, and the horrid cruelties of Marius and Sylla were renewed. As many as could escape the cruelty of the triumvirs, fled into Macedonia to Brutus, or found refuge with young Pompey, who was now in Sicily, and covered the Mediterranean with his numerous navy. Their cruelties were not aimed at the men alone; but the softer sex were also marked as objects of avarice or resentment. They made out a list of 1400 women of the richest in the city, who were ordered to give in an account of their fortunes to be taxed. But this was so firmly opposed by Hortensia, that they were content to tax only 400. However, they made up the deficiency by extending the tax upon men; nearly 100,000, as well citizens as strangers, were compelled to furnish supplies to the subversion of freedom. At last, both the avarice and vengeance of the triumviri seemed fully satisfied, and they went into the senate to declare that the proscription was at an end; and thus having deluged the city with blood, Octavianus and Antony, leaving Lepidus to defend Rome in their absence, marched with their forces to oppose the conspirators, who were now at the head of a formidable army in Asia.

Brutus and Cassius, the principal conspirators upon the death of Cæsar, being compelled to quit Rome, went into Greece, where they persuaded the Roman students at Athens to declare in the cause of freedom; then, parting, the former raised a powerful army in Macedonia and the adjacent countries, while the latter went into Syria, where he became master of twelve legions, and reduced his opponent Dolabella to such straits that he killed himself. Both parties soon after joining, at Smyrna, the sight of such a formidable force began to revive the declining spirits of the party, and to unite the two generals still more closely. The Rhodians and Lycians having refused their usual contributions, the conspirators made their reduction their first business. The Lycians, rather than submit, burned themselves alive in Xanthus; the humanity of Brutus could save only 150 from the flames. As Antony and Octavianus were now advanced

into Macedonia, they soon after passed over into Thrace, and advanced to Philippi, near which the forces of the triumvirs were posted. A battle soon ensued, in which the republicans were defeated, and Cassius killed. Previous to this battle Brutus is said to have seen a spectre, which warned him of the issue. Brutus, when he became sole general, assembled the dispersed troops of Cassius, and animated them with fresh hopes of victory. As they had lost all they possessed, by the plundering of their camp, he promised them 2000 denarii each man to make up their losses. Still, however, he had not confidence to face the adversary, who offered him battle next day. His aim was to starve his enemies, who were in extreme want of provisions, their fleet having been lately defeated. But his single opinion was over-ruled by the rest of his army, and he was, after a respite of twenty days, obliged to comply with their solicitations to try the fate of the battle. Fortune again declared against him; and the two triumviri expressly ordered by no means to suffer the general to get off, lest he should renew the war. His friend Lucilius giving himself as Brutus, he effected his escape; but however, finding all hopes of retrieving his affairs lost, he slew himself the same night.

After Brutus's death the triumviri acted as sovereigns, and divided the Roman dominions among them. However, though there were apparently three who thus participated the power, only two were actually possessed of it. Lepidus was admitted merely to curb the jealousy of Antony and Octavianus, and possessed neither interest in the army nor authority among the people. Their first care was to punish those whom they had formerly marked for vengeance. The head of Brutus was sent to Rome to be thrown at the foot of Cæsar's statue. His ashes, however, were sent to his wife Porcia, Cato's daughter, who afterwards killed herself by swallowing burning coals. Of all those who had a hand in Cæsar's death, not one died a natural death. The power of the triumviri being thus established, upon the ruins of the commonwealth, Antony went into Greece. Thence he passed over into Asia, where all the monarchs of the east, who acknowledged the Roman power, came to pay him obedience. Among other sovereigns Cleopatra came to him at Tarsus, and he was so captivated by her charms that he returned to Egypt with her, and gave himself up to love. While he thus remained idle, Octavianus, who undertook to lead back the veteran troops and settle them in Italy, was assiduously employed in providing for their subsistence. He had promised them lands at home, as a recompense for their past services; but they could not receive new grants without turning out the former inhabitants. In consequence of this, multitudes of women, with children in their arms, whose tender years and innocence excited universal compassion, daily filled the temples and the streets with their distresses. Numbers of husbandmen and shepherds came to deprecate the conqueror's intention, or to obtain a habitation in some other part of the world: amongst this number was Virgil the poet, who in an humble manner

begged permission to retain his patrimonial farm. Virgil obtained his request, but the rest of his countrymen of Mantua and Cremona were turned out without mercy. Italy and Rome now felt the most extreme miseries; the insolent soldiers plundered at will; while Sextus Pompey, being master of the sea, cut off all foreign communication, and prevented the people's receiving their usual supplies of corn. To these mischiefs were added the commencement of another civil war. Fulvia, the wife of Antony, who had been left at Rome, had felt for some time all the rage of jealousy, and resolved to try every method of bringing back her husband from the arms of Cleopatra. She considered a breach with Octavianus as the only probable means of rousing him from his lethargy; and accordingly, with the assistance of Lucius Antonius, her brother-in-law, who was then consul, and entirely devoted to her interest, she began to sow the seeds of dissension. The pretext was, that Antony should have a share in the distribution of lands as well as Octavianus. To negotiations succeeded war, and Octavianus, being victorious, generously pardoned the conquered, but obliged Fulvia to quit Italy. Antony, learning what was passing, resolved to oppose Octavianus without delay. He accordingly sailed at the head of a considerable fleet from Alexandria to Tyre, thence to Cyprus and Rhodes, and had an interview with Fulvia at Athens. He blamed her for occasioning the late disorders, expressed the utmost contempt for her person, and, leaving her upon her death-bed at Sicily, hastened into Italy to fight Octavianus. They met at Brundisium. Antony's forces were numerous, but mostly newly raised; but he was assisted by Sextus Pompeius, who was daily coming into power. Octavianus was at the head of those veterans who had always been irresistible, but who seemed not disposed to fight against Antony, their former general. A negotiation was therefore proposed, and a reconciliation effected. All offences were mutually forgiven; and a marriage was concluded between Antony and Octavia, the sister of Octavianus. A new division of the Roman empire was made between them; Octavianus was to have the command of the west, Antony of the east, while Lepidus was to have the provinces in Africa. As for Sextus Pompeius, he was permitted to retain all the islands he had already possessed; together with Peloponnesus: he was also granted the privilege of demanding the consulship in his absence, and of discharging that office by any of his friends. It was also stipulated to leave the sea open, and pay the people what corn was due out of Sicily. Thus a general peace was concluded. This calm was continued for some time: Antony led his forces against the Parthians, over whom his lieutenant Ventidius had gained great advantages, while Octavianus drew the greatest part of his army into Gaul, where there were some disturbances; and Pompey went to secure his newly ceded province. It was on this quarter that fresh motives were given for renewing the war. Antony, who was obliged by treaty to quit Peloponnesus, refused to evacuate it till Pompey had satisfied him for such debts as were due to him from the inhabitants. This Pompey



refused; but immediately fitted out a new fleet, and renewed his former enterprises, by cutting off such corn and provisions as were consigned to Italy. Thus the grievances of the poor were again renewed; and the people, instead of three tyrants, were now oppressed by four. In this exigence, Octavianus, who had long meditated diminishing the number, resolved to begin by getting rid of Pompey. He was master of two fleets; one of which he had caused to be built at Ravenna; and another which Menodorus, who revolted from Pompey, brought to his aid. His first attempt was to invade Sicily; but being overpowered in his passage by Pompey, and his fleet afterwards shattered in a storm, he was obliged to defer his design till the next year. During this interval he was reinforced by a fleet of 120 ships, given him by Antony, with which he resolved once more to invade Sicily. He was again disabled and shattered by a storm: which so raised the vanity of Pompey that he began to style himself the son of Neptune. However, Octavianus having refitted his navy and recruited his forces, he gave the command of both to Agrippa, his faithful friend, who proved himself worthy of the trust. He began his operations by a victory over Pompey; and, though he was shortly after worsted, he soon after gave his adversary a complete and final overthrow. Pompey resolved to fly to Antony, from whom he expected refuge, as he had formerly obliged that triumvir by protecting his mother. However he tried once more, at the head of a small body of men, to make himself independent, and surprised Antony's officers who had been sent to accept of his submissions. But he was at last abandoned by his soldiers, and delivered up to Titus, Antony's lieutenant, who caused him to be slain. The death of this general removed one very powerful obstacle to the ambition of Octavianus, and he resolved to get rid of the rest of his associates. An offence was soon furnished by Lepidus, that served as a pretext for depriving him of his share in the triumvirate. Being at the head of twenty-two legions, with a strong body of cavalry, he supposed that his power was more than equivalent to the popularity of Octavianus. He therefore resolved to add Sicily to his province; pretending a right, as having first invaded it. His colleague having previously expostulated without success, and knowing that his secret intrigues and largesses had entirely attached the army to himself, went alone to the camp of Lepidus, deprived him of all his authority, and banished him to Circæum. There remained now but one obstacle to his ambition, viz. Antony, whom he resolved to remove, and began to render his character as contemptible as he could at Rome. In fact Antony's own conduct contributed greatly to promote the object of his rival. He had marched against the Parthians with a prodigious army; but was forced to return with the loss of the fourth part of his forces, and all his baggage. This greatly diminished his reputation; but his making a triumphal entry into Alexandria, soon after, entirely disgusted the citizens of Rome. However Antony, totally disregarding the business of the state, spent whole

months in the company of Cleopatra, who studied every art to increase his passion, and retain him in her chains. Not contented with sharing in her company all the delights which Egypt could afford, Antony was resolved to enlarge his sphere of luxury, by granting her several of those kingdoms which belonged to the Roman empire. He gave her all Phœnicia, Cœlo-Syria, and Cyprus; with a great part of Cilicia, Arabia, and Judea; gifts which he had no right to bestow, but which he pretended to grant in imitation of Hercules. This complication of vice and folly at length exasperated the Romans; and Octavianus took care to exaggerate all his faults. At length he resolved to send Octavia to Antony, as if with a view of reclaiming her husband, but in fact to furnish a sufficient pretext of declaring war against him. Accordingly, Antony ordered her to return without seeing her. Octavianus had now a sufficient pretext for declaring war; and informed the senate of his intention. But he deferred it for a while, being then employed in quelling an insurrection of the Illyrians. The following year was taken up in preparations against Antony. Antony ordered Canidius with his army to march into Europe; while he and Cleopatra followed to Samos, to prepare for carrying on the war with vigor. The kings who attended him endeavoured to gain his favor more by their entertainments than their warlike preparations; and the provinces strove rather to please him by sacrificing to his divinity, than by their alacrity in his defence. In short, his best friends now began to forsake him. His delay at Samos, and afterwards at Athens, where he carried Cleopatra to receive new honors, was extremely favorable to the arms of Octavianus; who was at first scarcely in a situation to oppose him, had he gone into Italy; but he soon found time to put himself in a condition for carrying on the war. All Antony's followers were invited over to join him with great promises of rewards. Their armies were suitable to the empire they contended for. The one was followed by all the forces of the east; the other by the strength of the west. Antony's force composed a body of 100,000 foot and 12,000 horse; his fleet amounted to 500 ships of war. The army of Octavianus mustered only 80,000 foot, but equalled his adversary's in number of cavalry: his fleet was but half as numerous as Antony's; however his ships were better built, and manned with better soldiers. The great decisive engagement, which was a naval one, was fought near Actium, a city of Epirus, at the entrance of the gulph of Ambracia. Antony ranged his ships before the mouth of the gulph; and Octavianus drew up his in opposition. The two land armies on opposite sides of the gulph, were drawn up only as spectators. The battle began on both sides with great ardor; nor was there any advantage on either side till of a sudden Cleopatra fled from the engagement attended by sixty sail; what increased the general amazement was to behold Antony himself following soon after. Yet the engagement continued with great obstinacy till 5 P. M., when Antony's forces submitted. The land forces soon after followed the example of the navy; and all yielded without

striking a blow the fourth day after the battle.

When Cleopatra fled Antony pursued her in a five-oared galley; and, coming along side of her ship, entered without seeing or being seen by her. She was in the stern, and he went to the prow, where he remained for some time silent, holding his head between his hands. In this manner he continued three whole days; during which, either through indignation or shame, he neither saw nor spoke to the queen. At last, when they arrived at the promontory of Tenarus, Cleopatra's female attendants reconciled them, and every thing went on as before. Still, however, he had the consolation to suppose his army continued faithful; and accordingly despatched orders to his lieutenant Canidius to conduct it into Asia. When however he arrived in Africa, he was informed of their submission to his rival. This account so transported him with rage that he was hardly prevented from killing himself; at length, at the entreaty of his friends, he returned to Alexandria. Cleopatra, however, seemed to retain that fortitude in her misfortunes which had abandoned her admirer. Having amassed considerable riches, by confiscation and other acts of violence, she formed a very singular project, to convey her whole fleet over the isthmus of Suez into the Red Sea, and thus save herself with all her treasures in another region beyond the reach of Rome. Some of her vessels were actually transported thither, pursuant to her orders; but the Arabians having burnt them, and Antony dissuading her from the design, she abandoned it for the more improbable scheme of defending Egypt. She made all preparation for war; at least hoping thereby to obtain better terms from Octavianus. In fact, she had always loved Antony's fortunes rather than his person; and if she could have fallen upon any method of saving herself, though even at his expense, she would have embraced it. She even still had some hopes from the power of her charms, though she was almost forty; and was desirous of trying upon Octavianus those arts which had been so successful with the greatest men of Rome. Thus in the three embassies which were sent from Antony to his rival in Asia, the queen had always her secret agents, charged with particular proposals in her name. Antony desired only that his life might be spared, and to pass the rest of his days in obscurity. To these proposals Octavianus made no reply. Cleopatra sent him also public proposals in favor of her children; but at the same time privately resigned him her crown, with all the ensigns of royalty. To the queen's public proposal no answer was given; to her private offer he replied, by giving her assurances of his favor in case she sent away Antony or put him to death. When these negotiations came to the knowledge of Antony, his jealousy and rage were heightened to the utmost. He built a solitary house upon a mole in the sea; where he passed his time, shunning all commerce with mankind, and professing to imitate Timon the man-hater. But his furious jealousy drove him even from this retreat; for hearing that Cleopatra had many secret conferences with one Thyrsus, an emissary from Octavianus, he seized upon him, and, having ordered him to be cruelly

scourged, sent him back to his patron. Meanwhile, the war was carried vigorously forward, and Egypt was once more the theatre of the contending armies of Rome. Gallus, the lieutenant of Octavianus, took Paretonium, which opened the whole country to his incursions. Octavianus himself was in the mean time advancing with another army before Pelusium, the governor of which gave him possession of the place. Antony, upon his arrival, sallied out to oppose him, fighting with great desperation, and putting the enemy's cavalry to flight. This slight advantage revived his declining hopes, and he reentered Alexandria in triumph. Then, going to the palace, he embraced Cleopatra, and presented her a soldier who had distinguished himself in the late engagement. The queen rewarded him very magnificently; presenting him with a head-piece and breast-plate of gold. With these, however, the soldier went off the next night to the other army. Antony could not bear this defection; he resolved, therefore, to make a bold expiring effort by sea and land, but previously offered to fight his adversary in single combat. Octavianus coolly replied that Antony had ways enough to die besides single combat. At day-break Antony posted the few troops he had remaining upon a rising ground near the city: whence he sent orders to his galleys to engage the enemy. There he waited to be a spectator of the combat; and, at first, he saw them advance in good order; but his approbation was turned into rage, when he saw his ships only saluting those of Octavianus, and both fleets uniting, and falling back into the harbour. At the same time his cavalry deserted him. He tried, however, to lead on his infantry; which were soon vanquished, and himself compelled to return into the town. His anger was now ungovernable; he could not help crying out aloud as he passed that he was betrayed by Cleopatra, and delivered by her to those who, for her sake alone, were his enemies. In these suspicions he was not deceived; for it was by secret orders from the queen that the fleet had passed over to the enemy. Cleopatra had for a long while dreaded the effects of Antony's jealousy; and had some time before prepared a method of obviating any sudden sallies it might produce. Near the temple of Isis she had erected a building, which was seemingly designed for a sepulchre. Hither she removed all her treasure and most valuable effects, covering them over with torches, faggots, and other combustible matter. This sepulchre she designed to answer a double purpose; as well to screen her from the sudden resentments of Antony, as to make Octavianus believe that she would burn all her treasures in case he refused her proper terms of capitulation. Here, therefore, she retired from Antony's fury; shutting the gates, which were fortified with bolts and bars of iron: but in the mean time gave orders to spread a report of her death. This news, which soon reached Antony, recalled all his former love. He now lamented her death with the same violence he had but a few minutes before seemed to desire it; and called one of his freed men, named Eros, whom he had engaged by oath to kill him whenever fortune should



drive him to this last resource. Eros, being commanded to perform this promise, drew the sword, but turning his face plunged it into his own bosom, and died at his master's feet. Antony for a while hung over his faithful servant, and, commending his fidelity, took up the sword, with which stabbing himself in the belly, he fell backward upon a little couch. Before he died he learned that Cleopatra was yet alive, and had himself carried to die in her presence. Octavianus was extremely desirous of getting Cleopatra into his power; having a double motive for his solicitude on this occasion: one to prevent her destroying the treasures she had taken with her into the tomb; the other to preserve her person as an ornament to grace his triumph: and by stratagem at last he obtained his object. In the mean time Octavianus made his entry into Alexandria, and treated the inhabitants with lenity. Two only of particular note were put to death upon this occasion; Antony's eldest son Antyllus, and Cæsario, the son of Julius Cæsar. The rest of Cleopatra's children he treated with great gentleness. When she was recovered from an illness, he came to visit her in person. Cleopatra had been preparing for this interview, and made use of every method she could think of to propitiate the conqueror, and to gain his affection, but in vain. She then ordered an asp to be secretly conveyed to her in a basket of fruit, sent a letter to Octavianus, informing him of her purpose of suicide, and desired to be buried in the same tomb with Antony. She died at the age of thirty-nine, after having reigned twenty-two years. Her death put an end to the monarchy in Egypt.

Having settled the affairs of Egypt, Octavianus left Alexandria in the beginning of September, in the year of Rome 720, with a design to return through Syria, Asia Minor, and Greece, to Italy. On his arrival at Antioch, he found there Tiridates, who had been raised to the throne of Parthia, in opposition to Phrahates, and ambassadors from Phrahates, who were come to solicit the assistance of the Romans against each other. Octavianus gave a friendly answer both to Tiridates and the ambassadors of Phrahates, without intending to help either, but with a design to weaken both. After this, having appointed Messala Corvinus governor of Syria, he marched into Asia, and took up his winter quarters. He spent the winter in settling the several provinces of Asia Minor and the adjacent islands: and early in spring passed into Greece, whence he set out for Rome, which he entered in the month Sextilis, afterwards called August, in three triumphs, which were celebrated for three days together. And now Octavianus was at the height of his wishes, sole master of the whole Roman empire. But, to persuade the people that they still enjoyed their ancient government, he continued the old magistrates, with the same name, pomp, and ornaments: but they were to have no military power; only their old jurisdiction of deciding finally all causes, except such as were capital; and, though some of these last were left to the governor of Rome, yet the chief he referred to himself. He likewise won the hearts of the populace by the cheapness of provisions and plen-

tiful markets, which he encouraged; he frequently entertained them with shows and sports; and by these means kept them in good humor, and made them forget his usurpation and their own slavery. The senate he filled with his own creatures, raising the number of senators to 1000. Several poor senators were supplied with money to discharge the public offices, and he affected a high regard for that body; but divested it of all power. To prevent them from raising new disturbances in the distant provinces, he prohibited any senator to travel out of Italy without leave, except such as had lands in Sicily or Narbonne Gaul. Before he ended his sixth consulship, he took a census of the people, forty-one years after the last; and in this the number of the men fit to bear arms amounted to 463,000, the greatest that had ever been found. He now raised many public buildings, repaired the old ones, and added various stately ornaments to the city, which at this time was, if we may credit ancient writers, about fifty miles in compass, containing nearly 4,000,000 of souls. And now Octavianus, entering upon his seventh consulship with M. Agrippa, and finding all things ripe for his design, went to the senate-house; and there offered to resign his authority, and to put all again into the hands of the people upon the old plan of the republic; but they interrupted him while he was speaking, and after he had done unanimously besought him to take upon himself alone the whole government of the empire. He, with a seeming reluctance, yielded at last to their request, and accepted of the sovereignty for ten years. With this new authority the senate conferred upon him the name of Augustus. Yet, that he might seem to share his power with the senators, he refused to govern all the provinces: assigning to the senate such as were quiet and peaceable. Over the provinces were set such as had been consuls or prætors, with the title of proconsul and prætor.

### PART III.

#### ROME, IMPERIAL.

Thus ended the greatest commonwealth, and began the greatest empire, that had ever been known: an empire which comprehended the greatest, and by far the best part of Europe, Asia, and Africa, being near 4000 miles in length, and about half as much in breadth. As to its annual revenues, they had been reckoned to amount to £40,000,000 of our money. But the Romans now ran headlong into all manner of luxury and effeminacy. The people were become a more mob. The nobility were indeed more polite than formerly, but idle, venal, vicious, void of patriotism, and solely intent on gaining the favor of the emperor. Augustus, absolute master of the empire, took all methods to ingratiate himself with his soldiers, by whose means he had attained such a height of power. He kept twenty-five legions constantly on foot, amounting to 170,650 men. At sea he had two powerful navies. As to the civil government, he enacted several new laws, and reformed some old ones; and, as he affected to do nothing without the advice of the senate, to the rest of

his titles they added that of father of his country. Augustus next turned his arms against the Spanish nation called Cantabrians and Asturians, who had never been fully subdued. The war terminated, as usual, in favor of the Romans; and these brave nations were forced to receive the yoke, though not without the most violent resistance. By this and his other conquests the name of Augustus became so celebrated that his friendship was courted by the most distant monarchs. Phraates, king of Parthia, made a treaty with him upon his own terms; gave him four of his own sons, with their wives and children, as hostages, and delivered up the Roman eagles and other ensigns, which had been taken from Crassus at the battle of Carrhæ. He received also an embassy from a king of India, with a letter written in the Greek tongue, in which the Indian monarch informed him that, though he reigned over 600 kings, he had so great a value for the friendship of Augustus, that he had sent this embassy on so long a journey on purpose to desire it of him; and that he was ready to meet him at whatsoever place he pleased to appoint; and that upon the first notice he was ready to assist him in whatever was right. This letter he subscribed by the name of Porus, king of India. Of the ambassadors who set out from India three only reached Augustus, who was then in the island of Samos, the others dying by the way. One of the number was named Zarmar, a gymnosophist, who followed the emperor to Athens, and there burnt himself in his presence; it being customary for the gymnosophists to put an end to their lives in this manner, when they thought they had lived long enough. Soon after this the Roman dominions were extended southward over the Garamantes, a people whose country reached as far as the Niger. All this time the emperor continued to make new regulations for the good of the state; and among other things caused the Sibylline oracles to be reviewed. Many of them he rejected; but such as were reckoned authentic he caused to be copied by the pontifices, and lodged them in golden cabinets, which he placed in the temple of Apollo.

The Roman empire had now extended itself so far that it seemed to have arrived at the limits prescribed to it by nature; and it soon after began to be attacked by those nations which in process of time were to overthrow it. The Germans, in which name the Romans included a great number of nations dwelling in the northern parts of Europe, began to make incursions into Gaul. Their first attempt happened in the year 17 B. C., when they at first gained an inconsiderable advantage, but were soon driven back with great loss. Soon after this, the Rhæti, who inhabited the country bordering on the lake of Constance, invaded Italy where they committed dreadful devastations, putting all the males to the sword without distinction of rank or age. Against these barbarians Augustus sent Drusus, the second son of the empress Livia; who, though very young, gained a complete victory with very little loss. Those who escaped took the road to Gaul, being joined by the Vindelici, another nation in the neighbourhood; but Tiberius, the

elder brother of Drusus, marched against them, and overthrew them so completely, that the Rhæti, Vindelici, and Norici, three of the most barbarous nations in those parts, were obliged to submit. To keep their country in awe, Tiberius planted two colonies in Vindelicia, opening a road thence into Noricum and Rætia. One of the cities which he built for the defence of his colonies was called Drysomagus; the other Augusta Vindelicorum; now called Memmingen and Augsburg. Augustus, who had long since obtained all the temporal honors which could well be conferred upon him, now began to assume those of the spiritual kind also; being in the year 13 B. C. created pontifex maximus: an office which he continued to hold till his death; as did also his successors in the time of Theodosius. By virtue of his office, he corrected a very gross mistake in the Roman calendar; for the pontifices having, for the space of thirty-six years, that is, ever since the reformation by Julius Cæsar, made every third year a leap year, instead of every fourth, twelve days had been inserted instead of nine, so that the Roman year consisted of three days more than it ought to have done. These three days having been thrown out, the form of the year has ever since been regularly observed, till the Gregorian or New Style came to be adopted throughout Europe, and is still known by the name of the Old Style among us. On this occasion he gave his own name to the month of August, as Julius Cæsar had formerly done to July. In the year 11 B. C. Agrippa died, and was succeeded in his employment of governor of Rome by Tiberius; but, before investing him with this ample power, the emperor caused him to divorce his wife Agrippina (who had already brought him a son, and was then big with child), to marry Julia, the widow of Agrippa, and daughter of the emperor. Julia was a princess of an infamous character, as was known to every body, excepting Augustus himself; however, Tiberius made no hesitation. The emperor now sent his two step-sons, Tiberius and Drusus, against the northern nations. Tiberius reduced the Pannonians, who had attempted to shake off the yoke after the death of Agrippa. Drusus performed great exploits in Germany; but, while he was considering whether he should penetrate further into these northern countries, he was seized with a violent fever, which carried him off in a few days. He was succeeded in the command by Tiberius, who is reported to have done great things, but certainly made no permanent conquests in Germany. However, he was honored with a triumph, and had the tribunitial power for five years conferred upon him; which was no sooner done than, to the great surprise of Augustus and the whole city, he desired leave to quit Rome, and retire to Rhodes. A profound peace now reigned throughout the whole empire; and in consequence of this the temple of Janus was shut, which had never before happened since the reign of Numa Pompilius. During this pacific interval, the Saviour of mankind was born in Judæa, 748 years after the building of Rome. Three years after Tiberius returned to the city, by permission of Augustus, but in a short time his grandsons



Lucius Caesar and Caius Caesar died, not without suspicion of being poisoned by Livia. Augustus was exceedingly concerned at their death, and immediately adopted Tiberius as his son; he adopted also Agrippa Posthumus, the third son of the famous Agrippa; and obliged Tiberius to adopt Germanicus, the son of his brother Drusus, though he had a son of his own named Drusus. As to Agrippa, who might have been an occasion of jealousy, Tiberius was soon freed from him by his disgrace and banishment, which soon took place, but on what account is not known. The northern nations now began to be formidable: and, though it is pretended that Tiberius was always successful against them, yet about this time they gave the Roman legions a most terrible overthrow: three legions and six cohorts, under Quintilius Varus, being almost entirely cut in pieces. Augustus set no bounds to his grief on this occasion. Tiberius, however, was soon after sent into Germany; and for his exploits there was honored with a triumph. Augustus now took him for his colleague in the sovereignty; after which he sent Germanicus against the northern barbarians, and Tiberius into Illyricum. This was the last of his public acts; for, having accompanied Tiberius part of his journey, he died at Nola in Campania, in the seventy-sixth year of his age, and fifty-sixth of his reign. Livia was suspected of having hastened his death by poisoned figs.

**TIBERIUS.**—Tiberius, who succeeded to the empire, resolved to secure himself on the throne by the murder of Agrippa, whom accordingly he caused to be put to death by a military tribune. Though this might have been a sufficient evidence of what the Romans had to expect, the death of Augustus was no sooner known than the two consuls first took an oath of fidelity to the emperor, and then administered it to the senate, the people, and the soldiery. Tiberius behaved in a dark mysterious manner, ruling with absolute sway, but seeming to hesitate whether he should accept the sovereign power or not. He had scarcely taken possession of the throne, when news was brought him that the armies in Pannonia and Germany had mutinied. In Pannonia they were terrified into submission by an eclipse of the moon; but the revolt of the German legions threatened more danger. After Germanicus had granted all their demands, and quieted them, as he supposed, fresh disturbances broke out. He then thought it necessary to provide for the safety of his family, by sending his lady Agrippina from the camp with many of the wives of other officers. This made such a deep impression on the mutineers that they intreated Germanicus to recal his wife; and the soldiers of their own accord seized and massacred the ringleaders of the revolt. Still, however, two of the legions continued disobedient; but, on hearing of the return of their companions to their duty, those who had remained true rose and massacred the whole of the revolters. The sedition being thus quelled, Germanicus led his army into Germany, where he performed various exploits; but was still far from freeing the empire from its dangerous and troublesome enemy. A. D. 19 he died, of poison

as was supposed, given by Piso, his partner in the government of Syria, to which Germanicus had been promoted after his return from the north. In the mean time Tiberius, though he affected to court the favor of the people by various methods, yet showed himself in general such a cruel and blood-thirsty tyrant that he became the object of universal abhorrence. Though he had hated Germanicus, he punished Piso with death; and about a year after, having no object of jealousy to keep him in awe, he began daily to diminish the authority of the senate: this was much facilitated by their own adulation; so that, while he despised their meanness, he enjoyed its effects. A law subsisted which made it treason to form any injurious attempt against the majesty of the people. Tiberius assumed to himself the interpretation and enforcement of this law. All freedom was now therefore banished from convivial meetings, and suspicion reigned amongst the dearest relations. The law of offended majesty being revived, many persons of distinction fell a sacrifice to it. In the beginning of these cruelties, Tiberius took into his confidence Sejanus, a Roman knight, by birth a Volscian, who gained his confidence by the most refined dissimulation, being an over-match for his master in his own arts. He was made by the emperor captain of the prætorian guards, one of the most confidential trusts in the state. The servile senators, with ready adulation, set up the statues of the favorite beside those of Tiberius, and seemed eager to pay him similar honors. It was from such humble beginnings that this minister even ventured to aspire at the throne, and was resolved to make the emperor's foolish confidence one of the first steps to his ruin. However, he considered that cutting off Tiberius alone would rather retard than promote his designs, while his son Drusus and the children of Germanicus were yet remaining. He therefore began by seducing Livia, the wife of Drusus, whom he prevailed upon to poison her husband. Tiberius, in the mean time, not much regarding his son, bore his death with great tranquillity. Sejanus resolved to make his next attempt on the children of Germanicus, who were undoubted heirs to the empire. However, he was frustrated, both by the fidelity of their governors, and the chastity of Agrippina their mother. On this he resolved upon removing Tiberius out of the city. He began to insinuate to him the numerous inconveniences of the city, the fatigues of attending the senate, and the seditious temper of the citizens. Tiberius, either prevailed upon by his persuasions, or pursuing the natural turn of his temper, which led to indolence and debauchery, quitted Rome, therefore, in the twelfth year of his reign, and went into Campania, under pretence of dedicating temples to Jupiter and Augustus. After this he never returned to the capitol; but spent the greatest part of his time in the island of Caprea, a place rendered infamous by his pleasures. He spent whole nights at the table; and his luxuries of other kinds were still more detestable. From the time of his retreat, he also became more cruel, and Sejanus endeavoured to increase his distrusts. Every day he found his aim succeeding; the

wretched emperor's terrors were an instrument by which he levelled every obstacle. He so contrived to widen the breach between the emperor and the sons of Germanicus, that at length Nero and Drusus were declared enemies of the state, and starved to death in prison; while Agrippina their mother was sent into banishment. In this manner Sejanus proceeded, removing all who stood between him and the empire: the number of his statues exceeded even those of the emperor; and he was more dreaded than even the tyrant who enjoyed the throne. But the rapidity of his rise was only preparatory to the greatness of his downfall. All we know of his first disgrace with the emperor is that Satrius Secundus was the man who had the boldness to accuse him: Antonia, the mother of Germanicus, seconded the accusation: but he was very near despatching Tiberius, when his practices were discovered. The emperor ordered the senate to put him in prison; but they went beyond their orders, and directed his execution. His body was ignominiously dragged about the streets, and his whole family executed with him.

Sejanus's death seemed only to kindle the emperor's rage for further executions. The prisons were crowded with pretended accomplices in the conspiracy of Sejanus: but Tiberius began to grow weary of particular executions; he therefore gave orders that all the accused should be put to death without examination, and often feasted his eyes with the tortures of the wretches put to death before him. In the mean time the frontier provinces were invaded with impunity by the barbarians. Mæsia was seized on by the Dacians and Sarmatians; Gaul by the Germans, and Armenia by the king of Parthia. Tiberius, however, was so much a slave to his appetites, that he left the provinces entirely to the care of his lieutenants, and they were intent rather on the accumulation of private fortunes than the safety of the state. At length, in the twenty-second year of his reign, he began to feel the approaches of dissolution, and nominated Caligula for his successor: soon after he fell into such faintings, as all believed were fatal. It was in this situation that, by Macro's advice, Caligula prepared to secure the succession. He received the congratulations of the court, caused himself to be acknowledged by the prætorian soldiers, and went forth from the emperor's apartment amidst the applauses of the multitude; when on a sudden he was informed that the emperor was recovered, had begun to speak, and desired to eat. Macro, however, who was hardened in crimes, ordered that the dying emperor should be despatched, by smothering him with pillows; or, as other historians state, by poison. Thus died Tiberius, in the seventy-eighth year of his age, after reigning twenty-two. The Romans were, at this time, arrived at the highest pitch of effeminacy and vice: the wealth of almost every nation of the empire, having, for some time, circulated through the city, brought with it the luxuries peculiar to each; so that Rome presented a detestable picture of pollution. In the eighteenth year of this monarch's reign, Christ was crucified.

CALIGULA.—No monarch ever came to the  
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throne with more advantages than Caligula. He received the congratulations of the people on every side, all equally pleased with being free from the cruelties of Tiberius, and in hoping new advantages from the virtues of his successor. Caligula at first certainly took every method to impress them with the expectation of a happy change. Amidst the rejoicings of the multitude, he advanced mourning, with the dead body of Tiberius, which the soldiers brought to be burnt at Rome. Upon his entrance into the city, he was received with new titles of honor by the senate; for though left co-heir with Gemellus, grandson to Tiberius, they set aside Gemellus, and declared Caligula sole successor to the empire. Having performed the funeral solemnities of Tiberius, he hastened to the islands of Pandataria and Pontia, to remove the ashes of his mother and brothers, exposing himself to tempestuous weather to give a lustre to his piety. Having brought them to Rome, he instituted annual solemnities in their honor, and ordered September to be called Germanicus, in memory of his father. He conferred the same honors upon his grandmother Antonia which had been given to Livia; and ordered all informations to be burnt that any way exposed the enemies of his family. He even refused a paper that was offered him, tending to the discovery of a conspiracy against him; alleging that he was conscious of nothing to deserve any man's hatred, and therefore had no fears. He caused the institutions of Augustus, which had been disused in the reign of Tiberius, to be revived; undertook to reform many abuses in the state, and severely punished corrupt governors. He banished the spintrix or inventors of abominable recreations from Rome; attempted to restore the ancient manner of electing magistrates by the suffrages of the people; and gave them a free jurisdiction, without any appeal to himself. Although the will of Tiberius was annulled by the senate, and that of Livia suppressed by Tiberius, yet he caused all their legacies to be punctually paid; and, to make Gemellus amends for missing the crown, he caused him to be elected princeps juventutis, or principal of the youth. He restored some kings to their dominions who had been unjustly dispossessed by Tiberius, and gave them the arrears of their revenues. And, that he might appear an encourager of every virtue, he ordered a female slave a large sum of money, for enduring the most exquisite torments without discovering the secrets of her master. So many concessions, and such apparent virtue, could not fail of receiving just applause. A shield of gold, bearing his image, was decreed to be carried annually to the capitol, attended by the senate and the sons of the nobility singing in praise of the emperor's virtues. It was likewise ordained that the day on which he was appointed to the empire should be called Pubitia; implying that, when he came to govern, the city received a new foundation. But in less than eight months all this show of virtue and clemency vanished; while furious passions, unexampled avarice, and capricious cruelty, began to rule his mind. As most of the cruelties of Tiberius arose from suspicion, so most of those committed by Caligula took their rise from prodigality. Some assert



that a disorder, which happened soon after his accession to the empire, deranged his understanding. Indeed madness itself could scarcely dictate cruelties more extravagant, or inconsistencies more ridiculous, than are imputed to him. Gemellus he obliged to kill himself. Silenus, the emperor's father-in-law, was the next that was put to death upon slight suspicion; and Gerincus, a senator of noted integrity, refusing to witness falsely against him, shared his fate. After these followed a crowd of victims to the emperor's avarice or caprice. Among the number of those who were thus sacrificed was Macro, the late favorite of Tiberius, and the person to whom Caligula owed the empire. Not long after, he assumed divine honors, and gave himself the names of such divinities as he thought most agreeable to his nature. For this purpose he caused the heads of the statues of Jupiter and some other gods to be struck off, and his own to be put in their places. He frequently seated himself between Castor and Pollux, and ordered that all who came to their temple to worship should pay their adorations only to him; nay, at last, he altered their temple to the form of a portico, which he joined to his palace, that the very gods, as he said, might serve him in the quality of porters. He was not less notorious for the depravation of his appetites than for his ridiculous presumption. Neither person, place, nor sex, were obstacles to the indulgence of his lusts. There was scarcely a lady of any quality in Rome that escaped him; and, indeed, such was the degeneracy of the times, that there were very few who did not think this disgrace an honor. He is said to have committed incest with his three sisters, and at public feasts they lay with their heads upon his bosom. Of these he prostituted Livia and Agrippina to his vile companions, and then banished them as adulteresses and conspirators. As for Drusilla, he took her from her husband Longius, and kept her as his wife. Her he loved so affectionately, that, being sick, he appointed her heiress of his empire and fortune; and when she happened to die before him made her a goddess. Yet to mourn for her death was a crime, as she was become a goddess; while to rejoice for her divinity was capital, because she was dead. Nay, even silence itself was an unpardonable insensibility, either of the emperor's loss, or his sister's advancement. But of all his vices, his prodigality was perhaps the most remarkable. The most notorious instance of this fruitless profusion was the vast bridge at Puteoli, which he undertook in the third year of his reign. He caused a great number of ships to be fastened to each other, so as to make a floating bridge from Baïæ to that place, across an arm of the sea three miles and a half broad. The ships being placed in two rows, in form of a crescent, were secured to each other with anchors, chains, and cables. over these were laid vast quantities of timber, and upon that earth, so as to make the whole resemble one of the streets of Rome. He next caused several houses to be built upon his new bridge, for the reception of himself and his attendants, into which fresh water was conveyed by pipes from land. At night, the number of

torches and other illuminations with which this expensive structure was adorned, cast such a gleam as illuminated the whole bay, and all the neighbouring mountains. Expenses like these would have exhausted the most unbounded wealth: in fact, after reigning about a year, Caligula found his revenues exhausted; and a treasure of about £18,000,000 of our money, which Tiberius had amassed, entirely spent in extravagance and folly. Now, therefore, his prodigality put him upon new methods of supplying the exchequer; and, as before his profusion, so now his rapacity became boundless. He put in practice all kinds of rapine and extortion. Every thing was taxed, to the very wages of the meanest tradesmen. He had poisoned many who had named him for their heir, to have the immediate possession of their fortunes, and set up a brothel in his own palace, from which he gained considerable sums by prostitution. He also kept a public gaming-house. On one occasion, having had a series of ill luck, he saw two rich knights passing through the court; on which he rose, and, causing both to be apprehended, confiscated their estates: then, rejoining his companions, he boasted that he had never had a better throw in his life. Another time, wanting money for a stake, he went down and caused several noblemen to be put to death; and then, returning, told the company that they sat playing for trifles while he had won 60,000 sesterces at a cast. Such insupportable and capricious cruelties produced many conspiracies against him; the issue of which was only deferred by his intended expedition in the third year of his reign against the Germans and Britons. His mighty preparations, however, ended in nothing. Instead of conquering Britain and Germany, he only gave refuge to a banished prince; and led his army to the sea-shore in Batavia. At last a plan for taking him off was concerted under the influence of Cassius Cherea, tribune of the prætorian bands, joined by Valerius Asiaticus, whose wife the emperor had debauched, Annius Vincianus, Clemens the prefect, and Calistus, whose riches made him obnoxious to the tyrant. While these were deliberating upon the most certain method of destroying him, an unexpected incident gave new strength to the conspiracy. Pompedius, a senator of distinction, having been accused before the emperor, of having spoken of him with disrespect, one Quintilia, an actress, was cited to confirm the accusation. Quintilia, however, was possessed of an uncommon degree of fortitude. She denied the fact, and, being put to the torture at the informer's request, bore the severest torments with unshaken constancy. After several deliberations, it was at last resolved to attack him during the continuance of the Palatine games: he was accordingly slain in a little vaulted gallery that led to the bath, in the twenty-ninth year of his age, after a reign of three years, ten months, and eight days. With him his wife and infant daughter also perished; one being stabbed by a centurion, the other having its brains dashed out against the wall. His coin was also melted down by a decree of the senate; and such precautions were taken

that all seemed willing that neither his features nor his fame might be transmitted to posterity.

CLAUDIUS.—As soon as the death of Caligula was made public, it produced the greatest confusion in Rome. The conspirators, who only aimed at destroying a tyrant, all retired without naming a successor, to private places. Some thought the report of the emperor's death was an artifice of his own, to see how his enemies would behave: and in this interval of suspense, the German guards pillaged the city under pretence of revenging the emperor's death. All the conspirators and senators that fell in their way received no mercy. However, they grew calm by degrees, and the senate was permitted to assemble, to deliberate upon what was necessary to be done. In this deliberation, Saturninus, who was then consul, insisted much upon the benefits of liberty; and his language was highly pleasing to the senate; but the populace and the army opposed them. The former remembered the donations and public spectacles of the emperors. The latter were sensible they could have no power but in a monarchy. In this opposition of interests and opinions, chance at last decided the fate of the empire. Some soldiers, running about the palace, discovered Claudius, Caligula's uncle, concealed in a secret place. Of this personage, hitherto despised for his imbecility, they resolved to make an emperor; and accordingly carried him upon their shoulders to the camp, where they proclaimed him at a time when he expected death. The senate went soon after in a body, to render him homage: when the first who fell a sacrifice to the jealousy of this new monarch was Cherea. He met death with all the fortitude of an ancient Roman. Lupus, his friend, suffered with him; and Sabinus, one of the conspirators, laid violent hands on himself. Claudius was fifty years old when he began to reign: and the complicated diseases of his infancy had affected all the faculties of his body and mind. Yet the commencement of his reign gave the most promising hopes. He began by passing an act of oblivion for all former words and actions, and disannulled the cruel edicts of Caligula. He forbade all persons, under severe penalties, to sacrifice to him as they had done to the late emperor; was assiduous in hearing and examining complaints; and frequently administered justice in person; tempering by his mildness the severity of the law. He took a more than ordinary care that Rome should be continually supplied with corn and provisions, securing the merchants against pirates. He was not less assiduous in his buildings, in which he excelled almost all that went before him, and constructed an aqueduct, called after his own name, much surpassing any other in Rome both for workmanship and its plentiful supply of water, which it brought from forty miles distance, furnishing the highest parts of the city. He made also a haven at Ostia, of such immense expense that his successors were unable to maintain it. But his greatest work of all was the draining of the lake Fucinus, the largest in Italy, and bringing its water into the Tiber, to strengthen the current of that river. For effecting this, among other difficulties, he mined

through a mountain of stone three miles broad, and kept here 30,000 men employed for eleven years. To this solicitude for the internal advantages of the state, he added that of a watchful guardianship over the provinces. He even undertook to gratify the people by foreign conquest. The Britons, who had, for nearly 100 years, been left in sole possession of their own island, began to seek the mediation of Rome, to quell their intestine commotions. The principal man who desired to subject his native country to the Roman dominion was one Bericlus, who persuaded the emperor to make a descent upon the island, magnifying the advantages that would attend the conquest of it. Plautius the prætor was accordingly ordered to pass over into Gaul, and made preparations for this expedition; and the Britons, under their king Cynobelius, were several times overthrown. These successes soon after induced Claudius to go into Britain in person, upon pretence that the natives were still seditious, and had not delivered up some Roman fugitives who had taken shelter among them; but, for an account of the exploits of the Romans in this island, see ENGLAND. But Claudius soon began to lessen his care for the public, and to commit to his favorites all the concerns of the empire. The chief of his directors was his wife Messalina; whose name has hence become a common appellation for women of abandoned character. However, she was not less remarkable for her cruelties than her licentiousness; and destroyed many of the most illustrious families of Rome. Subordinate to her were the emperors' freedmen; Pallas, the treasurer; Narcissus, the secretary of state; and Callistus, the master of the requests. These entirely governed Claudius; so that he was only left the fatigues of ceremony, while they possessed all the power of the state. It would be tedious to enumerate the various cruelties which these insidious advisers obliged the feeble emperor to commit: those against his own family will suffice. Appius Silanus, a person of great merit, who had been married to the emperor's mother-in-law, was put to death upon the suggestions of Messalina. After him he slew both his sons-in-law, Silanus and Pompey, and his two nieces the Livias, one the daughter of Drusus the other of Germanicus; without permitting them to plead in their defence, or even without assigning any cause. Great numbers of others fell sacrifices to the jealousy of Messalina and her minions. Every thing was put to sale: they took money for pardons and penalties; and accumulated by these means enormous sums. These disorders in the ministers produced conspiracies against the emperor. Statius Corvinus and Gallus Assinius formed one conspiracy: two knights privately combined to assassinate him; but the revolt which gave him the greatest uneasiness, and which was punished with the most unrelenting severity, was that of Camillus, his lieutenant-general in Dalmatia. This general, incited by many of the principal men in Rome, openly rebelled, and assumed the title of emperor. Nothing could exceed the terrors of Claudius, upon being informed of this revolt; so that, when Camillus commanded him by letters to



relinquish the empire, he seemed inclined to give obedience. However, his fears were soon removed; for the legions which had declared for Camillus, being terrified by some prodigies, soon after killed him. The cruelty of Messalina and her minions upon this occasion seemed to have no bounds. They so wrought upon the emperor's fears and suspicions that numbers were executed without trial or proof; and scarcely any who were but suspected escaped. By such cruelties as these his favorites endeavoured to establish his and their own authority. He now became a prey to jealousy and disquietude, and his only relief seemed to be in inflicting tortures. Suetonius says that there were no fewer than thirty-five senators, and above 300 knights, executed in this reign. In this manner was Claudius urged on by Messalina to commit every kind of enormity. After appearing for some years insatiable in her desires, she at length fixed her own affections upon Caius Silius, the most beautiful youth in Rome. Her love for this young Roman seemed to amount to madness. She obliged him to divorce his wife Junia Syllana; she gave him immense treasures and valuable presents; the very imperial ornaments were transferred to his house; and the emperor's slaves and attendants had orders to wait upon the adulterer. Nothing was wanting to complete their insolence but their being married; and this was also effected. They relied upon the emperor's imbecility for their security, and only waited till he retired to Ostia to put their project in execution. Some time before there had been a quarrel between Messalina and Narcissus, the emperor's first freed-man, who watched for an opportunity of ruining the empress. He communicated to Claudius what had happened, and urged him to revenge without delay. Nothing could exceed the consternation of Messalina and her companions upon being told that the emperor was coming. Every one retired in the utmost confusion. Silius was taken. Messalina took shelter in some gardens which she had seized upon, having expelled Asiaticus the owner and put him to death. Thence she sent Britannicus, her only son by the emperor, with Octavia her daughter, to intercede for her. She soon after followed him; but Narcissus had fortified the emperor against her arts, and she was obliged to return in despair. Silius was instantly put to death in the emperor's presence; and Narcissus, without authority, ordered that Messalina should share the same fate. Claudius was informed of her death in the midst of his banquet without the least appearance of emotion. The emperor, being now a widower, declared publicly that he would remain single for the future, and would forfeit his life if he broke his resolution. But his resolution was but of short continuance. His freed-men, after some deliberation, fixed upon Agrippina, the daughter of his brother Germanicus, for his wife. This woman was more practised in vice than even the former empress. As the late declaration of Claudius seemed to be an obstacle to his marrying, persons were suborned to move in the senate that he should be compelled to take a wife, as a matter of great importance to the commonwealth. When this decree passed, Claudius had scarcely

patience to wait a day before the celebration for his nuptials. Having now received a new director, he submitted with more implicit obedience than in any former part of his reign. Agrippina's chief aims were to secure the succession in favor of her young son Nero, and to set aside the claims of Britannicus. For this purpose she married Nero to the emperor's daughter Octavia, a few days after her own marriage. Not long after this she urged the emperor to strengthen the succession, in imitation of his predecessors, by making a new adoption; and caused him to take in her son Nero to divide the fatigues of government. Her next care was to increase her son's popularity by giving him Seneca for a tutor. This subtle woman pretended the utmost affection for Britannicus, whom, however, she resolved to destroy; and, shortly after her accession, she procured the death of several ladies who had been her rivals. She displaced the captain of the guard; and appointed Burrhus to that command; a person of great military knowledge and strongly attached to her interests. From that time she took less pains to disguise her power. In the twelfth year of Claudius she persuaded him to restore liberty to the Rhodians, of which he had deprived them some years before; and to remit the taxes of the city Ilium, as having been the progenitors of Rome. Her design in this was to increase the popularity of Nero, who pleaded the cause of both cities with great approbation. Such an immoderate use of her power at last awakened the emperor's suspicions. Agrippina's imperious temper began to grow insupportable to him; and he declared, when heated with wine, that it was his fate to suffer the disorders of his wives and to be their executioner. This expression engaged all her faculties to prevent the blow. Her first care was to remove Narcissus, whom she hated upon many accounts. This minister at length thought fit to retire, by a voluntary exile, into Campania. The unhappy emperor seemed regardless of the dangers that threatened his destruction. His affection for Britannicus every day increased, which served also to increase the vigilance and jealousy of Agrippina. She now, therefore, resolved to poison her husband, and determined upon a poison to destroy his intellects, and yet not suddenly to terminate his life. This not having the desired effect, however, she directed a wretched physician to thrust a poisoned feather down his throat, under pretence of making him vomit, and thus despatched him.

NERO.—Claudius being destroyed, Agrippina took every precaution to conceal his death from the public until she had settled her measures for securing the succession. A strong guard was placed at all the avenues of the palace, while she amused the people with various reports; at one time giving out that he was still alive, at another that he was recovering. In the meanwhile, she made sure of the person of young Britannicus, under a pretence of affection for him. At last, when all things were adjusted, the palace gates were thrown open, and Nero, accompanied by Burrhus, prefect of the prætorian guards, issued to receive the congratulations of the people and the army. The cohorts, then attending,

proclaimed him with the loudest acclamations, though not without making some enquiries after Britannicus. He was carried in a chariot to the rest of the army; wherein, having made a speech suited to the occasion, and promising them a donation, he was declared emperor by the army, the senate, and the people. Nero's first care was to show all possible respect to the deceased emperor, to cover the guilt of his death. His obsequies were performed with a pomp equal to that of Augustus; the young emperor pronounced his funeral oration, and he was canonised among the gods. The funeral oration, though spoken by Nero, was drawn up by Seneca; and this was the first time a Roman emperor needed the aid of another's eloquence. Nero, though but seventeen years of age, began his reign with general approbation. As he owed the empire to Agrippina he submitted to her directions with the most implicit obedience. On her part she seemed resolved on governing with her natural ferocity, and considered her private animosities as the only rule to guide her in public justice. Immediately after the death of Claudius she caused Silanus, the pro-consul of Asia, to be assassinated. The next object of her resentment was Narcissus, Claudius's favorite; a man notorious for the greatness of his wealth and the number of his crimes. He was obliged to put an end to his life by Agrippina's order. This bloody outset would have been followed by many more severities had not Seneca and Burrhus opposed them. These worthy men, although they owed their rise to the empress, were above being the instruments of her cruelty. They therefore combined together, and, gaining the young emperor on their side, formed a plan of power both merciful and wise. The beginning of Nero's reign, while he acted by their counsels, has always been considered as a model for princes. In fact, the young monarch knew so well how to conceal his innate depravity that his nearest friends could scarcely perceive his virtues to be assumed. He appeared just, liberal, and humane. His condescension and affability were not less than his other virtues; so that the Romans began to think that his clemency would compensate for the tyranny of his predecessors. In the mean time Agrippina, who was excluded from any share in government, attempted to recover her power. Perceiving that her son had fallen in love with a freed-woman named Acte, and dreading the influence of a concubine, she tried every art to prevent his growing passion. The gratification of his passion, therefore, in this instance, only served to increase his hatred for the empress. Nor was it long before he gave evident marks of his disobedience by displacing Pallas her chief favorite. Upon this occasion she first perceived the total declension of her authority; which threw her into the most ungovernable fury. She said that Britannicus, the real heir to the throne, was still living, and in a condition to receive his father's empire which was now possessed by an usurper. She threatened to go to the camp, and there expose his baseness and her own, invoking all the furies to her assistance. These menaces alarmed the suspicions of Nero; who had begun to give way to his natural de-

pravity. He, therefore, determined upon the death of Britannicus, and contrived to have him poisoned at a public banquet. Agrippina, however, took every opportunity of obliging and flattering the tribunes and centurions; she heaped up treasures with a rapacity beyond her natural avarice; all her actions seemed calculated to raise a faction, and make herself formidable to the emperor. Whereupon Nero commanded her German guard to be taken from her, and obliged her to lodge out of the palace. He also forbid particular persons to visit her, and went himself but rarely and ceremoniously to pay her his respects. She now therefore began to find that, with the emperor's favor, she had lost the assiduity of her friends. As Nero increased in years, his crimes increased. He took pleasure in running about the city by night, disguised like a slave. In this habit he entered taverns and brothels, attended by the lewd ministers of his pleasures, attempting the lives of such as opposed him, and frequently endangering his own. After his example numbers of profligate young men infested the streets likewise; so that every night the city was filled with tumult and disorder. However the people bore all these levities with patience, having occasion every day to experience his liberality, and having also been gratified by the abolition of many of their taxes. The provinces were no way affected by these riots; for except disturbances on the side of the Parthians, which were soon suppressed, they enjoyed the most perfect tranquillity. But those sensualities, which, for the first four years of his reign, produced but few disorders, in the fifth became alarming. He first began to transgress the bounds of decency, by publicly abandoning Octavia his wife, and taking Poppæa, the wife of his favorite Otho. This was another grating circumstance to Agrippina, who vainly used all her interest to disgrace Poppæa, and reinstate herself in her son's lost favor. This last began her arts by urging him to divorce his wife and marry herself. She insinuated the dangerous designs of Agrippina; and by degrees accustomed his mind to reflect on parricide without horror. His cruelties against his mother began rather by various circumstances of petty malice than by any downright injury; but at last, finding these ineffectual to break her spirit, he resolved on putting her to death. After attempting poison and other modes ineffectually, he sent a body of soldiers to her house, who killed her with several wounds. He vindicated his conduct next day to the senate; who not only excused but applauded his impiety. Nero now gave a loose to his appetites, that were not only sordid but inhuman. There seemed an odd contrast in his disposition; for, while he practised cruelties sufficient to make the mind shudder with horror, he was fond of those amusing arts that soften and refine the heart. He was particularly addicted, even from childhood, to music, and not totally ignorant of poetry. But chariot-driving was his favorite pursuit. He enclosed a space in the valley of the Vatican, and exhibited his dexterity to the whole of his subjects. Their praises stimulated him still more to these pursuits; so that he now



resolved to appear as a singer upon the stage. His first public appearance was at games of his own institution, called juveniles; where he advanced upon the stage, tuning his instrument to his voice. A group of tribunes and centurions attended behind him; when his old governor Burrhus stood by his hopeful pupil, with indignation in his countenance, and praises on his lips. He was desirous also of becoming a poet; but he was unwilling to undergo the pain of study. Nor was he without his philosophers also; he took a pleasure in hearing their debates after supper. Furnished with such talents as these, he was resolved to make the tour of his empire, and give the most public display of his abilities. The place of his first exhibition, upon leaving Rome was Naples. The crowds there were so great, and the curiosity of the people so earnest in hearing him, that they did not perceive an earthquake that happened while he was singing. His desire of gaining the superiority over the other actors was truly ridiculous. While he continued to perform, no man was permitted to depart from the theatre upon any pretence whatsoever. Some were so fatigued with hearing him that they leaped privately from the walls, or pretended to fall into fainting fits, in order to be carried out. Vespasian, afterwards emperor, happening to fall asleep on one of these occasions, very narrowly escaped with his life. After being fatigued with the praises of his countrymen, Nero resolved upon going over into Greece, to receive new theatrical honors. There he exhibited in all the games, and obtained from the meanness of the Greeks 1800 crowns. His entry into Rome on his return was attended with more splendor than a triumph. So many honors only inflamed his desires of acquiring new; he at last began to take lessons in wrestling; willing to imitate Hercules in strength, as he had rivalled Apollo in activity. He also caused a lion of pasteboard to be made with great art, against which he undauntedly appeared in the theatre, and struck it down with a blow of his club. But his cruelties outdid all his other extravagancies, a complete list of which would exceed our limits. He often said that he had rather be hated than loved. When one said in his presence, that the world might be burned when he was dead; 'Nay,' replied Nero, 'let it be burnt while I am alive.' In fact, a great part of the city of Rome was burnt soon after. This remarkable conflagration took place in the eleventh year of Nero's reign. Nero, who was then at Antium, did not return to the city till he heard that the flames were advancing to his palace, which, after his arrival, was burnt down to the ground, with all the houses adjoining to it. However Nero, affecting compassion for the multitude bereft of their dwellings, laid open the field of Mars, and all the great edifices erected there by Agrippa, and even his own gardens; he likewise caused tabernacles to be reared in haste for the reception of the forlorn populace. From Ostia too, and the neighbouring cities, were brought by his orders all sorts of furniture and necessities; and the price of corn was considerably lessened. But these bounties, however generous and popu-

lar, were bestowed in vain, because a report was spread abroad that, during the time of this general conflagration, he mounted his domestic stage, and sung the destruction of Troy, comparing the desolation of Rome to that of Troy. At length, on the sixth day, the fury of the flames was stopped at the foot of mount Esquiline, by levelling with the ground a vast number of buildings. But scarcely had the alarm ceased, when the fire broke out anew with fresh rage, but in places more wide and spacious; whence fewer persons were destroyed, but more temples and public porticoes were overthrown. As this second conflagration broke out in certain buildings belonging to Tigellinus, they were both ascribed to Nero; and it was supposed that, by destroying the old city, he aimed at the glory of building a new one, and calling it by his name. Of the fourteen quarters into which Rome was divided, four remained entire, three were laid in ashes, and, in the seven other, remained here and there a few houses, miserably shattered and half consumed. Among the many ancient and stately edifices, which the rage of the flames utterly consumed, Tacitus reckons the temple dedicated by Servius Tullius to the moon; the temple and great altar consecrated by Evander to Hercules; the chapel by Romulus to Jupiter Stator; the court of Numa, with the temple of Vesta, and in it the tutelary gods peculiar to the Romans. In the same fate were involved the inestimable treasures acquired by so many victories, the wonderful works of the best painters and sculptors of Greece, and, what is still more to be lamented, the ancient writings of celebrated authors, till then preserved entire. The fire began the same day on which the Gauls formerly burnt it to the ground. Upon the ruins of the demolished city Nero founded a palace, which he called his golden house; though it was not so much admired on account of an immense profusion of gold, precious stones, and other inestimable ornaments, as for its vast extent, containing spacious fields, large wildernesses, artificial lakes, thick woods, orchards, vineyards, hills, groves, &c. The ground that was not taken up by the foundation of Nero's own palace, he assigned for houses, which were not placed at random, and without order, but the streets were laid out regularly, spacious, and straight; the edifices restrained to a certain height, of about seventy feet; the courts were widened; and to all the great houses, which stood by themselves, and were called isles, large porticoes were added, which Nero engaged to raise at his own expense, and to deliver to each proprietor the squares about them clear from all rubbish. Thus the city in a short time rose out of its ashes with new lustre, and more beautiful than ever. The emperor used every art to throw the odium of this conflagration upon the Christians, who were at that time gaining ground in Rome. Nothing could be more dreadful than the persecution raised against them upon this false accusation, of which an account is given under the article HISTORY. Hitherto, however, the citizens of Rome seemed comparatively exempted from his cruelties, which chiefly fell upon strangers and his nearest connexions; but a conspiracy

formed against him by Piso; a man of great power and integrity, which was prematurely discovered, opened a new train of suspicions that destroyed many of the principal families in Rome. Piso, Lateranus, Fennius Rufus, Subrius Flavius, Sulpicius Asper, Vestinus the consul, and numberless others, were all executed. But the two most remarkable personages who fell on this occasion were Seneca the philosopher, and Lucan the poet, his nephew. It is not known whether Seneca was really concerned or not. He was ordered to put himself to death, which he did, by opening his veins in a warm bath. Thus was the whole city filled with slaughter and frightful instances of treachery. No master was secure from the vengeance of his slaves, nor even parents from the baser attempts of their children. Not only throughout Rome, but the whole country round, bodies of soldiers were seen in pursuit of the suspected and the guilty. Whole crowds of wretches loaded with chains were led every day to the gates of the palace, to wait their sentence from the tyrant. He always presided at the torture in person, attended by Tigellinus, captain of the guard, who, being the most abandoned man in Rome, was become his principal minister and favorite. Nor were the Roman provinces in a better situation than the capital. The example of the tyrant influenced his governors, who gave instances of their rapacity and cruelty in every part of the empire. In the seventh year of his reign the Britons revolted, under the conduct of their queen Boadicea (see ENGLAND); but were at last so completely defeated that ever after, during the continuance of the Romans among them, they lost not only all hopes, but even all desire of freedom. A war also was carried on against the Parthians for the greatest part of this reign, conducted by Corbulo; who, after many successes, had dispossessed Tiridates, and settled Tigranes in Armenia in his room. Tiridates, however, was soon after restored by an invasion of the Parthians into that country; but, being once more opposed by Corbulo, the Romans and Parthians came to an agreement that Tiridates should continue to govern Armenia, upon condition that he should lay down his crown at the foot of the emperor's statue, and receive it as coming from him; all which he performed. This ceremony Nero desired to have repeated to his person; wherefore he invited Tiridates to Rome, granting him the most magnificent supplies for his journey. Nero attended his arrival with very sumptuous preparations. He received him seated on a throne, accompanied by the senate standing round him, and the whole army drawn out with all imaginable splendor.—Tiridates ascended the throne with great reverence; and approaching the emperor, fell down at his feet, and in the most abject terms acknowledged himself his slave. Nero raised him up, telling him with equal arrogance, that he did well, and that by his submission he had gained a kingdom which his ancestors could never acquire by their arms. He then placed the crown on his head, and, after the most costly ceremonies and entertainments, he was sent back to Armenia, with incredible sums of money to defray the expenses of his return. In the twelfth year of Nero's reign

the Jews revolted, having been severely oppressed by the Roman governor. Florus was arrived at that degree of tyranny that by public proclamation he gave permission to plunder the country, provided he received half the spoil. These oppressions drew such a train of calamities after them, that the sufferings of all other nations were slight in comparison to what this devoted people afterwards endured, as is related under the article JEWS. In the mean time Nero proceeded in his cruelties at Rome with unabated severity. The valiant Corbulo, who had gained so many victories over the Parthians, could not escape his fury. Nor did the empress Poppæa herself escape; whom, in a fit of anger, he kicked when she was pregnant, by which she miscarried and died. At last the Romans began to grow weary of such a monster, and there appeared a general revolution in all the provinces. The first appeared in Gaul, under Julius Vindex, who commanded the legions there, and publicly protested against the tyrannical government of Nero. He appeared to have no other motive for this revolt than that of freeing the world from an oppressor; for when it was told him that Nero had set a reward upon his head of 10,000,000 of sesterces, he made this gallant answer, 'Whoever brings me Nero's head, shall, if he pleases, have mine.' But, to show that he was not actuated by motives of private ambition, he proclaimed Sergius Galba emperor, and invited him to join in the revolt. Galba, who was then governor of Spain, was equally remarkable for his wisdom in peace, and his courage in war. But, as all talents under corrupt princes are dangerous, he for some years lived in obscurity, avoiding all opportunities of signalising his valor. He now, therefore, either through the caution attending old age, or from a total want of ambition, appeared little inclined to join with Vindex. In the mean time Nero, who had been apprised of the proceedings against him in Gaul, appeared totally regardless of the danger, flattering himself that the suppression of this revolt would give him an opportunity of fresh confiscations. But the revolt of Galba, the news of which arrived soon after, affected him in a very different manner. The reputation of that general was such that, from the moment he declared against him, Nero considered himself as undone. He resolved to massacre all the governors of provinces, to destroy all exiles, and to murder all the Gauls in Rome, as a punishment for the treachery of their countrymen. In short, in the wildness of his rage, he thought of poisoning the whole senate, of burning the city, and turning the lions kept for the purposes of the theatre out upon the people. These designs being impracticable, he resolved at last to face the danger in person. But his very preparations served to mark the infatuation of his mind. His principal care was to provide waggon for the convenient carriage of his musical instruments; and to dress out his concubines like Amazons, with whom he intended to face the enemy. While Nero was thus frivolously employed, the revolt became general. Not only the armies in Spain and Gaul, but also the legions in Germany, Africa, and Lusitania, declared against him. Virgilius Rufus alone, who commanded



an army on the Upper Rhine, for a while continued in suspense; during which his forces, without his permission, falling upon the Gauls, routed them with great slaughter, and Vindex slew himself. But this ill success no way advanced the interests of Nero; he was so detested by the whole empire that he could find none of the armies faithful to him. He therefore called for Locusta to furnish him with poison; and, thus prepared for the worst, he retired to the Servilian gardens, with a resolution of flying into Egypt. He accordingly despatched the freedmen in whom he had the most confidence, to prepare a fleet at Ostia; and in the mean while sounded, in person, the tribunes and centurions of the guard, to know if they were willing to share his fortunes. But they all excused themselves under divers pretexts. Thus destitute of every resource, all the expedients that cowardice, revenge or terror could produce, took place in his mind by turns. He at one time resolved to take refuge among the Parthians; at another, to deliver himself up to the mercy of the insurgents; one while he determined to mount the rostrum, to ask pardon for what was past, and to conclude with promises of amendment for the future. With these gloomy deliberations he went to bed; but waking about midnight, he was surprised to find his guards had left him. The prætorian soldiers, in fact, having been corrupted by their commander, had retired to their camp, and proclaimed Galba emperor. Nero immediately sent for his friends to deliberate upon his present exigence; but his friends also forsook him. He went from house to house, but all the doors were shut against him, and none were found to answer his enquiries; his very domestics followed the general defection; and, having plundered his apartment, escaped different ways. Being now reduced to desperation, he desired that one of his favorite gladiators might come and despatch him; but even in this request there was none found to obey. 'Alas!' cried he, 'have I neither friend nor enemy?' And then, running desperately forth, he seemed resolved to plunge headlong into the Tiber. But just then, his courage failing him, he made a sudden stop, as if willing to recollect his reason; and asked for some secret place, where he might reassume his courage, and meet death with becoming fortitude. In this distress, Phaon, one of his freedmen, offered him his country house, about four miles distant, where he might for some time remain concealed. Nero accepted his offer; and arrived with difficulty in safety. During this interval the senate, finding the prætorian guards had taken part with Galba, declared him emperor, and condemned Nero to die *more majorum*; that is, to be stripped naked, his head fixed in a pillory, and in that posture to be scourged to death. Nero was so terrified on hearing this, that he set a dagger to his throat, with which, by the assistance of Epaphroditus, his freed man and secretary, he gave himself a mortal wound. He expired in the thirty-second year of his age and the fourteenth of his reign. See NERO.

GALBA.—Galba was seventy-two years old when he was declared emperor, and was then in Spain with his legions. However, he soon found

that his being raised to the throne was but an inlet to new disquietudes. His first embarrassment arose from a disorder in his own army; for, upon his approaching the camp, one of the wings of horse repenting of their choice, prepared to revolt, and he found it no easy matter to reconcile them to their duty. He also narrowly escaped assassination from some slaves, who were presented to him by one of Nero's freedmen with that intent. The death of Vindex also served to add to his disquietudes. But hearing from Rome that Nero was dead, and the empire transferred to him, he immediately assumed the title and ensigns of command. In his journey towards Rome, he was met by Virginus Rufus, who, finding the senate had decreed him the government, came to yield him obedience. This general had more than once refused the empire himself, which was offered him by his soldiers; alleging that the senate alone had the disposal of it, and from them only he would accept the honor. Galba, having been brought to the empire by his army, was at the same time desirous to suppress their power to commit any future disturbance. His first approach to Rome was attended with one of those rigorous strokes of justice which ought rather to be denominated cruelty than any thing else. A body of mariners, whom Nero had taken from the oar and enlisted among the legions, went to meet Galba three miles from the city, and with loud importunities demanded a confirmation of what his predecessor had done in their favor. Galba, who was rigidly attached to the ancient discipline, deferred their request to another time. But they, considering this delay as equivalent to an absolute denial, insisted in a very disrespectful manner; and some of them even had recourse to arms, whereupon Galba ordered a body of horse attending him to ride in among them, and thus killed 7000 of them; and afterwards ordered them to be decimated. His next step to curb the insolence of the soldiers was his discharging the German cohort, which had been established by the former emperors as a guard to their persons. These he sent home to their own country unrewarded, pretending they were disaffected to his person. He seemed to have two other objects also in view; namely, to punish those vices which had come to an enormous height in the last reign with the strictest severity; and to replenish the exchequer, which had been quite drained by the prodigality of his predecessors. But these attempts only brought on him the imputation of severity and avarice; for the state was too much corrupted to admit of such an immediate transition from vice to virtue. The people had long been maintained in sloth and luxury by the prodigality of the former emperors, and could not think of being obliged to seek for new means of subsistence, and to retrench their superfluities. They began, therefore, to satirise the old man, and turn the simplicity of his manners into ridicule. By ill-judged frugalities, at such a time, Galba began to lose his popularity; and he, who before his accession was esteemed by all, when become emperor, was considered with contempt. Shortly after his coming to Rome, the people were presented with a most grateful spectacle, which was that of Lo-

custa, Ælius, Policletus, Petronius, and Petinus, all bloody ministers of Nero's cruelty, drawn in fetters through the city, and publicly executed. But Tigellinus, who had been more active than all the rest, was not there. The crafty villain had taken care for his own safety, by the largeness of his bribes; and, though the people cried out for vengeance against him at the theatre and at the circus, yet the emperor granted him his life and pardon. Helotus, the eunuch, also, who had been the instrument of poisoning Claudius, escaped, and owed his safety to the proper application of his wealth. Thus, by the inequality of his conduct, he became despicable. At one time showing himself severe and frugal, at another remiss and prodigal; condemning some illustrious persons without any hearing, and pardoning others though guilty: in short, nothing was done but by the mediation of his favorites; all offices were venal, and all punishments redeemable by money. While affairs were in this unsettled posture at Rome, the provinces were yet in a worse condition. The success of the armies in Spain in choosing an emperor induced the legions in the other parts to wish for a similar opportunity. Many seditions were kindled and factions promoted in different parts of the empire, particularly in Germany. There were then in that province two Roman armies; the one had lately attempted to make Virgilius Rufus emperor, and was commanded by his lieutenant; the other was commanded by Vitellius, who long had an ambition to obtain the empire for himself. The former of these armies, despising their present general, and considering themselves as suspected by the emperor for having been the last to acknowledge his title, resolved now to be foremost in denying it. Accordingly, when they were summoned to take the oaths of homage and fidelity, they refused to acknowledge any other commands but those of the senate. This refusal they backed by a message of the prætorian bands, importing that they were resolved not to acquiesce in the election of an emperor created in Spain, and desiring that the senate should proceed to a new choice. Galba, being informed of this commotion, was sensible, that, besides his age, he was less respected for want of an heir. He resolved, therefore, to put what he had formerly designed in execution, and to adopt some person whose virtues might deserve such advancement, and protect his declining age from danger. His favorites, understanding his determination, instantly resolved to give him an heir of their own choosing; so that there arose a great contention among them upon this occasion. Otho made warm application for himself; alleging the great services he had done the emperor, as being the first man of note who came to his assistance when he had declared against Nero. However, Galba, being fully resolved to consult the public good alone, rejected his suit; and, on a day appointed, ordered Piso Lucianus to attend him. The character given by historians of Piso, is, that he was every way worthy of the honor designed him. He was no way related to Galba; and had no other interest but merit to recommend him to his favor. Taking this youth, therefore, by the hand, in the

presence of his friends, he adopted him to succeed in the empire, giving him the most wholesome lessons for guiding his future conduct. Piso's conduct showed that he was highly deserving this distinction; and in all his deportment there appeared such modesty, firmness, and equality of mind, as bespoke him rather capable of discharging than ambitious of obtaining the imperial dignity. But the army and the senate did not seem equally disinterested upon this occasion; they had been so long used to bribery and corruption that they could now bear no emperor who was not in a capacity of satisfying their avarice. The adoption therefore of Piso was but coldly received; for his virtues were no recommendation in a nation of universal depravity. Otho now finding his hopes of adoption wholly frustrated, and still further stimulated by the immense load of debt which he had contracted by his riotous way of living, resolved upon obtaining the empire by force, since he could not by peaceable succession. In fact his circumstances were so very desperate that he was heard to say, that it was equal to him whether he fell by his enemies in the field, or by his creditors in the city. He therefore raised a moderate sum of money, by selling his interest to a person who wanted a place; and with this bribed two subaltern officers in the prætorian bands, supplying the deficiency of largesses by promises and plausible pretences. Having thus, in less than eight days, corrupted the fidelity of the soldiers, he stole secretly from the emperor while he was sacrificing; and, assembling the soldiers, in a short speech urged the cruelties and avarice of Galba. Finding these his invectives received with universal shouts by the whole army, he threw off the mask, and avowed his intentions of dethroning him. The soldiers, ripe for sedition, immediately seconded his views: taking Otho upon their shoulders, they instantly proclaimed him emperor; and, to strike the citizens with terror, carried him with their swords drawn into the camp. Galba, in the mean time, being informed of the revolt of the army, seemed utterly confounded, and in want of resolution to face an event which he should have long foreseen. In this manner the poor old man continued wavering and doubtful; till at last, being deluded by a false report of Otho's being slain, he rode into the forum in complete armour, attended by many of his followers. Just at the same instant a body of horse sent from the camp to destroy him entered on the opposite side, and each party prepared for the encounter. For some time hostilities were suspended on each side; Galba confused and irresolute, and his antagonists struck with horror at the baseness of their enterprise. At length, finding the emperor in some measure deserted by his adherents, they rushed in upon him, trampling under foot the crowds of people that then filled the forum. Galba, seeing them approach, seemed to recollect all his former fortitude; and, bending his head forward, bid the assassins strike it off if it were for the good of the people. This was quickly performed; and his head, being set upon the point of a lance, was presented to Otho, who ordered it to be contemptuously carried round



the camp; his body remaining exposed in the streets till it was buried by one of his slaves. He died in the seventy-third year of his age, after a short reign of seven months.

OTHO.—No sooner was Galba thus murdered than the senate and people ran in crowds to the camp, contending who should be foremost in extolling the virtues of the new emperor, and depressing the character of him they had so unjustly destroyed. Each labored to excel the rest in his instances of homage; and the less his affections were for him, the more did he indulge all the vehemence of exaggerated praise. Otho, finding himself surrounded by congratulating multitudes, immediately repaired to the senate, where he received the titles usually given to the emperors; and thence returned to the palace, seemingly resolved to reform his life, and assume manners becoming the greatness of his station. He began his reign by a signal instance of clemency, in pardoning Marius Celsus, who had been highly favored by Galba; and, not contented with barely forgiving, he advanced him to the highest honors; asserting that 'fidelity deserved every reward.' This act of clemency was followed by another of justice, equally agreeable to the people. Tigellinus, Nero's favorite, he who had been the promoter of all his cruelties, was now put to death; and all such as had been unjustly banished, or stripped, at his instigation, during Nero's reign, were restored to their country and fortunes. In the mean time the legions in Lower Germany, having been purchased by the large gifts and specious promises of Vitellius their general, were at length induced to proclaim him emperor; and, regardless of the senate, declared that they had an equal right to appoint to that high station with the cohorts at Rome. The news of this conduct in the army soon spread consternation throughout Rome; but Otho was particularly struck with the account, as being apprehensive that nothing but the blood of his countrymen could decide a contest of which his own ambition only was the cause. He now therefore sought to come to an agreement with Vitellius; but, this not succeeding, both sides began their preparations for war. News being received that Vitellius was upon his march to Italy, Otho departed from Rome with a vast army to oppose him. But, though he was very powerful with regard to numbers, his men, being little used to war, could not be relied on. He seemed by his behaviour sensible of the disproportion of his forces; and he is said to have been tortured with frightful dreams, and the most uneasy apprehensions. It is also reported that one night, fetching many profound sighs in his sleep, his servants ran hastily to his bed side, and found him stretched on the ground. He alleged he had seen the ghost of Galba, which had, in a threatening manner, beat and pushed him from his bed; and he afterwards used many expiations to appease it. However this be, he proceeded with a great show of courage till he arrived at the city of Brixellum, on the Po, where he remained, sending his forces before him under his generals Suetonius and Celsus, who made what haste they could to give the enemy battle. The army of Vitellius, which consisted of 70,000 men,

was commanded by his generals Valens and Cecina, he himself remaining in Gaul in order to bring up the rest of his forces. Thus both sides hastened to meet each other with so much animosity and precipitation that three considerable battles were fought in three days: one near Placentia, another near Cremona, and a third at a place called Castor; in all which Otho had the advantage. But these successes were but short lived; for Valens and Cecina, who had hitherto acted separately, joining their forces, and reinforcing their armies with fresh supplies, resolved to come to a general engagement. Otho, who by this time had joined his army at a little village called Bedriacum, finding the enemy, notwithstanding their late losses, inclined to come to a battle, resolved to call a council of war to determine upon the proper measures to be taken. His generals were of opinion to protract the war; but others, whose inexperience had given them confidence, declared that nothing but a battle could relieve the miseries of the state; protesting, that fortune and all the gods with the divinity of the emperor himself, favored the design, and would undoubtedly prosper the enterprise. In this advice Otho acquiesced; he had been for some time so uneasy under the war that he seemed willing to exchange suspense for danger. However, he was so surrounded with flatterers that he was prohibited from being personally present in the engagement, but prevailed upon to reserve himself for the fortune of the empire, and wait the event at Brixellum. The affairs of both armies being thus adjusted, they came to an engagement at Bedriacum; where, in the beginning, those on the side of Otho seemed to have the advantage. At length the superior discipline of the legions of Vitellius turned the scale of victory. Otho's army fled in great confusion towards Bedriacum, being pursued with a miserable slaughter all the way. In the mean time Otho waited for the news of the battle with great impatience, and seemed to tax his messengers with delay. The first account of his defeat was brought him by a soldier, who had escaped from the field of battle. However Otho, who was still surrounded by flatterers, was desired to give no credit to a base fugitive, who was guilty of falsehood only to cover his own cowardice. The soldier, however, still persisted in the veracity of his report; and, finding none inclined to believe him, immediately fell upon his sword, and expired at the emperor's feet. Otho was so much struck with the death of this man, that he cried out, that he would cause the ruin of so more such valiant and worthy soldiers, but would end the contest the shortest way; and therefore, having exhorted his followers to submit to Vitellius, he put an end to his own life.

VITELLIUS.—It was no sooner known that Otho had killed himself than all the soldiers repaired to Virginius, the commander of the German legions, earnestly entreating him to take upon him the reins of government; or at least intreating his mediation with the generals of Vitellius in their favor. Upon his declining their request, Rubrius Gallus, a person of considerable note, undertook their embassy to the gene-

erals of the conquering army; and soon after obtained a pardon for all the adherents of Otho. Vitellius was immediately after declared emperor by the senate; and received the marks of distinction which now followed the strongest side. At the same time Italy was severely distressed by the soldiers, who committed such outrages as exceeded all the oppressions of the most calamitous war. Vitellius, who was yet in Gaul, resolved, before he set out for Rome, to punish the praetorian cohorts, who had been the instruments of all the late disturbances in the state. He therefore caused them to be disarmed, and deprived of the name and honor of soldiers. He also ordered 150 of those who were most guilty to be put to death. As he approached towards Rome, he passed through the towns with all imaginable splendor; his passage by water was in painted galleys, adorned with garlands of flowers, and profusely furnished with the greatest delicacies. In his journey there was neither order nor discipline among his soldiers; they plundered wherever they came with impunity; and he seemed no way displeased with their licentiousness. Upon his arrival at Rome he entered the city, not as a place he came to govern with justice, but as a town that became his own by the laws of conquest. He marched through the streets mounted on horseback, all in armor; the senate and people going before him, as if captives of his late victory. He the next day made the senate a speech, in which he magnified his own actions, and promised them extraordinary advantages from his administration. He then harangued the people, who, being now long accustomed to flatter all in authority, highly applauded their new emperor. In the mean time his soldiers, being permitted to satiate themselves in the debaucheries of the city, grew totally unfit for war. The principal affairs of the state were managed by the lowest wretches. Vitellius, more abandoned than they, gave himself up to all kinds of luxury and profuseness; but gluttony was his favorite vice, so that he brought himself to a habit of vomiting, in order to renew his meals at pleasure. His entertainments, though seldom at his own cost, were prodigiously expensive; he frequently invited himself to the tables of his subjects, breakfasting with one, dining with another, and supping with a third, all in the same day. In this manner did Vitellius proceed; so that, Josephus tells us, if he had reigned long, the whole empire would not have been sufficient to have maintained his gluttony. Those who had formerly been his associates were now destroyed without mercy. Going to visit one of them in a violent fever, he mingled poison with his water, and delivered it to him with his own hands. He never pardoned those money-lenders who came to demand payment of his former debts. One of the number coming to salute him, he immediately ordered him to be carried off to execution; but shortly after, commanding him to be brought back, when all his attendants thought it was to pardon the unhappy creditor, Vitellius gave them soon to understand that it was merely to have the pleasure of feeding his eyes with his torments. Having condemned another to

death, he executed his two sons with him, only for their presuming to intercede for their father. A Roman knight being dragged away to execution and crying out that he had made the emperor his heir, Vitellius desired to see the will, where finding himself joint heir with another, he ordered both to be executed, that he might enjoy the legacy without a partner. By continuing such vices and cruelties as these he became odious, and the astrologers prognosticated his ruin. A writing was set up in the forum, in the name of the ancient Chaldeans, giving Vitellius warning to depart this life by the kalends of October. Vitellius received this information with terror, and ordered all the astrologers to be banished from Rome. A woman having foretold that, if he survived his mother, he should reign many years in happiness, he put her to death, by refusing her sustenance, under the pretence of its being prejudicial to her health. But he soon saw the futility of such prognostics; for his soldiers, by their cruelty and rapine, having become insupportable to the inhabitants of Rome, the legions of the east began to revolt, and soon after resolved to make Vespasian emperor. Vespasian, who was commander against the Jews, had reduced most of their country, except Jerusalem, to subjection; but the death of Nero, and the succession of Galba, gave a temporary check to his conquests as he was obliged to send his son Titus to Rome. Titus, however, being detained by contrary winds, received news of Galba's death before he sailed. He then resolved to continue neuter during the civil war between Otho and Vitellius; and when the latter prevailed he gave him his homage with reluctance. But, being desirous of acquiring reputation, he determined to lay siege to Jerusalem. The murmurings against Vitellius increased every day, while Vespasian endeavoured to advance the discontents of the army, who began at length to fix upon him as the person most capable of terminating the miseries of his country. Not only his own legions, but those in Moesia and Pannonia, declared themselves for Vespasian. He was also proclaimed emperor at Alexandria, the army there confirming it with extraordinary applause. Still, however, Vespasian declined the honor; till at length his soldiers compelled him, with threats of immediate death. He now called a council of war: where it was resolved that his son Titus should carry on the war against the Jews; and that Mutianus, one of his generals, should, with great part of his legions, enter Italy; while Vespasian should levy forces in all parts of the east, to reinforce them in case of necessity. Mean time Vitellius resolved to make an effort to defend the empire; and his chief commanders, Valens and Cecina, were ordered to make all preparations to resist the invaders. The first army that entered Italy was under Antonius Primus, who was met by Cecina near Cremona, whom he prevailed upon to change sides, and declare for Vespasian. His army, however, quickly repented of what they had done; and imprisoning their general, though without a leader, attacked Antonius. The engagement continued the whole night: in the morning, after a short repast, both armies en-



gaged a second time; when the soldiers of Antonius saluting the rising sun, according to custom, the Vitellians supposing that they had received new reinforcements, betook themselves to flight, with the loss of 30,000 men. Soon after, freeing Cecina from prison, they prevailed upon him to intercede with the conquerors for pardon; which they obtained, though not without the most horrid barbarities committed in Cremona. When Vitellius was informed of the defeat of his army, his insolence was converted into extreme timidity. At length he commanded Julius Priscus and Alphenus Varus, with some forces that were in readiness, to guard the passes of the Apennines, to prevent the enemy's march on Rome. But, being persuaded to repair to his army in person, his presence only increased the contempt of his soldiers. After a short continuance in the camp, and hearing the revolt of his fleet, he returned to Rome. Every day rendering his affairs more desperate, he made offers to Vespasian of resigning the empire. One Sabinus, who had advised him to resign, perceiving his desperate situation, resolved, by a bold step, to oblige Vespasian, and seized upon the capitol. But he was premature in his attempt; for the soldiers of Vitellius attacked him with great fury, and, prevailing by their numbers, soon laid that building in ashes. During this conflagration, Vitellius was feasting in the palace of Tiberius, and beholding with satisfaction the horrors of the assault. Sabinus was taken prisoner, and shortly after executed. Domitian, Vespasian's son, afterwards emperor, escaped by flight, in the habit of a priest; and all the rest, who survived the fire, were put to the sword. But this success served little to improve the affairs of Vitellius. He vainly sent messenger after messenger to bring Vespasian's general, Antonius, to a compromise. This commander gave no answer to his requests, but continued his march towards Rome. Being arrived before the walls of the city, the forces of Vitellius were resolved upon defending it to the utmost extremity. Attacked on three sides with the greatest fury; the army within, sallying upon the besiegers, defended it with equal obstinacy. The battle lasted a whole day, till at last the besieged were driven into the city, and a dreadful slaughter made of them in the streets. In the mean time, the citizens stood by apparently unconcerned, as if they had been in a theatre, and clapped their hands, first at one party's success, and then at the other's. As either turned their backs, the citizens would fall upon and plunder them. But, what was still more remarkable, during these dreadful slaughters both within and without the city, the people celebrated one of their riotous feasts, called the Saturnalia; so that in various parts might be seen the strange mixture of mirth and misery, profligacy and slaughter; in a word, all the horrors of civil war, and all the licentiousness of the most abandoned security! During this complicated scene, Vitellius retired to his wife's house, upon mount Aventine, designing to fly to the army commanded by his brother at Tarracina. But he changed his mind, and returned to his palace. There, after wandering disconsolate, he hid himself in an

obscure corner, whence he was soon taken by a party of soldiers. Still, willing to add a few hours to his miserable life, he begged to be kept in prison till the arrival of Vespasian at Rome, pretending that he had secrets of importance to discover. But his intreaties were vain; the soldiers binding his hands behind him, and throwing a halter round his neck, led him along, half naked, into the public forum, upbraiding him as they proceeded with all the bitter reproaches that malice could suggest, or his own cruelties deserve. They also tied his hair backwards, as was usual with the most infamous malefactors, and held the point of a sword under his chin, to prevent his hiding his face from the public. Personal indignations were heaped upon him. Some cast dirt and filth upon him as he passed, others struck him with their hands, or ridiculed the defects of his person. At length, being despatched, they dragged his dead body through the streets with a hook, and threw it, with all possible ignominy, into the Tiber. Such was the miserable end of this emperor, in the fifty-seventh year of his age, after a short reign of eight months and five days.

VESPASIAN.—The conquering army of Vespasian now pursued their enemies throughout the city, where neither houses nor temples afforded them refuge. Not only the enemy suffered thus, but many of the citizens, who were obnoxious to the soldiers, were dragged from their houses, and killed. They next began to seek for plunder; the rabble joining in these outrages: some slaves discovered the riches of their masters; some were detected by their nearest friends; and the whole city was filled with outcry and lamentation. At length, however, upon the arrival of Mutianus, these slaughters ceased, and the state began to wear the appearance of former tranquillity. Vespasian was declared emperor by the unanimous consent both of the senate and the army, and messengers were despatched to him into Egypt, desiring his return. But the winter being dangerous for sailing he deferred his voyage. The dissensions in other parts of the empire also retarded his return; for Claudius Civilis, in Lower Germany, excited his countrymen to revolt, and destroyed the Roman garrisons. To give his rebellion, however, an air of justice, he caused his army to swear allegiance to Vespasian, though he soon disclaimed all submission to his government; and having overcome one or two of the lieutenants, and being joined by such Romans as refused obedience to the new emperor, he boldly advanced to give Cerealis, Vespasian's general, battle. After some temporary reverses Cerealis not only routed the enemy but took and destroyed their camp. The engagement, however, was not decisive; several others ensued, and an accommodation at length took place, when Civilis obtained peace for his countrymen and pardon for himself. During these commotions in Germany the Sarmatians, a barbarous nation in the north-east of the empire, suddenly passed the Iser, and marched into the Roman dominions with such celerity as to destroy several garrisons, and an army under Fonteius Agrippa. However, they were driven back by Rubrius Gallus into their native forests; while several attempts were

made to confine them by garrisons and forts. But these hardy nations, having once found the way into the empire, never after desisted from invading it. Before Vespasian set out for Rome, he gave his son Titus the command of the army that was to besiege Jerusalem; he then went forward, and was met many miles from Rome by all the senate and nearly half the inhabitants. Nor did he in the least disappoint their expectations; being equally prompt to reward merit and pardon his adversaries; in reforming the manners of the citizens and setting them the best example in his own. In the mean time Titus carried on the war against the Jews with that vigor which ended in the total destruction of the city. See Jews. After this his soldiers would have crowned him as conqueror; but he refused the honor, alleging that he was only an instrument in the hand of heaven, that manifestly declared its wrath against the Jews. At Rome, however, all mouths were filled with his praises. His return, therefore, in triumph, with his father, was celebrated with all possible magnificence and joy. Among the rich spoils were vast quantities of gold taken out of the temple, with the book of the Jewish law. A triumphal arch was erected on this occasion, which remains almost entire to this day, and on which were inscribed all the victories of Titus over the Jews. Vespasian likewise built a temple to Peace, wherein were deposited most of the spoils; and, having now calmed all the commotions in the empire, he shut the temple of Janus, which had been open about five or six years. Vespasian, having thus given security and peace to the empire, resolved to correct numberless abuses which had grown up under his predecessors. To effect this with greater ease, he joined Titus with him in the consulship and tribunitial power, and in some measure admitted him a partner in all the highest offices of the state. He began with restraining the licentiousness of the army, and forcing them back to their pristine discipline. He abridged the processes that had been carried to an unreasonable length in the courts of justice. He rebuilt such parts of the city as had suffered in the late commotions; particularly the capitol, which he restored to more than its former magnificence. He likewise built an amphitheatre, the ruins of which are still an evidence of its ancient grandeur. The other ruinous cities of the empire also shared his paternal care; he improved such as were declining, adorned others, and built many anew. In such acts as these he passed a long reign of clemency and moderation; so that it is said no man suffered by an unjust or a severe decree during his administration. Julius Sabinus seems to have been the only person who was treated with greater rigor than usual by this emperor. Sabinus was commander of a small army in Gaul, and had declared himself emperor upon the death of Vitellius. His army, however, was soon after overcome by Vespasian's general, and he himself compelled to fly. For some time he wandered through the provinces, but, finding the pursuit every day become closer, he was obliged to hide himself in a cave; in which he remained concealed for no less than nine years, attended all the time by his faithful wife, who

purchased provisions for him by day, and repaired to him in the night. She was at last discovered in the performance of this pious office, and Sabinus was carried to Rome. Great intercession was made to the emperor on his behalf; Empona herself appearing with her two children, imploring her husband's pardon. But Sabinus had been too dangerous a rival, and he was executed. This seems to be the only instance in which Vespasian resented past offences. He caused the daughter of Vitellius, his avowed enemy, to be married into a noble family, and he himself provided her a suitable fortune. One of Nero's servants coming to beg pardon for having once rudely thrust him out of the palace, and insulted him when in office, Vespasian took his revenge by serving him just in the same manner. When any conspiracies were formed against him, he disdained to punish the guilty, saying, that they deserved rather his contempt for their ignorance than his resentment; as they seemed to envy him a dignity of which he daily experienced the uneasiness. His liberality towards the encouragement of arts and learning, was not less than his clemency. He settled a constant salary of 100,000 sesterces upon the teachers of rhetoric. He was particularly favorable to Josephus, the Jewish historian. Quintilian the orator, and Pliny the naturalist, flourished in his reign, and were highly esteemed by him. He was no less an encourager of all other excellencies in art; and invited the greatest masters and artificers from all parts of the world, making them considerable presents. Yet all his numerous acts of generosity and magnificence could not preserve his character from the imputation of rapacity and avarice. He revived many obsolete methods of taxation: and even bought and sold commodities himself, to increase his fortune. He is charged with advancing the most avaricious governors to the provinces, to share their plunder on their return to Rome. He descended to some very dishonorable imposts, even to the laying a tax upon urine. When his son Titus remonstrated against the meanness of such a tax, Vespasian, taking a piece of money, demanded if the smell offended him; and then added that this very money was produced by urine. But, in excuse for this, the exchequer, when Vespasian came to the throne, was so much exhausted that he informed the senate that it would require a supply of £300,000,000 (of our money) to re-establish the commonwealth. But, while the provinces were thus obliged to contribute to the support of the power, he took every precaution to provide for their safety; so that we find but two insurrections in this reign. In the fourth year of his reign Antiochus, king of Comagena, holding a private correspondence with the Parthians, the declared enemies of Rome, was taken prisoner in Cilicia, by Pyrrhus the governor, and sent bound to Rome. But Vespasian generously gave him residence at Lacedæmon, and allowed him a revenue suitable to his dignity. About the same time the Alani, a barbarous people inhabiting along the river Tanais, abandoned their barren wilds, and invaded the kingdom of Media. Thence passing into Armenia, after great ravages, they overthrew king



Tiridates with prodigious slaughter. Titus was sent to chastise their insolence; but the barbarians retired at the approach of a Roman army, loaded with plunder. These incursions, however, were but a transient storm, the effect of which were soon repaired by the emperor's moderation and assiduity. He now formed and established a thousand nations, which had scarcely before amounted to 200. He had during his whole reign a particular regard to Britain; his generals, Petilius Cerealis, and Julius Frontinus, brought the greatest part of the island into subjection; and Agricola, who succeeded soon after, completed what they had begun. See ENGLAND. In this manner, having reigned ten years, loved by his subjects, and deserving their affection, he was surprised by an indisposition at Campania, which he at once declared would be fatal, crying out in the spirit of Paganism, 'methinks I am going to be a god.' Removing thence to the city, and afterwards to a country seat near Reate, he was there taken with a flux, which brought him to the last extremity. However, perceiving his end approach, and just going to expire, he cried out that an emperor ought to die standing; wherefore, raising himself upon his feet, he expired in the hands of those that sustained him.

**TITUS VESPASIAN.**—Titus, being joyfully received as emperor, began his reign with every virtue that became an emperor and a man. During the life of his father there had been many imputations against him; but, upon his exaltation to the throne, he seemed entirely to take leave of his former vices, and became an example of the greatest moderation and humanity. He had long loved Berenice, sister to Agrippa king of Judea, a woman of the greatest beauty and allurements. But, knowing that the connexion with her was disagreeable to the people of Rome, he sent her away, notwithstanding their mutual passion and the many arts she used to induce him to change his resolution. He next discarded all those who had been the former ministers of his pleasures, and forbore to countenance the companions of his looser recreations, though he had formerly taken great pains in their selection. This moderation, added to his justice and generosity, procured him the love of all good men, and the appellation of the delight of mankind, which all his actions seemed calculated to ensure. As he came to the throne with all the advantages of his father's popularity, he was resolved to use every method to increase it. He therefore took particular care to punish all informers, false witnesses, and promoters of dissension, condemning them to be scourged in public, dragged through the theatre, and banished to the uninhabited parts of the empire, and sold as slaves. His courtesy and readiness to do good have been celebrated even by Christian writers; his principal rule being never to send any petitioner away dissatisfied. One night, recollecting that he had done nothing beneficial to mankind the day preceding, he said, 'My friends, to day I have lost a day.' In this reign, an eruption of mount Vesuvius did considerable damage, overwhelming many towns, and sending its ashes into countries more than 100 miles distant. Upon this memorable occasion,

Pliny the naturalist lost his life; for, being impelled by too eager a curiosity to observe the eruption, he was suffocated in the flames. There happened also about this time a fire at Rome, which continued three days and nights successively, which was followed by a plague, in which 10,000 men were buried in a day. The emperor, however, did all that lay in his power to repair the damage sustained by the public; and, with respect to the city, declared that he would take the whole loss of it upon himself. These disasters were in some measure counterbalanced by the successes in Britain, under Agricola. This excellent general, having been sent into that country towards the end of Vespasian's reign, showed himself equally expert in quelling the refractory, and civilising those who had formerly submitted to the Roman power. The Ordovices, or inhabitants of North Wales, were the first that were subdued. He then made a descent upon Mona, or the island of Anglesea, which surrendered at discretion. Having thus rendered himself master of the whole country, he took every method to restore discipline to his army, and to introduce some politeness among those whom he had conquered. He exhorted them, both by advice and example, to build temples, theatres, and stately houses. He caused the sons of their nobility to be instructed in the liberal arts; he had them taught the Latin language, and induced them to imitate the Roman modes of dressing and living. Thus, by degrees, this barbarous people began to assume the luxurious manners of their conquerors, and in time even outdid them in all the refinements of sensual pleasure. For the success in Britain, Titus was saluted emperor the fifteenth time; but he did not long survive his honors, being seized with a violent fever, at a little distance from Rome. Perceiving his death approach, he declared that during the whole course of his life he knew but of one action which he repented of; but that action he did not think proper to express. Shortly after he died (not without suspicion of treachery from his brother Domitian, who had long wished to govern), in the forty-first year of his age, having reigned two years two months and twenty days.

**DOMITIAN.**—The love which all ranks of people bore to Titus facilitated the election of his brother Domitian, notwithstanding the ill opinion many had already conceived of him. His ambition was already but too well known, and his pride soon appeared upon his coming to the throne, having declared that he had given the empire to his father and brother, and now received it again as his due. The beginning of his reign was universally acceptable to the people, as he appeared remarkable for clemency, liberality, and justice. He carried his abhorrence of cruelty so far as once to forbid the sacrificing of oxen. His liberality was such that he would not accept of the legacies that were left him by such as had children. His justice was such that he would sit whole days and reverse the partial sentences of the ordinary judges. He was very liberal in repairing the libraries which had been burnt, and recovering copies of such books as had been lost, sending on purpose to Alexandria to transcribe them. But he soon

began to show the natural deformity of his mind. No emperor before him entertained the people with such various and expensive shows. During these diversions he distributed rewards; sitting as president himself, adorned with a purple robe and crown, with the priests of Jupiter and the college of Flavian priests about him. The meanness of his occupations in solitude were a just contrast to his exhibitions in public. He usually spent his hours of retirement in catching flies, and sticking them through with a bodkin. His vices seemed every day to increase with the duration of his reign. His ungrateful treatment of Agricola seemed the first symptom of his natural malevolence. Domitian was always particularly fond of obtaining a military reputation, and therefore jealous of it in others. He had marched some time before into Gaul, upon a pretended expedition against the Catti, a people of Germany; and, without ever seeing the enemy, resolved to have the honor of a triumph upon his return to Rome. For that purpose he purchased a number of slaves, whom he dressed in German habits; and at the head of this miserable procession he entered the city, amidst the apparent acclamations and concealed contempt of all his subjects. The successes, therefore, of Agricola in Britain affected him with an extreme degree of envy. This admirable general routed the Caledonians; overcame Galgacus, the British chief, at the head of 30,000 men; and, afterwards sending out a fleet to scour the coast, first discovered Great Britain to be an island. See SCOTLAND. He likewise discovered and subdued the Orkneys, and thus reduced the whole into a civilised province of the Roman empire. When the account of these successes was brought to Domitian he received it with a seeming pleasure, but real uneasiness. He thought Agricola's rising reputation a reproach upon his own inactivity; and, instead of attempting to emulate, he resolved to suppress the merit of his services. He ordered him, therefore, the external marks of his approbation, and took care that triumphant ornaments, statues, and other honors, should be decreed him; but at the same time he removed him from his command, under a pretence of appointing him to the government of Syria. Agricola surrendered up his government to Sallustius Lucullus, but soon found that Syria was otherwise disposed of. Upon his return to Rome, which was privately and by night, he was coolly received by the emperor; and, dying some time after in retirement, it was supposed that his end was hastened by Domitian's direction. Domitian soon after found the want of so experienced a commander in the many irruptions of the barbarous nations that surrounded the empire. The Sarmatians in Europe, joined with those in Asia, made a formidable invasion: at once destroying a whole legion, and a general of the Romans. The Dacians, under Decebalus their king, made an irruption, and overthrew the Romans in several engagements, so that every season became memorable for some remarkable overthrow. At last, the state making a vigorous exertion of its internal power, the barbarians were repelled, partly by money, which enabled them to make invasions afterwards to greater advantage. But

Domitian was resolved not to lose the honor of a triumph, and took the surname of Germanicus, for his conquest over a people with whom he never contended. In proportion as he merited ridicule, his pride every day demanded greater homage. He would permit his statues to be made only of gold and silver; assumed to himself divine honors; and ordered that all men should treat him with the same appellations which they gave to the divinity. His cruelty was not behind his arrogance: he caused numbers of illustrious senators and others to be put to death upon the most trifling pretences. Sallustius Lucullus, his lieutenant in Britain, was destroyed only for having given his own name to a new kind of lance. Junius Rusticus died for publishing a book in which he commended Thræsea and Priscus, two philosophers who opposed Vespasian's coming to the throne. Such cruelties as these naturally produced rebellion. Lucius Antonius, governor in Upper Germany, assumed the ensigns of imperial dignity. As he was at the head of a formidable army, his success remained long doubtful; but, a sudden overflowing of the Rhine dividing his army, he was set upon at that juncture by Normandus, the emperor's general, and totally routed. Domitian's severity was greatly increased by this success. To discover those who were accomplices with the adverse party, he invented new tortures. During these cruelties, he never pronounced sentence without a preamble full of gentleness and mercy. He was particularly terrible to the senate, the whole body of whom he frequently threatened entirely to extirpate. At one time, he surrounded the senate-house with his troops, to the great consternation of the senators. At another he resolved to amuse himself with their terrors in a different manner. Having invited them to a public entertainment, he received them all very formally at the entrance of his palace, and conducted them into a spacious hall, hung round with black, and illuminated by a few melancholy lamps, that diffused light only sufficient to show the horrors of the place. All around were to be seen nothing but coffins, with the names of each of the senators written upon them, together with other objects of terror, and instruments of execution. While the company beheld all the preparations with silent agony, several men, having their bodies blackened, each with a drawn sword in one hand and a flaming torch in the other, entered the hall, and danced round them. After some time, when the guests expected nothing less than instant death, the doors were set open, and a servant informed them that the emperor gave all the company leave to withdraw. These cruelties were rendered still more odious by his lust and avarice. Frequently, after presiding at an execution, he would retire with the lowliest prostitutes, and use the same baths. His avarice, the consequence of his profusion, knew no bounds. He seized upon the estates of all against whom he could find the smallest pretensions. He particularly exacted large sums from the Jews: and was excited against them, not only by avarice, but by jealousy. A prophecy had been long current in the east, that a person of the line of David should rule the world. Where-



upon, this suspicious tyrant commanded all the Jews of the lineage of David to be diligently sought out, and put to death. Two Christians of that line, grandsons of St. Jude the Apostle, were brought before him; but finding them poor, and no way ambitious, he dismissed them, considering them as too mean for his jealousy. Yet his persecution of the Christians was more severe than even that of Nero. By his letters and edicts they were banished and put to death with tortures. The predictions of astrologers also, concerning his death, kept him in the most tormenting disquietude. Every omen and prodigy gave him fresh anxiety. But a period was soon put to this monster's cruelty. Among those whom he at once caressed and suspected was his wife Domitia, whom he had taken from Ælius Lama, her former husband. This woman, however, was become obnoxious to him for having placed her affections upon one Paris, a player; and he resolved to despatch her, with several others. It was his custom to put down the names of all such as he intended to destroy in his tablets. Domitia, fortunately happening to get a sight of them, was struck at finding her own name in the catalogue of those fated to destruction. She showed the fatal list to Norbanus and Petronius, prefects of the prætorian bands, who were also set down; as well as to Stephanus, the comptroller of the household, who joined in the conspiracy. These, after many consultations, fixed on the 18th of September for their attempt. Domitian was apprehensive of that day, and was now more particularly upon his guard. He had some time before secluded himself in the most secret recesses of his palace; and at midnight was so affrighted as to leap out of his bed, inquiring of his attendants what hour it was. Upon their falsely assuring him that it was an hour later than that which he was taught to apprehend, quite transported, as if all danger was past, he prepared to go to the bath. Just then, Parthenius his chamberlain came to inform him that Stephanus desired to speak to him upon an affair of importance. The emperor, having ordered his attendants to retire, Stephanus entered with his left hand in a scarf, which he had worn thus for some days, to conceal a dagger. He began by giving information of a pretended conspiracy, and exhibited a paper in which the particulars were specified. While Domitian was reading the contents, with eager curiosity, Stephanus drew his dagger and struck him in the groin. Domitian caught hold of the assassin, and threw him upon the ground, calling out for assistance. He demanded also his sword; but a boy, running to fetch it, found only the scabbard, for Parthenius had removed the blade. The struggle with Stephanus continued: Domitian still kept him under, and at one time attempted to wrest the dagger from his hand, at another to tear out his eyes. But Parthenius, with his freed man, a gladiator, and two subaltern officers, coming in, ran all furiously upon the emperor, and despatched him. In the mean time, some of the officers of the guard, being alarmed, came to his assistance, but too late; however, they slew Stephanus on the spot.

**NERVA.**—When it was publicly known that Domitian was slain, the 'oy of the senate was so

great that, being assembled with the utmost haste, they began to load his memory with every reproach. His statues were commanded to be taken down; and a decree was made that all his inscriptions should be erased, his name struck out of the registers of fame, and his funeral omitted. The people looked on his death with indifference; the soldiers alone, whom he had enriched by largesses, regretted his death. The senate, therefore, resolved to provide a successor before the army could have an opportunity of appointing one; and Cocceius Nerva was chosen the very day on which the tyrant was slain. Nerva was of an illustrious family, by birth a Spaniard, and above sixty-five years old when called to the throne. He was, at that time, the most remarkable man in Rome, for his virtues, moderation, and respect to the laws. When the senate went to pay him their submissions, he received them with his accustomed humility; while Arius Antonius, his most intimate friend, congratulated him on his accession to the empire; and indeed no emperor had ever shown himself more worthy of the throne; his only fault being that he was too indulgent to his insidious courtiers. However, an excess of indulgence and humanity were faults that Rome could easily pardon: being long accustomed to tyranny, they regarded Nerva's gentle reign with rapture. Upon coming to the throne he solemnly swore that no senator of Rome should be put to death, by his command, during his reign; and conferred great favors upon his particular friends. His liberality was so extensive that he was constrained to sell his gold and silver plate, with other rich moveables, to enable him to continue it. He released the cities of the empire from many severe impositions, which had been laid upon them by Vespasian; took off a rigorous tribute upon carriages; and restored those to their property who had been unjustly dispossessed by Domitian. During his short reign he made several good laws. He prohibited the castration of male children; which had been condemned by his predecessor, but not wholly removed. He put all those slaves to death who had, during the last reign, informed against their masters. He permitted no statues to be erected to honor him, and converted into money such of Domitian's as had been spared by the senate. He sold many rich robes, and much of the splendid furniture of the palace, and retrenched several unreasonable expenses at court. He had so little regard for money, that when Herodes Atticus had found a large treasure, and wrote to him how to dispose of it, he received for answer that he might use it; but the finder, still informing the emperor that it was a fortune too large for a private person, Nerva, admiring his honesty, wrote him that then he might abuse it. A life of such generosity and mildness was not, however, without enemies. Calpurnius Crassus, with some others, formed a dangerous conspiracy to destroy him; but Nerva would use no severity; he rested satisfied with banishing those who were culpable, though the senate were for inflicting more rigorous punishments. The most dangerous insurrection against his interests was from the prætorian bands; who, headed by Cas-

parius Ollianus, insisted upon revenging the late emperor's death. Nerva, whose kindness to good men rendered him still more obnoxious to the vicious, did all in his power to stop the progress of this insurrection; he presented himself to the mutinous soldiers, and, opening his bosom, desired them to strike there, rather than be guilty of so much injustice. The soldiers, however, paid no regard to his remonstrances; but, seizing upon Petronius and Parthenius, slew them in the most ignominious manner; and even compelled the emperor to approve of their sedition, and to make a speech to the people, in which he thanked the cohorts for their fidelity. So disagreeable a constraint upon the emperor's inclinations was, in the end, attended with one good effect, as it caused the adoption of Trajan. Nerva perceived that, in the turbulent disposition of the times, he stood in need of an assistant in the empire, who might contribute to keep the licentious in awe. For this purpose, setting aside all his own relations, he fixed upon Ulpian Trajan, an utter stranger, who was then governor in Upper Germany, to succeed him. He then sent off ambassadors to Cologne, where Trajan resided, intreating his assistance in punishing those from whom he had received such an insult. The adoption of this admirable man, proved so great a curb to the licentiousness of the soldiery that they continued in perfect obedience during the rest of this reign; and Casparius, being sent to him, was either banished or put to death. The adoption of Trajan was the last public act of Nerva. In about three months after, having put himself in a violent passion with one Regulus a senator, he was seized with a fever, of which he soon after died, after a short reign of one year four months and nine days. He was the first foreign emperor who reigned in Rome, and was justly reputed a prince of great generosity and moderation. He is also celebrated for his wisdom, one great instance of which he gave in the choice of his successor.

**TRAJAN.**—Trajan's family was originally from Italy, but he himself was born in Seville in Spain. He very early accompanied his father, who was a general of the Romans, in his expeditions along the Euphrates and the Rhine; and, while yet very young, acquired considerable reputation for military accomplishments. He inured his body to fatigue; he made long marches on foot; and labored to acquire all that skill in war which was necessary for a commander. When he was made general of the army in Lower Germany, which was one of the most considerable employments in the empire, it made no alteration in his way of living; and the commander no way differed from the private tribune, except in his superior wisdom and virtues. The great qualities of his mind were accompanied with all the advantages of person. His appearance was majestic; he was at the middle period of life, being forty-two years old; and possessed a modesty that seemed peculiar to him. Upon the whole, Trajan is distinguished as the greatest and best emperor of Rome. Others may have equalled him in war, and some have been his rivals in clemency and goodness; but he seems the only prince who united these talents, and

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who appears equally to engage our admiration and regard. Upon being informed of the death of Nerva, he prepared to return to Rome, whether he was invited by the united entreaties of the state. He began his march with a discipline that was long unknown in the armies of the empire. The countries through which he passed were neither ravaged nor taxed; and he entered the city, not in a triumphant manner, though he had deserved it often, but on foot, attended by the civil officers of the state, and followed in silence by the soldiers. It is almost unnecessary to enter into a detail of this prince's merits. His application to business, his moderation to his enemies, his modesty in exaltation, his liberality to the deserving, and his frugality in his own expenses, have all been the subject of panegyric among his contemporaries, and the admiration of succeeding ages. Upon giving the prefect of the prætorian band the sword, according to custom, he made use of this remarkable expression, 'Take this sword, and use it, if I have merit, for me; if otherwise, against me.' After which he added, 'That he who gave laws was the first who was bound to observe them.' His failings were his love of women, which, however, never hurried him beyond the bounds of decency; and his passion for war, to which he had been bred up from childhood. The first war he was engaged in after his coming to the throne was with the Dacians, who, during the reign of Domitian, had committed numberless ravages upon the provinces. He raised a powerful army and marched rapidly into those barbarous countries, where he was vigorously opposed by Decebalus, the Dacian king, who long withstood his boldest efforts; but was at last entirely reduced, and his kingdom made a Roman province. On his return to Rome, he entered the city in triumph; and the rejoicings for his victories lasted 120 days. Having thus given peace and prosperity to the empire, Trajan continued his reign, loved, honored, and almost adored by his subjects. He adorned the city with public buildings; freed it from such men as lived by their vices; entertained persons of merit with the utmost familiarity; and so little feared his enemies that he could scarcely believe he had any. It had been happy for this great prince's memory if he had shown equal clemency to all his subjects; but, about the ninth year of his reign, he was persuaded to look upon the Christians with a suspicious eye. The veneration which he professed for the Pagan religion led him to oppose every innovation, and the progress of Christianity alarmed him. A law had been passed in which all Heteriæ, or societies dissenting from the established religion, were considered as illegal, and as nurseries of sedition. Under this law, the Christians were persecuted in all parts of the empire. Great numbers of them were put to death, as well by popular tumults as by edicts and judicial proceedings. At length Trajan receiving from Pliny, the proconsul in Bithynia, his celebrated accounts of the innocence and simplicity of the Christians, he suspended their punishments. But a total stop was put to them upon Tiberianus the governor of Palestine's sending him word that he was wearied out with executing



the laws against the Galileans, who crowded to execution in such multitudes that he was at a loss how to proceed. Upon this information, the emperor gave orders that the Christians should not be sought after; but if any offered themselves, they should suffer. Thus the rage of persecution ceased, and the emperor turned the force of his arms against the Armenians and Parthians, who began to throw off all submission to Rome. While he was employed in these wars, there was a dreadful insurrection of the Jews, in all parts of the empire. This wretched people ever expecting some signal deliverer, took the advantage of Trajan's absence to massacre numbers of the Greeks and Romans. This began in Cyrene, a Roman province in Africa; thence extended to Egypt, and next to the island of Cyprus. These places they in a manner dispeopled. Their barbarities were such, it is said, that they ate the flesh of their enemies, wore their skins, sawed them asunder, cast them to wild beasts, made them kill each other, and studied new torments to destroy them. But these cruelties were soon reversed: the governors of the respective provinces, making head against their tumultuous fury, treated them with a retaliation of cruelty, and put them to death, not as human beings, but as wild beasts. As the Jews had practised their cruelties in Cyprus particularly, a law was enacted, by which it was made criminal for any Jew to set foot on the island. During these bloody transactions, Trajan was prosecuting his successes in the east. His first march was into Armenia, the king of which country had disclaimed all alliance with Rome, and received the ensigns of royalty and dominion from the monarch of Parthia. However, upon the news of Trajan's expedition, he abandoned his country to the invaders; while most of his governors and nobility came submissively to the emperor, acknowledging themselves his subjects and making him the most costly presents. Having thus taken possession of the country, and gotten the king into his power, he marched into Parthia; and, first entering the opulent province of Mesopotamia, reduced it to a Roman province. Thence he went against the Parthians, marching on foot at the head of his army; crossing the rivers, and conforming to all the severities of discipline imposed on the meanest soldier. He now conquered Syria, Chaldea, and the famous city of Babylon. Here, attempting to cross the Euphrates, he was opposed by the enemy, who were resolved to stop his passage: but he secretly caused boats to be made upon the adjoining mountains; and, bringing them to the water side, passed his army with great expedition, but not without great slaughter on both sides. Thence he traversed tracts of country which had never before been invaded by a Roman army, and pursued the march of Alexander the Great in this direction. Having passed the Tigris, he advanced to the city Ctesiphon, which he took, and opened a passage into Persia. After subduing all the country on the Tigris, he marched south to the Persian Gulf, where he subdued a monarch possessed of a considerable island made by the divided streams of that river. Here, winter coming on, he was in danger of losing the

greatest part of his army. He therefore, with indefatigable pains, fitted out a fleet, and, sailing down the gulph, entered the Indian Ocean, conquering, even to the Indies, and subduing a part of them to the Roman empire. Prevented from pursuing further conquests by the revolt of many of the provinces he had already subdued, and by the scarcity of provisions, increasing age also contributing to damp the ardor of his enterprise, he now returned along the Persian Gulf, and sending the senate an account of the nations he had conquered, the names of which alone composed a long catalogue, he prepared to punish those which had revolted. He began by laying the famous city of Edessa, in Mesopotamia, in ashes; and soon not only retook such places as had thrown off the Roman yoke, but made himself master of the most fertile kingdoms of all Asia. In this train of successes he scarcely met with a repulse, except before the city Aura, in the deserts of Arabia. He finally resolved to give a master to the countries he had subdued. With this resolution he once more repaired to Ctesiphon, in Persia; and there, with great ceremony, crowned Parthaspates king of Parthia, to the great joy of all his subjects. He established another king also over Albania, near the Caspian. Then, placing governors and lieutenants in other provinces, he resolved to return to Rome in a more magnificent manner than any of his predecessors. He accordingly left Adrian general in the east; and continued his journey towards the capital, where the most magnificent preparations were made for his arrival. He had not got, however, farther than the province of Cilicia, when he found himself too weak to proceed. He therefore caused himself to be carried on ship-board to the city of Seleucia, where he died of apoplexy. During his indisposition, his wife Plotina constantly attended him, and, knowing his dislike to Adrian, forged the will by which he succeeded. Trajan died in the sixty-third year of his age, after a reign of nineteen years, six months, and fifteen days. How highly he was esteemed by his subjects appears by their manner of blessing his successors, wishing them the fortune of Augustus and the goodness of Trajan. His military virtues, however, produced no real advantages to his country; and all his conquests disappeared, when the power was withdrawn that enforced them.

ADRIAN.—Adrian was by descent a Spaniard, and his ancestors were of the same city where Trajan was born. He was nephew to Trajan, and married to Sabina his grand-niece. When Trajan was adopted by Nerva, Adrian was a tribune of the army in Mæsia, and was sent by the troops to congratulate the emperor on his advancement. His brother-in-law, who desired to congratulate Trajan himself, supplied Adrian with a carriage that broke down on the way: but Adrian was resolved to lose no time, and performed the rest of the journey on foot. This assiduity was very pleasing to the emperor; but he disliked Adrian for other reasons. He was expensive, involved in debt, inconstant, capricious and envious. These faults, in Trajan's opinion, could not be compensated either by his learning or his talents. His great skill in the

Greek and Latin languages, his intimate acquaintance with the laws of his country and the philosophy of the times, were no inducements to Trajan: who, being bred a soldier, wished a military man to succeed him, and therefore would not appoint a successor. His death, therefore, was concealed for some time by Plotina his widow, till Adrian had sounded the inclinations of the army, and found them firm in his interests. They then produced a forged instrument, importing that Adrian was adopted to succeed in the empire. By this artifice he was elected by all orders of the state, though then general at Antioch. Adrian's first care was to write to the senate, excusing himself for assuming the empire without their previous approbation; imputing it to the hasty zeal of the army. He then began to pursue a course quite opposite to that of Trajan, declining war, and promoting the arts of peace. He was satisfied with preserving the limits of the empire, and no way ambitious of extensive conquest. He therefore abandoned all the conquests which Trajan had made, judging them to be of no advantage to the empire; and made the Euphrates its boundary, placing the legions along its banks to prevent the incursions of the enemy. Having thus settled the affairs of the east, and leaving Severus governor of Syria, he took his journey by land to Rome, sending the ashes of Trajan thither by sea. Upon his approach to the city, he was informed of a magnificent triumph that was preparing for him; but this he modestly declined, desiring that these honors might be paid to Trajan's memory. In consequence a most superb triumph was decreed, in which Trajan's statue was carried as a principal figure in the procession, who is thus said to have been the only man that ever triumphed after he was dead! His ashes were placed in a golden urn, upon the top of a column 140 feet high. On this were engraven the particulars of all his exploits in basso-relievo, a work of immense labor, still remaining. These testimonies of respect to the memory of his predecessor did great honor to the heart of Adrian. His virtues, however, were contrasted by a strange mixture of vices. He wanted strength of mind to preserve his general rectitude of character. As an emperor, however, his conduct was most admirable, as all his public transactions appear dictated by the soundest policy, and the most disinterested wisdom. See **ADRIAN**.

**ANTONINUS PIUS AND ANTONINUS PHILOSOPHUS.**—Adrian was succeeded by Marcus Antoninus, afterwards surnamed the Pious, whom he had adopted some time before his death. See **ANTONINUS PIUS**. From the beginning of his reign we may date the decline of the Roman empire. From the time of Caesar to that of Trajan scarcely any of the emperors had either abilities or inclination to extend the limits of the empire, or even to defend it against the barbarous nations who surrounded it. During all this space only some inconsiderable provinces of the north of Italy, and part of the island of Britain, had been subjugated. However, as yet, nothing was lost; but the degeneracy and corruption of the people had sown those seeds of dissolution which the empire quickly began to feel. The disorders

were grown to such a height that even Trajan himself could not cure them. Indeed his eastern conquests could scarcely have been preserved though the republic had been existing in all its glory. Dacia, being nearer to the centre of government, was more easily preserved; and remained long subject to Rome. During the twenty-three years of the reign of Antoninus few remarkable events happened. Historians are excessive in their praises of his justice, generosity, and other virtues, both public and private. He put a stop to the persecution of the Christians, and reduced the Brigantes, a tribe of Britons, who had revolted. However, during his reign, several calamities befel the empire. The Tiber, overflowing its banks, laid the lower part of Rome under water. The inundation was followed by a fire, and this by a famine, which swept off great numbers, though the emperor took the utmost care to supply the city from the most distant provinces. At the same time the cities of Narbonne in Gaul, and Antioch in Syria, with the great square in Carthage, were destroyed by fire; however the emperor soon restored them. He died in the year 163, much lamented by his subjects, and was succeeded by Marcus Aurelius, surnamed the Philosopher, whom he had adopted towards the latter end of his reign. For the transactions of this emperor see **ANTONINUS PHILOSOPHUS**. Nerva, Trajan, Adrian, and the Antonines, are stiled by historians the five good emperors.

**COMMODUS.**—After the death of Marcus Aurelius his son Commodus succeeded to the imperial throne without opposition. He was in every respect unworthy of his father, and was generally believed to have been the son, not of Marcus Aurelius, but of a celebrated gladiator, with whom the empress Faustina was said to be intimate. According to Mr. Gibbon, however, 'Commodus was not, as has been represented, a tiger born with an insatiate thirst of human blood, and capable, from his infancy, of the most inhuman actions. Nature had formed him of a weak, rather than a wicked disposition. His simplicity and timidity rendered him the slave of his attendants, who gradually corrupted his mind. His cruelty which at first obeyed the dictates of others degenerated into habit, and at length became the ruling passion of his soul.' But it is certain that the actions of this emperor were flagitious almost beyond a parallel. Many strange instances of his cruelty are related by the ancients. He is said to have cut asunder a corpulent man whom he saw walking along the street; partly to try his own strength, in which he excelled; and partly out of curiosity, to see his entrails drop out at once. He took pleasure in cutting off one of the feet, and putting out one of the eyes, of such as he met in his rambles through the city; telling the former, after he had thus maimed them, that now they belonged to the nation *Monopodii* one-footed; and the latter, that they were now become *Luscinii*, one-eyed. Some he murdered because they were negligently dressed; others because they seemed to be trimmed with too much nicety. He pretended to great skill in surgery, especially at letting blood: but sometimes, instead of curing those



whom he visited, or who were prevailed upon to recur to him, he cut off, by way of diversion, their ears and noses. His lewdness and debaucheries were equally remarkable. He is said to have been exceedingly well skilled in archery, and to have performed incredible feats in that art; to have run an elephant through with his spear, and to have killed in the amphitheatre 100 lions, one after another, each at one blow. He entered the lists with the common gladiators, and came off conqueror 735 times; whence he subscribed himself the conqueror of 1000 gladiators. The public transactions of this reign were few. This emperor concluded a peace with the Marcomanni, Quadi, &c., and promised to abandon all the castles and fortresses held by the Romans in their country, excepting such as were within five miles of the Danube. With the other German nations whom his father had reduced, he concluded a very dishonorable peace; nay, of some he purchased it with money. Soon after his return to Rome his sister Lucilla, perceiving that he was universally abhorred for his cruelty, formed a conspiracy against his life. Among the conspirators were many senators. It was agreed that they should fall upon the emperor while he was going to the amphitheatre through a narrow and dark passage; and that Claudius Pompeianus, to whom Lucilla had betrothed her daughter, should give the first blow. But he, instead of striking at once, showed him the naked dagger, and cried out, 'This present the senate sends you:' so that the guards had time to rescue the emperor, and to seize the conspirators, who were put to death. Commodus now banished his sister to the island of Capræ, where he soon after caused her to be murdered. His favorite minister was one Perennis; who in cruelty seems to have been nothing inferior to those of the most tyrannical emperors. During the first part of the reign of Commodus he ruled with an absolute sway; but at last was torn in pieces by the enraged soldiery. He was succeeded by a freed man named Cleander; and the new minister abused his power more flagrantly than even his predecessor. All things were openly set to sale: offices, provinces, public revenues, justice, and the lives of men both innocent and guilty. The minister, who ruled the emperor without control, infused such terrors into his mind that he changed the captains of his guards almost continually. One Niger enjoyed the dignity only six hours; another only five days; and others a still shorter space. Most of those officers lost their lives with their employments; being accused of treason by Cleander, who continually solicited, and at last obtained, that important post. A. D. 187 happened a remarkable revolt. One Maternus, a common soldier, having fled from his colors, and, being joined by many other deserters, grew in a short time so powerful that he over-ran and plundered great part of Gaul and Spain; stormed the strongest cities; and struck the emperor and people of Rome with such terror that troops were raised, and armies despatched against them. Pescennius Niger was sent against him in Gaul, where he became very intimate with Severus, then governor of Lyons, who wrote a letter to the emperor, commending the prudent

and gallant behaviour of Niger in pursuing the rebels. Maternus, being reduced to great straits, divided his men into several small bands, and marched them by different roads into Italy, with intent to murder the emperor during the festival of Cybele, and to seize upon the empire. They all arrived at Rome undiscovered; and several of his men had already mixed with the emperor's guards, when others of his own party betrayed him. He was immediately seized and executed; and his death put an end to the disturbances which some of his followers had begun to raise in other provinces. In the same year broke out the most dreadful plague, says Dio Cassius, that had been known. It lasted two or three years; and raged with the greatest violence at Rome, where it often carried off 2000 persons a day. The following year a dreadful fire, which consumed a great part of the city, was kindled by lightning; and a dreadful famine followed, occasioned, it is said, by Cleander, who, having in view nothing less than the sovereignty itself, bought up underhand all the corn, to raise the price of it, and gain the affections of the soldiers and people by distributing it among them. Others say that Papirius Dionysius, whose duty it was to supply the city with provisions, contributed towards the famine, to make the people rise against Cleander. The populace ascribed all their calamities to this hated minister; and one day, while they were celebrating the Circensian games, a troop of children, having at their head a young woman of an extraordinary stature and fierce aspect, entering the circus, began to utter many bitter invectives and dreadful curses against Cleander; which being answered by the people in the same style, the mob rose, and flew to the place where Cleander resided with the emperor, demanding his head. Hereupon Cleander ordered the prætorian cavalry to charge the multitude; which they did, driving them with great slaughter into the city. But the populace, discharging showers of stones, bricks, &c., from the tops of houses and windows, and the city guards at the same time taking part with the people, the prætorian horse were put to flight; nor was the slaughter ended till the emperor caused the head of Cleander to be struck off and thrown out to the enraged populace. The emperor himself did not long survive Cleander; being cut off by a conspiracy of Marcia his favorite concubine, Lætus captain of the guards, and Eclectus his chamberlain.

**HELVIVS PERTINAX.**—No sooner was the death of Commodus known than the senate assembled, and, declaring him a public enemy, ordered his statues to be broken to pieces, his name to be rased out of all public inscriptions, and his body to be dragged through the streets and thrown into the Tiber. But Helvius Pertinax, whom the conspirators had previously designed for the empire, and who had already assumed it, prevented this last outrage by telling the senators that Commodus was already buried. This extraordinary personage had already passed through many changes of fortune. He was the son of an enfranchised slave called Ælius, who gave him as much learning as to qualify him for a shopkeeper. He then became a schoolmaster,

afterwards studied the law, and then became a soldier; in which station his behaviour raised him to be captain of a cohort against the Parthians. After this he went through the usual gradation of military preferment in Britain and Mœsia, until he became the commander of a legion under Aurelius. In this station he performed such services against the barbarians that he was made consul, and successively governor of Dacia, Syria, and Asia Minor. In the reign of Commodus he was banished; but soon after recalled, and sent into Britain to reform the abuses in the army. In this employment he was opposed by a sedition among the legions, and left for dead among many that were slain. However he got over this danger, severely punished the mutineers, and established discipline among the troops he was sent to command. Thence he was removed into Africa, where the sedition of the soldiers had like to have been again fatal to him. Removing from Africa, and fatigued with an active life, he betook himself to retirement: but Commodus made him prefect of the city; which office he possessed when the conspirators fixed upon him to be emperor. His being advanced by Commodus only made him dread becoming an object of his suspicion. When, therefore, the conspirators repaired to his house by night he considered them as messengers of death; and, upon Lætus entering his apartment, Pertinax said that he had long expected to end his life in that manner, and wondered that the emperor had deferred it so long: and it was not until he was urged that he would accept of the empire. Being carried to the camp he was immediately proclaimed: soon after the citizens and senate consented; the joy for the election of a new sovereign not being superior to that for the death of the old. The provinces followed the example of Rome; so that he began his reign with universal satisfaction in the sixty-eighth year of his age. Nothing could exceed the general wisdom and justice of this monarch's reign. He punished all those who had served to corrupt the late emperor, and disposed of his private possessions to public uses. He attempted to restrain the licentiousness of the prætorian hands, and put a stop to the injuries and insolences they committed against the people; sold most of the buffoons and jesters of Commodus's slaves; frequented the senate as often as it sat; and never refused an audience even to the meanest of the people. His success in foreign affairs was equal to his internal policy. When the barbarous nations abroad had certain intelligence that he was emperor they immediately laid down their arms, well knowing what they were to expect from so experienced a commander. His great fault was avarice; and that hastened his ruin. The prætorian guards, whose manners he had attempted to reform, having been long corrupted by the profusion of their former monarchs, began to hate him for his parsimony. They therefore resolved to dethrone him; and for that purpose declared Maternus, an ancient senator, emperor. Maternus, however, was too just to the merits of Pertinax to concur in their designs, and fled out of the city. They then nominated Falco, ano-

ther senator; whom the senate itself would have ordered for execution had not Pertinax interposed. The prætorians then resolved to seize upon the emperor and empire at once. They accordingly, in a tumultuous manner, marched through the streets of Rome, and entered the palace without opposition. The greatest part of the emperor's attendants forsook him; whilst those who remained earnestly entreated him to fly to the body of the people. However he rejected their advice; declaring that it was unworthy of his imperial dignity, and all his past actions, to save himself by flight. Having thus resolved to face the rebels, he had some hopes that his presence would awe them. But his virtues and dignity availed little against a tumultuous rabble, nursed up in vice, and the ministers of former tyranny. Not only the emperor, but Eclectus, and some of his attendants, who attempted to defend him, were slain. Thus, after an excellent reign of three months, Pertinax fell a sacrifice to the licentious fury of the army: from his adventures he was called the 'tennis-ball of Fortune.' The soldiers, having committed this outrage, retired with great precipitation; and, getting out of the city, quickly fortified their camp, expecting to be attacked by the citizens. Two days having passed without any attempt of this kind, they became more insolent; and, to make use of the power they possessed, made proclamation that they would sell the empire to any who would purchase it at the highest price. In consequence of this infamous proclamation only two bidders were found, viz. Sulpicianus and Didius Julianus; the former præfect of the city, and son-in-law to Pertinax; the latter a great lawyer, and the wealthiest man in the city; both consular persons. Didius was sitting with some friends at dinner when the proclamation was published; and, being charmed with the prospect of unbounded power, immediately rose from the table and hastened to the camp. Sulpicianus was there before him; but, as he had more promises than treasure to bestow, the offers of Didius, who produced immense sums of ready money, prevailed.

**JULIAN I.**—Didius Julianus was received into the camp by a ladder, and they instantly swore to obey him as emperor. From the camp he was attended by his electors into the city; the whole body of his guards, which consisted of 10,000 men, ranged around him in such order as if they had prepared for battle. The citizens, however, refused to confirm his election; and cursed him as he passed. Upon being conducted to the senate house, he addressed the few senators that were present in a very laconic speech: 'Fathers, you want an emperor; and I am the fittest person you can choose.' Even this was unnecessary, as the senate durst not refuse their approbation. His speech being backed by the army, to whom he had given about a million of our money, succeeded. The choice of the soldiers was confirmed by the senate, and Didius was acknowledged emperor, in the fifty-seventh year of his age. It should seem by this weak monarch's conduct, when seated on the throne, that he thought the government of an empire rather a pleasure than a toil. He gave him-



self up to ease and inactivity, utterly regardless of the duties of his station. He was mild and gentle indeed; but that avarice, by which he became opulent, still followed him in his exaltation; so that the very soldiers who elected him began to detest him. The people also, against whose consent he was chosen, were no less inimical. Whenever he issued from his palace they poured forth their imprecations against him; crying out that he was a thief and had stolen the empire. Didius, however, patiently bore it all. While Julian was thus contemptuously treated at home, two valiant generals in different parts of the empire disclaimed his authority, and resolved to seize the throne. These were, Pescennius Niger, governor of Syria; and Septimius Severus, commander of the German legion. Niger was beloved by the people for his clemency and valor; and his proposing Pertinax for his model, and resolving to revenge his death, gained him universal esteem. He easily induced his army in Syria to proclaim him emperor; and his title was soon after acknowledged by all the kings and potentates in Asia, who sent their ambassadors to him. The pleasure of being thus treated as a monarch, retarded his endeavours to secure his title. Satisfied with the homage of those about him, he neglected the opportunity of suppressing his rivals; and gave himself, up to luxury and feasting at Antioch. The conduct of Severus, an African by birth, was very different. Being proclaimed by his army, he began by promising to revenge the death of Pertinax, and took upon him his name. He next secured all the strong places in his province; and then resolved to march with his whole force directly to Rome. In the mean time Didius Julianus, who disregarded the attempts of Niger, was greatly alarmed at those of Severus. He first procured the senate to proclaim him a traitor. He then attempted to make the necessary provisions to oppose him, but found nothing but disappointment. The cohorts that elected him were enervated by vice and luxury; the people detested his cause; and the cities of Italy had long been disused to the arts of war. The unfortunate Didius, unequal to the task of empire, and confounded with the multiplicity of councils, could take no other resolution out that of awaiting his rival's coming to Rome. Accordingly, soon after being informed of his approach, he obtained the consent of the senate to send his ambassadors, offering to make him a partner of the empire. But Severus rejected this offer, conscious of his own strength, and of the weakness of the proposer. The senate soon appeared of the same sentiments; alleging that he who could not defend the empire was not worthy to govern it. Didius vainly endeavoured to reduce them to their duty, first by entreaties, and then by threats; but these served only to hasten his destruction. The senate being called together, as was formerly practised by the consuls, they unanimously decreed that Severus should be proclaimed. They then commanded Didius to be slain, and sent assassins to the palace, where they found him disarmed, and weeping among a few friends that still adhered to his interest. When they began to prepare for their

fatal errand he expostulated with them, demanding what crime he had committed? The executioners, neither able nor willing to enter into the merits of the cause, led him into the secret baths of the palace, and, obliging him to stretch his neck forwards, struck off his head, and placed it up in those courts where he had formerly pleaded with great success.

SEVERUS.—The senate then sent ambassadors to Severus, yielding him obedience, granting him the ensigns and the usual titles of empire, and informing him of the death of Didius. Severus, who was now about forty-seven years of age, received them with all proper respect; and, entertaining them honorably, continued his march towards Rome. As he came near the city, his first exertion of power was to have all the prætorian soldiers who had sold the empire come forth unarmed to meet him. These, though sensible of their danger, had no other resource but compliance; and accordingly came forward with branches of laurel to welcome his approach. Severus soon showed how little capable their submission was to atone for their past offences: after upbraiding them with their crimes, he commanded them to be stripped of their military habits, deprived of the honor of soldiers, and banished 100 miles from Rome. He then entered the city in a military manner, took possession of the palace, and promised the senate to conduct himself with clemency and justice. But, though he united great vigor with the most refined policy, his African cunning was not relished. He is celebrated for wit, learning, and prudence; but blamed for infidelity and cruelty. He seemed equally disposed to the greatest acts of virtue and the most bloody severities. He seized all the children of such as had employment or authority in the east, and detained them as pledges for their fathers' loyalty. He next supplied the city with corn; and then with all possible expedition marched against Niger, who was still considered as emperor of the east. One chief obstacle to his march was, the leaving behind him Clodius Albinus, commander of the legions in Britain, whom he wished to secure in his interests. For this end he gave him hopes of succeeding to the empire; insinuating that he himself was declining, and his children were but infants. He wrote in the same style to the senate, gave him the title of Cæsar, and ordered money to be coined with his image. These artifices serving to lull Albinus into false security, Severus marched against Niger with all his forces. After some undecisive conflicts, the last great battle fought between these extraordinary men was upon the plains of Issus, on the very spot where Alexander had formerly conquered Darius. The neighbouring mountains were covered with vast numbers of people, who wished to be spectators of an engagement that was to determine the empire of the world. Severus was conqueror; and Niger's head, being struck off, was insultingly carried through the camp on the point of a lance. This victory secured Severus in the throne. But the Partians, Persians, and some neighbouring nations took up arms, under pretence of vindicating Niger's cause. The emperor marched against them in person, had many,

engagements with them, and obtained such signal victories over them as enlarged the empire, and established peace in the east. Severus now turned his views against Albinus, whom he resolved to destroy. For this purpose he sent assassins into Britain, under a pretence of bringing him letters, but in reality to despatch him. Albinus, apprised of their designs, resorted to open force, and proclaimed himself emperor. Nor was he without a powerful army to support his pretensions; of which Severus being sensible, bent his whole force to oppose him. From the east he continued his course across the straits of Byzantium, into the most western parts of Europe, without intermission. Albinus went over to meet him with his forces into Gaul; the campaign on both sides was carried on with great vigor. Fortune seemed variable; but at last a decisive engagement was fought, one of the most desperate recorded in the Roman history. It lasted from morning till night, without any seeming advantage on either side; at length the troops of Severus began to fly, and, he himself happening to fall from his horse, the army of Albinus cried out, Victory. But the engagement was renewed with vigor by Lætus, one of Severus's commanders, who came up with a body of reserve, designing to destroy both parties and make himself emperor. This attempt turned out entirely to the advantage of Severus. He charged with such fury and exactness that he soon obtained the victory; and, pursuing them into the city of Lyons, took Albinus prisoner, and cut off his head; treating his dead body with insults that could only flow from a mean and revengeful temper. All the senators who were slain in battle he ordered to be quartered, and such as were taken alive were immediately executed. Having thus secured himself in the empire, upon his return to Rome he loaded his soldiers with rewards and honors, giving them such privileges as strengthened his own power, while they destroyed that of the state; for the soldiers, who had hitherto showed the strongest inclination to an abuse of power, were now made arbiters of the fate of emperors. Being thus secure of his army, he resolved to give way to his natural turn for conquest, and to oppose his arms against the Parthians, who were then invading the frontiers. Having therefore previously given the government of domestic policy to one Plautianus, a favorite, to whose daughter he married his son Caracalla, he set out for the east, and prosecuted the war with his usual expedition and success. He forced submission from the king of Armenia, destroyed several cities in Arabia Felix, landed on the Parthian coasts, took and plundered the famous city Ctesiphon, marched back through Palestine and Egypt, and at length returned to Rome in triumph. During this interval Plautianus, who was left to direct the affairs of Rome, began to think of aspiring to the empire himself. Upon the emperor's return he employed a tribune of the prætorian cohorts to assassinate him and his son Caracalla. The tribune informed Severus of his favorite's treachery. He at first received it as an improbable story, and as the artifice of some who envied his favorite. But he was at last persuaded to permit the tribune to

conduct Plautianus to the emperor's apartments. The tribune went and amused him with a pretended account of his killing the emperor and his son, desiring him, if he wished to see them dead, to come with him to the palace. As Plautianus ardently desired their deaths, he gave credit to this relation; and, following the tribune, he was conducted at midnight into the innermost recesses of the palace. But what must have been his disappointment, when, instead of finding the emperor murdered, as he expected, he beheld the room lighted up with torches, and Severus, surrounded by his friends, prepared in array to receive him. Being asked by the emperor, with a stern countenance, what had brought him there at that unseasonable time, he was utterly confounded, and, not knowing what excuse to make, confessed the whole, entreating forgiveness. The emperor seemed inclined to pardon him, but Caracalla spurned him away in the midst of his supplications, and with his sword ran him through the body. After this Severus spent a considerable time in visiting some cities in Italy, permitting none of his officers to sell places of trust or dignity, and distributing justice with the strictest impartiality. He took such an exact order in managing his exchequer that, notwithstanding his great expenses, he left more money behind him than any of his predecessors. His armies also were kept upon the most respectable footing; so that he feared no invasion. Being equally attentive to the preservation of all parts of the empire, he resolved to make his last expedition into Britain, where the Romans were in danger of being destroyed. Wherefore, after appointing his sons Caracalla and Geta joint successors in the empire, and taking them with him, he landed in Britain, to the great terror of such as had incurred his resentment. Upon his progress into the country, he left Geta in the south part of the province, which had continued in obedience, and marched with Caracalla against the Caledonians. In this expedition his army suffered prodigious hardships in pursuing the enemy; they were obliged to hew their way through intricate forests, to drain extensive marshes, and form bridges over rapid rivers: so that he lost 50,000 men by fatigue and sickness. However, he supported all these inconveniences with the greatest bravery; and prosecuted his successes with such vigor that he compelled the enemy to sue for peace, which, it is said, they obtained upon the surrender of a considerable part of their country. Having made peace, and built his celebrated wall, he retired to York; where, partly through age and fatigue, partly through grief at the vices of Caracalla, he found himself fast declining, having already lost the use of his feet. To add to his distress, he was told that the soldiers had revolted, and declared his son emperor. In this exigence he seemed once more to recel his natural vigor; he got himself immediately put into his litter, and commanded the new emperor, with the tribunes and centurions, to be brought before him. Though all were willing to court the favor of the young emperor, such was the authority of Severus that none dared to disobey. They appeared before him confounded and trembling, and implored pardon upon their knees. Upon



which, putting his hand to his head, he cried out, 'Know that it is the head that governs, and not the feet.' However soon perceiving his disorder to increase, and knowing that he could not outlive it, he called for poison; which being refused him, he loaded his stomach with food, which, not being able to digest, soon brought him to his end, in the fifty-sixth year of his age, after an active though cruel reign of about eighteen years.

**CARACALLA.**—Caracalla and Geta, being acknowledged as emperors by the army, began to show a mutual hatred to each other even before their arrival at Rome. Their only agreement was, in resolving to deify Severus their father; but soon after each sought to attach the senate and army to his own interest. They were of very opposite dispositions; Caracalla was fierce and cruel to an extreme; Geta was mild and merciful; so that the people soon found the dangerous effects of being governed by two princes of equal power and contrary inclinations. But this opposition was short; for Caracalla, resolved to govern alone, furiously entered Geta's apartment, and, followed by ruffians, slew him in his mother's arms. Having committed this detestable murder, he issued with great haste from the palace, crying out, that his brother would have slain him; and that he was obliged, in self-defence, to retaliate the intended injury. He then took refuge among the prætorian cohorts, and in a pathetic tone began to implore their assistance, still making the same excuse for his conduct. To this he added a much more prevailing argument, promising to bestow upon them the largesses usually given upon the election of new emperors, and distributing among them almost all the treasures which had been amassed by his father. By such persuasives the soldiers did not hesitate to proclaim him sole emperor, and to stigmatise the memory of his brother Geta as a traitor. The senators were induced, through favor or fear, to approve what had been done by the army; Caracalla wept for the death of his brother whom he had slain; and, to carry his hypocrisy to the utmost extreme, ordered him to be adored as a god. After this he continued to mark his course with blood. Whatever was done by Domitian or Nero fell short of this monster's barbarities. Lætus, who first advised him to murder his brother, was the first who fell a sacrifice to his jealousy. His own wife Plautina followed. Papilian, the renowned civilian, was beheaded for refusing to write in vindication of his cruelty; answering the emperor's request, by observing, 'That it was much easier to commit a parricide than to defend it.' He commanded all governors to be slain whom his brother had appointed; and destroyed no less than 2000 persons who had adhered to the party. Whole nights were spent in the execution of his bloody decrees; and the dead bodies of people of all ranks were carried out of the city in carts, where they were burnt in heaps, without any of the ceremonies of a funeral. He once ordered his soldiers to set upon a crowded audience in the theatre, only for discountenancing a charioteer whom he happened to favor. Perceiving himself hated by the people, he said that he could insure

his own safety, so that he neither valued their reproaches, nor feared their hatred. This safety which he so much trusted in was the protection of his soldiers. He had exhausted the treasury, drained the provinces, and committed a thousand acts of rapacity, merely to keep them stedfast in his interests; and, being disposed to trust himself with them particularly, he resolved to lead them upon a visit through all the provinces of the empire. He first went into Germany; where he dressed himself in the habit of the country. Thence he travelled into Macedonia, where he pretended to be a great admirer of Alexander the Great; and, among other extravagancies, caused a statue of that monarch to be made with two faces; one of which resembled Alexander and the other himself. He called himself Alexander; walked as he was told that monarch had walked; and, like him, bent his head to one shoulder. Shortly after, arriving at Lesser Asia and the ruins of Troy, as he was viewing the tomb of Achilles, he took it into his head to resemble that hero; and, one of his freed men happening to die at that time, he used the same ceremonies that were performed at the tomb of Patroclus. Passing thence into Egypt, he massacred in the most terrible manner the inhabitants of Alexandria, on account of the satires they composed on him. See **ALEXANDRIA**. Going thence into Syria, he invited Artabanus, king of Parthia to a conference, which he ended by a most infernal piece of treachery. Upon his return towards Rome, his vices seemed inexhaustible; for, having been guilty of parricide, he now resolved to marry the mother of Geta whom he had slain. One day seeing her drop her veil, which disclosed her naked bosom, which was extremely beautiful, he told her that he would possess those charms if it were lawful. To this unnatural request the worthless woman answered that he might enjoy all things who possessed all. Whereupon, setting aside all respect for his deceased father, he celebrated his nuptials with her in public, totally disregarding the censures and sarcasms of mankind. However, though he disregarded shame, he was not insensible to fear. He was continually consulting astrologers what death he should die. He sent one of his confidants, named Maternianus, to consult all the astrologers in the city concerning his end. Maternianus considered this as a proper time to get rid of Macrinus, the emperor's commander in Mesopotamia. He therefore informed him by letter, as if from the astrologers, that Macrinus had a design against his life; and advised him to put the conspirator to death. This letter was sent sealed, and made up, amongst many others, to be delivered to the emperor, as he was preparing for a chariot-race. However he gave the packet to Macrinus to read over, and to inform him of the contents when at leisure. In perusing these letters, when Macrinus came to that which regarded himself, he was filled with surprise and terror. He reserved the letter to himself, and acquainted the emperor with the substance of the rest. He then set about the most probable means of compassing his death. He applied to one Martialis, a man of great strength, and a centurion of the guards, who hated the emperor

on account of the death of a brother, whom Caracalla had ordered to be slain. Macrinus exhorted him to revenge his brother's death by killing the tyrant. Martialis readily undertook the dangerous task. Accordingly, as Caracalla was riding out one day near a city called Carræ, he withdrew privately, upon a natural occasion, with only one page to hold his horse. This was the opportunity Martialis had long and ardently desired; wherefore, running to him as if he had been called, he stabbed the emperor in the back, so that he died immediately. Martialis returned to his troop; but, retiring, he endeavored to secure himself by flight. But his companions missing him, and the page telling what had been done, he was pursued by the German horse and cut in pieces. During the reign of this execrable tyrant, which continued six years, the empire was every day declining; the soldiers were entirely masters of every election; and, as there were various armies in different parts, so there were as many interests all opposite to each other. Caracalla, by satisfying their most unreasonable appetites, destroyed all discipline among them, and all subordination in the state.

**MACRINUS.**—The soldiers, after a suspense of two days, fixed upon Macrinus, who took care to conceal his being privy to Caracalla's murder. The senate confirmed their choice, and likewise that of his son Diadumenus, whom he took as a partner. Macrinus was fifty-three years old when he entered upon the government. He was of obscure parentage; some say by birth a Moor, who, by the mere rotation of office, being first made præfect of the prætorian bands, was now, by treason and accident, called to fill the throne. Little is recorded of this emperor, except his engaging in a bloody, though undecided, battle with Artabanus king of Parthia, who, finding his real enemy dead, made peace, and returned into Parthia. See **PARTHIA**. Something is also said of the severity of this emperor's discipline; for to such a pitch of licentiousness was the Roman army now arrived that the most severe punishments were unable to restrain the soldiers; and yet the most gentle inflictions were looked upon as severity. It was this rigorous discipline; with the artifices of Mæsa, grandmother to Heliogabalus the natural son of Caracalla, that caused the emperor's ruin. Heliogabalus was priest of a temple dedicated to the sun, in Emesa, a city of Phœnicia; and, though but fourteen years old, was greatly loved by the army for the beauty of his person, and the memory of his father, whom they still considered as their benefactor. This was soon perceived by the grandmother; who, being very rich in gold and jewels, gave liberal presents among them, while they frequently repaired to the temple, both from the garrison in the city and the camp of Macrinus. This intercourse growing every day more frequent, the soldiers, disgusted with the severities of Macrinus, began to think of placing Heliogabalus in his stead. Accordingly, sending for him to their camp, he was immediately proclaimed; and such were the hopes of his virtues that all men began to affect his interests. Macrinus, who was pursuing his pleasures at Antioch, gave but little attention to the first report: only send-

ing his lieutenant Julian, with some legions, to quell the insurrection. However these, like the rest, soon declared for Heliogabalus, and slew their general. Macrinus found he had treated the rebellion too slightly; he therefore resolved, with his son, to march directly against the seditious legions, and force them to their duty. Both parties met on the confines of Syria: the battle was for some time furious and obstinate; but at last Macrinus was overthrown, and obliged to fly. His principal aim was to get to Rome, where he knew his presence was desired; wherefore he travelled through the provinces of Asia Minor with the utmost expedition and privacy, but unfortunately fell sick at Chalcedon. There those who were sent in pursuit overtook and put him to death, together with his son Diadumenus, after a short reign of one year and two months.

**HELIOGABALUS.**—The senate and citizens of Rome being obliged to submit to the appointment of the army, as usual, Heliogabalus ascended the throne at the age of fourteen. One at so early an age, invested with unlimited power and surrounded with flatterers, could act only as they directed. This young emperor having it in his power to indulge all his appetites, he studied only their gratification. As he is described by historians he appears a monster of sensuality. His short life is a tissue of effeminacy, lust, and extravagance. He married, in four years, six wives, and divorced them all. He built a temple to the sun; and, willing that his god should have a wife as well as himself, he married him to Pallas, and shortly after to the moon. His palace was a place of rendezvous for all the prostitutes of Rome, whom he frequently met naked, calling them his fellow-soldiers, and companions in the field. He was so fond of the sex that he carried his mother with him to the senate-house, and demanded that she should always be present when matters of importance were debated. He even went so far as to build a senate-house for women, with suitable orders, habits, and distinctions, of which his mother was made president. They met several times; all their debates turning upon the fashions of the day and the different formalities to be used in giving and receiving visits. To these follies he added great cruelty and boundless prodigality: he said that such dishes as were cheaply obtained were scarcely worth eating. His suppers, therefore, generally cost 6000 crowns, and often 60,000. He was always dressed in cloth of gold and purple, enriched with precious stones, and yet never wore the same habit twice. His palace, his chambers, and his beds, were all furnished of the richest stuffs, covered with gold and jewels. Whenever he took horse, all the way between his apartment and the place of mounting was covered with gold and silver dust strewn at his approach. These excesses were soon perceived by his grandmother Mæsa, whose intrigues had first raised him to the throne; so that she thought to lessen his power by dividing it. For this purpose, under a pretence of freeing him from the cares of public business, she persuaded him to adopt his cousin-german, Alexander Severus, as his successor; and likewise to make him his partner in the consul-



ship. Heliogabalus, having thus raised his cousin, had scarcely given him his power, when he wished again to take it away; but the virtues of this young prince had so greatly endeared him to the people and the army, that the attempt had like to have been fatal to the tyrant. The prætorian soldiers, mutinying, attempted to kill him as he was walking in his gardens; but he escaped by hiding himself from their fury. However, upon returning to their camp, they continued the sedition; requiring that the emperor should remove such persons from about him as oppressed the subjects, and contributed to contaminate him. They required also the being permitted to guard the young prince themselves, and that none of the emperor's favorites or familiars should be permitted to converse with him. Heliogabalus was reluctantly obliged to comply; and, conscious of the danger he was in, made preparations for death, when it should arrive, in a manner truly whimsical and peculiar. He built a lofty tower, with steps of gold and pearl, whence to throw himself headlong in case of necessity. He also prepared cords of purple silk and gold to strangle himself with; he provided golden swords and daggers to stab himself with; and poison to be kept in boxes of emerald, in order to obtain what death he chose best. Thus fearing all things, but particularly suspicious of the designs of the senate, he banished them all out of the city: he next attempted to poison Alexander, and spread a report of his death; but, perceiving the soldiers begin to mutiny, he immediately took him in his chariot to the camp, where he experienced a fresh mortification, by finding all the acclamations of the army directed only to his successor. This not a little raised his indignation, and excited his desire of revenge. He returned towards the city, threatening the most severe punishments against those who had displeased him, and meditating fresh cruelties. However the soldiers were unwilling to give him time to put his designs in execution: they followed him directly to his palace, pursued him from apartment to apartment, and at last found him concealed in a privy; a situation very different from that in which he expected to die. Having dragged him thence through the streets, with the most bitter invectives, and having despatched him, they attempted once more to squeeze his pampered body into a privy; but, not effecting this, they threw it into the Tiber, with heavy weights, that none might afterwards find or give it burial. This was the miserable and ignominious death of Heliogabalus, in the eighteenth year of his age, after a detestable reign of four years. His mother also was slain at the same time by the soldiers; as were also many of the opprobrious associates of his criminal pleasures.

ALEXANDER SEVERUS.—Alexander being without opposition declared emperor, the senate, with their usual adoration, were for conferring new titles upon him; but he modestly declined them all, alleging that titles were only honorable when given to virtue. This outset was a happy omen of his future virtues; and few princes in history have been more commended by their contemporaries, or indeed more deserved com-

mendation. To the most rigid justice he added the greatest humanity. He loved the good, and was a severe reprove of the lewd and infamous. His accomplishments were equal to his virtues. He was an excellent mathematician, geometrician, and musician; he was skilled in painting and sculpture; and in poetry few of his time could equal him. In short, such were his talents, and such the solidity of his judgment, that, though but sixteen years of age, he was considered as a wise man. The first part of his reign was spent in a reformation of the abuses of his predecessor. He restored the senators to their rank: nothing being undertaken without the most sage advisers, and most mature deliberation. Among the number of his advisers was his mother Mamma, a woman eminent for her virtues and accomplishments, and who made use of her power to secure her son the affections of his subjects, and to procure them the most just administration. He was a rigid punisher of such magistrates as took bribes, saying that it was not enough to deprive such of their places; for, their trusts being great, their lives in most cases ought to pay for a breach of them. On the contrary, he thought he could never sufficiently reward such as had been remarkable for their justice and integrity, keeping a register of their names, and sometimes asking such of them as appeared modest and unwilling to approach him why they were so backward in demanding their reward, and why they suffered him to be in their debt? His clemency extended even to the Christians, who had been punished in the former reigns with unrelenting barbarity. Upon a contest between them and a company of cooks and vintners, about a piece of public ground, which the one claimed as a place for public worship, and the other for exercising their respective trades, he decided the point by his rescript, in these words: 'It is better that God be worshipped there in any manner than that the place should be put to uses of drunkenness and debauchery.' His abilities in war were equal to his assiduity in peace. The empire, which from the remissness and debauchery of the preceding reigns now began to be attacked on every side, wanted a person of vigor and conduct to defend it. Alexander faced the enemy wherever the invasion was most formidable, and for a short time deferred its ruin. His first expedition, in the tenth year of his reign, was against the Parthians and Persians, whom he opposed with a powerful army. The Persians were routed in a decisive engagement with great slaughter; the cities of Ctesiphon and Babylon were once more taken, and the Roman empire was restored to its former limits. Upon his return to Antioch his mother Mamma sent for the famous Origen, to be instructed by him in the principles of Christianity; and, after discoursing with him for some time upon the subject, dismissed him, with a proper safeguard, to his native city of Alexandria. About the same time that Alexander was victorious in the east, Furius Celsus, his general, obtained a signal victory over the Mauritanians in Africa. Varius Macrinus was successful in Germany, and Junius Palmatus returned conqueror from Armenia.

However these victories only hastened the decline of the empire, which was wasted by the exertion of its own strength. About the thirteenth year of his reign, the Upper Germans, and other northern nations, began to pour down immense swarms of people upon the more southern parts of the empire. They passed the Rhine and the Danube with such fury that all Italy was thrown into consternation; when the emperor made what levies he could, and went in person to stem the torrent; which he speedily effected. It was in the course of his successes against the enemy that he was cut off by a mutiny among his soldiers. The legions encamped about Moguntia, having been abominably corrupted during the reign of Heliogabalus, and trained up in all kinds of rapine and disobedience, required the most strict command. Alexander could neither endure their tumultuary obedience, nor they his regular discipline. They exclaimed that they were governed by an avaricious woman, and a mean-spirited boy; and resolved upon electing an emperor capable of ruling alone. In this general revolt, Maximinus, an old commander, held frequent conferences with the soldiers, and inflamed the sedition. At length they sent an executioner into Alexander's tent; who immediately struck off his head, and shortly after that of his mother. He died in the twenty-ninth year of his age, after a prosperous reign of thirteen years and nine days.

ROME UNTIL THE MURDER OF GORDIAN I. AND II.—The tumults occasioned by the death of Alexander being appeased, Maximinus, who had been the chief promoter of the sedition, was chosen emperor. This extraordinary man was born of very obscure parentage, being the son of a herdsman of Thrace. At first he followed his father's profession, and only exercised his personal courage against robbers. Soon after he enlisted in the Roman army, where he became remarkable for his great strength, discipline, and courage. He was no less than eight feet and a half high; and of strength corresponding to his size. His wife's bracelet served him for a thumb ring; and his strength was so great that he was able to draw a carriage which two oxen could not move. His diet was as extraordinary as the rest of his endowments; he generally ate forty pounds of flesh it is said every day, and drank six gallons of wine. With a frame so athletic, he was possessed of a mind undaunted in danger, neither fearing nor regarding man. The first time he was made known to the emperor Severus was upon his celebrating games on the birth-day of his son Geta. Maximinus was then a rude countryman, and requested the emperor to be permitted to contend for the prizes which were distributed. Severus, unwilling to infringe the military discipline, would not permit him to combat, except with slaves, against whom his strength appeared astonishing. He overcame sixteen in running, one after the other; he then kept up with the emperor on horseback; and, having fatigued him in the course, he was opposed to seven of the most active soldiers, and overcame them with the greatest ease. From that time he was noticed, and taken into the emperor's body-guards, in which his assiduity

and prompt obedience were remarked. In the reign of Caracalla he was made a centurion, and distinguished himself in this station by his strict attention to morals and discipline. When made a tribune, he still retained the hardy simplicity of his life; eat as the meanest sentinel; spent whole days in exercising his troops; and now and then wrestled with eight or ten of the strongest men in the army. When Macrinus was made emperor, he refused to serve under a prince that had betrayed his sovereign; and retired to Thrace, his native country, where he followed commerce and purchased some lands. Upon the accession of Heliogabalus, this bold veteran once more returned to the army; but was disgusted at the effeminacy of the emperor; who, hearing amazing instances of his strength, asked him if he were equally capable in combats of another nature? This question was so little suited to the temper of Maximinus that he left the court. Upon the death of Heliogabalus he again returned to Rome, and was received with great kindness by Alexander, who recommended him to the senate, and made him commander of the fourth legion, which consisted of new raised soldiers. Maximinus performed his duty with great exactness and success. Nor was his valor less apparent against the Germans; so that he was unanimously reckoned the boldest, bravest, and most virtuous soldier in the empire. He soon, however, forfeited these titles, when raised to the throne; and became the most cruel tyrant upon earth. The senate and people of Rome were the first that incurred his resentment, they absolutely refusing to confirm the election made by the army, and he became the first emperor who reigned without their concurrence. The Christians felt the weight of his resentment; and were persecuted in several parts of the empire. His cruelty particularly extended to the rich, whose lives and estates became a frequent sacrifice to his avarice and suspicion. Being ashamed of the meanness of his extraction, he commanded all such as were acquainted with him and his parentage to be slain. In the midst of these cruelties his military operations were carried on with a spirit becoming a better monarch. He overthrew the Germans in several battles, and wasted their country with fire and sword. To attach the soldiers firmly to him, he increased their pay; and, in every duty of the camp, he himself took as much pains as the meanest sentinel. In every engagement, where the conflict was hottest, Maximinus was always seen fighting in person. In the mean time his cruelties had so alienated the minds of his subjects that several conspiracies were formed against him. Magnus, a consular person, and some others had agreed in a plot to break down a wooden bridge, as soon as the emperor had passed it, and thus to abandon him to the enemy. But this, being discovered, gave Maximinus an opportunity of indulging his natural severity, who upon this pretext alone caused above 4000 to be slain. Shortly after some of Alexander's old soldiers, withdrawing themselves from the camp, proclaimed one Quartianus emperor; but shortly after, in the spirit of the times, the person who had been the promoter of his advancement, murdered him in



his bed, and carried his head to Maximinus; who received the present kindly, but put the bearer to a cruel death, for his complicated treason and treachery. These partial insurrections were followed by a spirit of general discontent throughout the empire. The provinces of Africa were the first that showed their detestation of the tyrant. They first slew his procurator; and afterwards resolved to throw off all expectation of pardon, and create a new emperor. Gordian was then proconsul, a person of great fame for his virtues, and highly revered for a blameless life of near eighty. Him, therefore, they determined to elect; and accordingly the soldiers and natives, assembling together, tumultuously entered his house. Gordian, who at first supposed they were come to kill him, being made sensible of their intentions, refused their offer, alleging his great age. But they constrained him to accept of the dignity; and he, with his son Gordian, who was forty-six years of age, were declared emperors. The old man immediately wrote to the senate, declaring that he had unwillingly accepted of the empire, and would only keep his authority till he had freed their common country from the tyranny of its present oppressor. The senate very joyfully confirmed his election, adjudging Maximinus an enemy and traitor to the state. The citizens also showed an equal zeal in the cause: they flew upon such as were the reputed friends of Maximinus, and tore them to pieces. So great an alteration being made in the city against Maximinus, the senate made all necessary preparations for their security, ordering Maximinus's governors to be displaced. This order was differently received in different parts; in some provinces the governors were slain; in others the messengers of the senate; so that all parts of the empire felt the civil war. In the mean time, when Maximinus was informed of these charges against him, his rage appeared ungovernable. He roared like a savage beast, and violently struck his head against the wall. At length, his fury having somewhat subsided, he called his whole army together; and, in a set speech, exhorted them to revenge his cause, giving them the strongest assurances that they should possess the estates of all such as had offended. The soldiers unanimously promised to be faithful; they received his harangue with their usual acclamations; and, thus encouraged, he led them towards Rome, breathing slaughter and revenge. However, he found many obstacles to his impetuosity; and, though he desired nothing so much as despatch, his marches were incommodious and slow. The tumultuous and disobedient armies of the empire were at present very different from the legions that were led on by Sylla or Cæsar; they were loaded with baggage, and followed by slaves and women, rather resembling an eastern caravan, than a military battalion. To these inconveniences was added the hatred of the cities through which he passed, the inhabitants abandoning their houses upon his approach, and securing their provisions in proper hiding places. However, his affairs began to wear a favorable appearance in Africa; for Capelianus, governor of Numidia, raised a body of troops in his favor, and marched against

Gordian, towards Carthage; where he fought the younger Gordian, slew him, and destroyed his army. The father, hearing of the death of his son, together with the loss of the battle, strangled himself in his own girdle.

**ROME UNTIL THE MURDER OF MAXIMINUS.**—Capelianus pursuing his victory entered Carthage; where he gave a loose to pillage and slaughter, under a pretence of revenging the cause of Maximinus. The news of these successes was soon brought to the emperor, who now increased his diligence, and flattered himself with a speedy opportunity of revenge. He led on his large army by hasty journeys into Italy, threatening destruction to all his opposers. Nothing could exceed the consternation of the senate upon the news of this defeat. They now saw themselves not only deprived of the assistance of Gordian and his son, but also opposed by two formidable tyrants, each commanding a victorious army, directly marching towards Rome. In this afflicting exigence, they, with great solemnity, met at the temple of Jupiter, and after the most mature deliberations chose Papienus and Balbinus emperors conjointly. These were men who had acquired the esteem of the public both in war and peace, having commanded armies, and governed provinces with great reputation; and being now appointed to oppose Maximinus, they made what levies they could. With these, Papienus marched to stop the progress of the invaders, leaving the city to a fresh and unlooked for calamity. This was occasioned by two of Maximinus's soldiers, who, entering the senate house, were slain by two senators. This quickly gave offence to the body of the prætorian soldiers, who instantly resolved to take revenge, but were opposed by the citizens; so that nothing was seen throughout Rome, but tumult, slaughter, and cruelty. In this universal confusion, the calamity was increased by the soldiers setting the city on fire. Nevertheless, Maximinus himself was not more fortunate. Being informed of the new election of emperors, his fury was renewed, and he passed the Alps, expecting, upon entering Italy, to refresh his fatigued and famished army in that fertile country. Approaching Aquileia he was astonished to find it prepared for the most obstinate resistance, and resolved to hold out a regular siege. At last a mutiny in his army rescued the declining empire from destruction. The soldiers being long harassed by famine and fatigue, and hearing of revolts on every side, resolved to terminate their calamities by the tyrant's death, and slew both him and his son, whom he had made his partner in the empire, after a usurpation of about three years, in the sixty-fifth year of his age.

**PAPIENUS AND BALBINUS.**—The tyrant being dead, and his body thrown to birds of prey, Papienus and Balbinus continued emperors without opposition. But the prætorian soldiers, notorious for mutiny and treason, resolved on further change. The dissensions between the new made emperors themselves also contributed to their downfall: for though both were remarkable for wisdom and age, yet they could not restrain their mutual jealousy. Papienus claimed the supe-

riority for his great experience; while Balbinus was equally aspiring upon account of his family and fortune. In this ill-judged contest, the prætorian soldiers, who were enemies to both, set upon them in their palace, at a time when their guards were amusing themselves with the Capitoline games. Papienus, perceiving their tumultuous approach, sent with the utmost speed for assistance from his colleague: but he, out of suspicion that something was designed against himself, refused to send such of the German guards as were next his person. Thus the seditious soldiers found an easy access to both the emperors; and, dragging them from the palace to the camp, slew them both.

**GORDIAN III.**—In the midst of this sedition, as the mutineers were proceeding along the streets of the capital, they met Gordian, the grandson of him who was slain in Africa, and declared him emperor. This prince was but sixteen years old, but his virtues seemed to compensate for his want of experience. His learning was equal to his virtues; and he had 62,000 volumes, we are told, in his library. His respect for Misithæus, his governor and instructor, was such that he married his daughter, and profited by his counsels throughout his reign. The first four years were attended with the utmost prosperity; but in the fifth he was alarmed with accounts from the east, that Sapor, king of Persia, had furiously invaded the confines of the Roman empire, and, having taken Antioch, had pillaged Syria, and all the adjacent provinces. The Goths also invaded the empire on their side, pouring down like a flood from the north, and attempting to fix their residence in the kingdom of Thrace. To oppose both, Gordian prepared an army; and having gained some victories over the Goths, whom he obliged to retire, he turned his arms against the Persians, whom he defeated upon several occasions. But his only successful general died suddenly, and things then proceeding from bad to worse, Philip, an Arabian chief, was at first made his equal in the empire, and shortly after invested with the sole power. Gordian was, by his order, slain, in the twenty-second year of his age, after a successful reign of nearly six years.

**PHILIP.**—Philip, having thus murdered his benefactor, was acknowledged emperor by the army. The senate confirmed his election, and gave him the title of Augustus. He was about forty years old when he came to the throne; being the son of an obscure Arabian, who had been a captain of banditti. He associated with him in the empire his son, a boy of six years of age; and, to secure his power at home, made peace with the Persians, and marched his army towards Rome. On his way, having conceived a desire to visit his native country of Arabia, he built there a city called Philippopolis: and thence returning to Rome was received as emperor with all the usual marks of submission. To put the people in good humor, he caused the secular games to be celebrated, with a magnificence superior to any of his predecessors. But, the Goths having invaded the empire, Marinus, Philip's lieutenant, who was sent against them, revolted, and caused himself to be declared emperor. This

revolt, however, was of short duration; and Decius was appointed by Philip to command in his room. However, the army was scarcely arrived at Verona, when it revolted in favor of Decius, and setting violently upon Philip, a sentinel, with one blow, cleaved his head asunder, separating the under jaw from the upper. Such was the deserved death of Philip, in the forty-fifth year of his age, after a reign of about five years: Decius being universally acknowledged as his successor, A. D. 348.

**DECIUS AND HIS SON.**—The activity and wisdom of Decius in some measure arrested the hastening decline of the empire. The senate seemed to think so highly of his merits that they voted him not inferior to Trajan; and indeed he seemed in every instance to consult their dignity, and the welfare of the people. He permitted them to choose a censor, as in the flourishing times of Rome; and Valerian, his general, a man of such strict morals that his life was said to be a continual censorship, was chosen to that dignity. But no virtue could now prevent the approaching downfall of the state: the obstinate disputes between the Pagans and the Christians within the empire, and the unceasing irruptions of barbarous nations from without, enfeebled it beyond remedy. To stop these, a persecution of the Christians, now a most numerous body, was impolitically and cruelly begun; thousands were put to death, and all the arts of cruelty tried in vain to lessen their growing number. This was succeeded by dreadful devastations from the Goths, in Thrace and Mesia. These irruptions Decius went to oppose in person; and, coming to an engagement, slew 30,000 of these barbarians in one battle. But, in pursuing his victory, he was, by the treachery of Gallus his own general, led into a defile, where the Goths had secret information to attack him. In this disadvantageous situation, Decius first saw his son killed with an arrow, and soon after his whole army put to the rout. Wherefore, resolving not to survive his loss, he put spurs to his horse, and plunging into a quagmire was swallowed up. He died in the fiftieth year of his age, after a short reign of two years and six months; leaving the character of an excellent prince.

**GALLUS AND ÆMILIANUS.**—Gallus, who had thus betrayed the army, had the address to get himself declared emperor by that part of it which had survived the defeat; he was forty-five years old when he began to reign, and was descended from an honorable family. He now agreed to pay a considerable annual tribute to the Goths; and, having thus purchased a short remission from war, returned to Rome, to give a loose to his pleasures. Nothing could be more deplorable than the state of the provinces at this time. The Goths and other barbarous nations, not satisfied with their late bribes, broke in upon the eastern parts of Europe. On the other side the Persians and Scythians committed unheard of ravages in Mesopotamia and Syria. The emperor, regardless of every national calamity, was lost in debauch and sensuality; and the Pagans were allowed a power of persecuting the Christians through all parts of the state: these calamities



were succeeded by a pestilence that seemed to have spread over the earth, and continued raging for several years; and all these by a civil war, which followed soon after, between Gallus and his general Æmilianus, who, having gained a victory over the Goths, was proclaimed emperor by his army. Gallus, hearing this, prepared to oppose his dangerous rival. Both armies met in Mœsia, and a battle ensued, in which Æmilianus was victorious, and Gallus, with his son, slain. He died in the forty-seventh year of his age, after an unhappy reign of two years and four months. Æmilianus, after his victory over Gallus, expected to be acknowledged emperor; but was miserably disappointed. The senate refused to acknowledge him; and an army stationed near the Alps chose Valerian, their own commander, to succeed to the throne. Æmilianus's soldiers began to consider their general as an obstacle to the public tranquillity, and slew him to avoid a civil war.

VALERIAN.—Valerian being universally acknowledged as emperor, although arrived at the age of seventy, set about reforming the state with a spirit that seemed to mark a good mind and unabated vigor. But reformation was then grown almost impracticable. The disputes between the Pagans and Christians divided the empire as before; and a dreadful persecution of the latter ensued. The northern nations overran the Roman dominions in a more formidable manner than ever; and the empire began to be usurped by a multitude of petty leaders, each of whom, neglecting the general state, set up for himself. To add to these calamities, the Persians, under Sapor, invaded Syria; and, coming into Mesopotamia, took the unfortunate Valerian prisoner, as he was preparing to oppose them. Nothing can exceed the indignities and cruelties practised upon this unhappy monarch. Sapor used him as a footstool for mounting his horse, and, adding the bitterness of ridicule to his insults, observed that an attitude like that to which Valerian was reduced, was the best statue that could be erected in honor of his victory. This life of insult and suffering continued for seven years, and was at length terminated by the cruel Persian's commanding his prisoner's eyes to be plucked out, and causing him to be flead alive.

THE REIGN OF THE THIRTY TYRANTS.—The news of the defeat of the Roman army by the Persian, and the captivity of Valerian, no sooner reached the barbarous nations at war with Rome than they poured on all sides into the Roman territories in incredible multitudes. The Goths and Scythians ravaged Pontus and Asia, committing every where dreadful devastations; the Alemanni and Franks, having over-run Rhætia, advanced as far as Ravenna, putting all to fire and sword; the Quadi and Sarmatians seized on great part of Dacia and Pannonia; while other barbarous nations, invading Spain, made themselves masters of Tarraco, and other places in that province. In the mean time Gallienus, the son of Valerian, having promised to revenge his father's captivity, and repress the barbarians, was chosen emperor. He was then in Gaul; but hastened into Italy, whence he drove out the

barbarians. In Dacia and Pannonia, also, they were driven back by Regillianus, who gained several victories in one day. But in the mean time, one Ingenuus, a man of great reputation in war, and universally beloved both by the people and soldiery, caused himself to be proclaimed emperor in Pannonia, where he was generally acknowledged as well as in Mœsia. Gallienus no sooner heard of his revolt, than he marched from the neighbourhood of Ravenna, where he then was, into Illyricum, engaged Ingenuus, and put him to flight. Some say that Ingenuus was killed after the battle by his own soldiers; others affirm that he put an end to his own life to avoid falling into the hands of Gallienus, who used his victory with a cruelty hardly paralleled. His letter to Verianus Celer, one of his officers, will show his disposition:—'I shall not be satisfied,' says he, 'with your putting to death only such as have borne arms against me, and might have fallen in the field; you must in every city destroy all the males, old and young; spare none who have wished ill to me; none who have spoken ill of me the son of Valerian, the father and brother of princes. Ingenuus emperor! Tear, kill, cut in pieces without mercy; you understand me; do then as you know I would do, who have written to you with my own hand.' In consequence of these cruel orders, a most dreadful havoc was made among that unhappy people; and, in several cities, not one male child was left alive. The troops who had formerly served under Ingenuus, and the inhabitants of Mœsia who had escaped the general slaughter, provoked by these cruelties, proclaimed Regillianus emperor. He was a Dacian by birth, descended from king Decebalus whom Trajan had conquered; and had, by several gallant actions, gained reputation in the Roman armies. After he was proclaimed emperor, he gained great advantages over the Sarmatians; but was soon after murdered by his own soldiers. These revolts were quickly followed by many others. Indeed it is not surprising, at a time when the reins of government were held with so loose a hand, that a crowd of usurpers should start up in every province of the empire. The great number of usurpers who pretended to the empire about this time have been distinguished by the name of the thirty tyrants. There were, however, only twenty: viz. Cyriades, Macrinus, Bâlita, Odenatus, and Zenobia, in the east; in Gaul and the western provinces Posthumius, Lollianus, Victorinus and his mother Victoria, Marius, and Tetricus; in Illyricum, and on the confines of the Danube, Ingenuus, Regillianus, and Aureolus; in Pontus Saturninus; in Isauria Trébellianus; in Thessaly Piso; in Achaia Valens; in Egypt Æmilianus; and in Africa Celsus. Several of these pretenders to the empire, however, though branded with the opprobrious appellation of tyrants, were eminent for virtue, and almost all of them possessed a considerable share of vigor and ability. The principal reason assigned for their revolt was the infamous character of Gallienus, whom neither officers nor soldiers could bear to serve. Many of them were forced by the soldiers to assume the imperial dignity much against their will. 'You

have lost,' said Saturninus to his soldiers, when they invested him with the purple, 'a useful commander, and have made a wretched emperor.' The apprehensions of Saturninus were justified by the event. Of the twenty usurpers above-mentioned, not one died a natural death; and in Italy and Rome Gallienus alone continued to be acknowledged emperor. That prince indeed honored Odenatus prince of Palmyra with the title of Augustus, who continued to possess an independent sovereignty in the east all his lifetime, and on his death transmitted it to his wife Zenobia.

The consequences of these numerous usurpations were the most fatal that can be conceived. The elections of these precarious emperors, their life and death, were equally destructive to their subjects and adherents. The price of their elevation was instantly paid to the troops by an immense donative drawn from the exhausted people. When they fell, they involved armies and provinces in their fall; and, whilst the forces of the state were dispersed in private quarrels, the defenceless provinces lay exposed to every invader. The bravest usurpers were compelled, by the perplexity of their situation, to conclude dishonorable treaties with the barbarians, and even to submit to shameful tributes, and introduced such numbers of barbarians into the Roman service as seemed sufficient at once to overthrow the empire. But when the empire seemed thus ready to sink at once, it suddenly revived on the death of Gallienus, who was murdered by Martian, one of his own generals, while he besieged Aureolus, in Milan. His death gave general satisfaction to all, except his soldiers, who hoped to reap the reward of their treachery by the plunder of Milan. But, being in some measure kept within bounds by the largesses of Martian, Flavius Claudius was nominated to succeed, and joyfully accepted by all orders of the state, and his title confirmed by the senate and the people.

**CLAUDIUS II.**—Claudius, some say, was born in Dalmatia, and descended from an ancient family there; others that he was a Trojan; and others that he was son to the emperor Gordian. But, whatever might have been his descent, his merits were by no means doubtful. He was a man of great valor and conduct, having performed the most eminent services against the Goths, who had long continued to make irruptions into the empire. Now about fifty-five years old, he was equally remarkable for the strength of his body and the vigor of his mind. Thus endowed he once more seemed to restore the glory of Rome. His first success, upon being made emperor, was against Aureolus, whom he defeated near Milan. His next expedition was to oppose the Goths, against whom he led a very numerous army. These barbarians had made their principal and most successful irruptions into Thrace and Macedonia, swarmed over all Greece, and had pillaged the famous city of Athens, which had long been the school of all the polite arts to the Romans. The Goths, however, destroyed all monuments of taste and learning with the most savage alacrity. It was upon one of these occasions that, having heaped together a large

pile of books to burn them, one of the commanders dissuaded them from the design, alleging that the time which the Grecians wasted on bookswould only render them more unqualified for war. But the empire trembled not only on that side, but on every quarter. Above 300,000 of these barbarians (the Heruli, the Trutangi, the Viturgi, and many other uncivilised nations) came down the Danube with 2000 ships, spreading terror and devastation on every side. In this state of universal dismay Claudius alone continued unshaken. He marched his disproportioned army against the savage invaders; and though but ill prepared for such an engagement, as the forces of the empire were then employed in different parts of the world, he came off victorious, and made an incredible slaughter of the enemy. The whole of their great army was either cut to pieces or taken prisoners; houses were filled with their arms; and scarcely a province of the empire that was not furnished with slaves from those that survived the defeat. These successes were followed by many others in different parts of the empire; so that the Goths, for a considerable time after, made but a feeble opposition. He some time after marched against the revolted Germans, and overthrew them with considerable slaughter. His last expedition was to oppose Tetricus and Zenobia, his two puissant rivals in the empire. But on his march, as he approached near Sirmium, in Pannonia, he was seized with a pestilential fever, of which he died in a few days, to the great regret of his subjects, and the irreparable loss of the empire. His reign, which was not quite two years' continuance, was active and successful; and such is the character given of him by historians that he is said to have united in himself the moderation of Augustus, the valor of Trajan, and the piety of Antoninus.

**AURELIAN.**—Immediately after the death of Claudius the army made unanimous choice of Aurelian, master of the horse, and esteemed the most valiant commander of his time. However his promotion was not without opposition on the part of the senate, as Quintillus, the brother of the deceased emperor, put in his claim, and was for a while acknowledged. But his authority was of very short duration; finding himself abandoned by those who at first instigated him to declare for the throne, he chose to prevent the severity of his rival by a voluntary death, and, causing his veins to be opened, expired, after having reigned but seventeen days. Aurelian, being now universally acknowledged, assumed the command with a greater show of power than his predecessors had for some time enjoyed. This active monarch was born of obscure parentage in Dacia, and was about fifty-five years old at his coming to the throne. He had spent the early part of his life in the army, and risen through all the gradations of military duty. He was of unshaken courage and amazing strength. In short, his valor and expedition were such, that he was compared to Julius Caesar, and only wanted mildness and clemency to be every way his equal. The whole of his reign was spent in repressing the irruptions of the northern nations, in humbling every pretender to the empire, and punishing the monstrous ir-



regularities of his subjects. He defeated the Marcomanni, that had invaded Italy, in three several engagements, and totally destroyed their army. He was not less successful against Zenobia, the queen of the east, a woman of the most heroic qualifications, who had long disclaimed the Roman power, and established an empire of her own. Aurelian having thus brought peace to the empire, endeavoured, by the rigors of justice, to bring back virtue also. Against the Christians, however, he drew up several letters and edicts, which showed that he intended a very severe persecution; but, if we may believe the historians of the times, he was diverted just as he was going to sign them by a thunder-bolt, which fell so near his person that all the people judged him to be destroyed. It is certain that his severities, at last, were the cause of his destruction. Menesthus, his principal secretary, apprehending his displeasure, forged a roll of the names of several persons, whom he pretended the emperor had marked out for death. The scroll thus contrived was shown with an air of the utmost secrecy to some of the persons concerned; and as the emperor passed with a small guard from Uraclea, in Thrace, towards Byzantium, the conspirators set upon him and slew him with little resistance, in the sixtieth or sixty-third year of his age.

TACITUS.—The army now referred the choice of emperor to the senate; and, on the other side, the senate declined it; so that a space of nearly eight months elapsed in these negotiations. At length, the former made choice of Tacitus, a man of great merit, and no way ambitious of the honor. One of the first acts of his government was the punishment of those who had conspired against the late emperor. During this short reign, the senate seemed to have a large share of authority, and the historians of the times are liberal of their praises of such emperors as were thus willing to divide their power. Tacitus was fond of learning, and the memory of such men as had deserved well of their country. He particularly esteemed the works of Tacitus the historian, commanding that they should be placed in every public library throughout the empire. A reign begun

with such moderation and justice only wanted continuance to have made the empire happy; but, after enjoying the empire about six months, he died of a fever, in his march to oppose the Persians and Scythians, who had invaded the eastern parts of the empire.

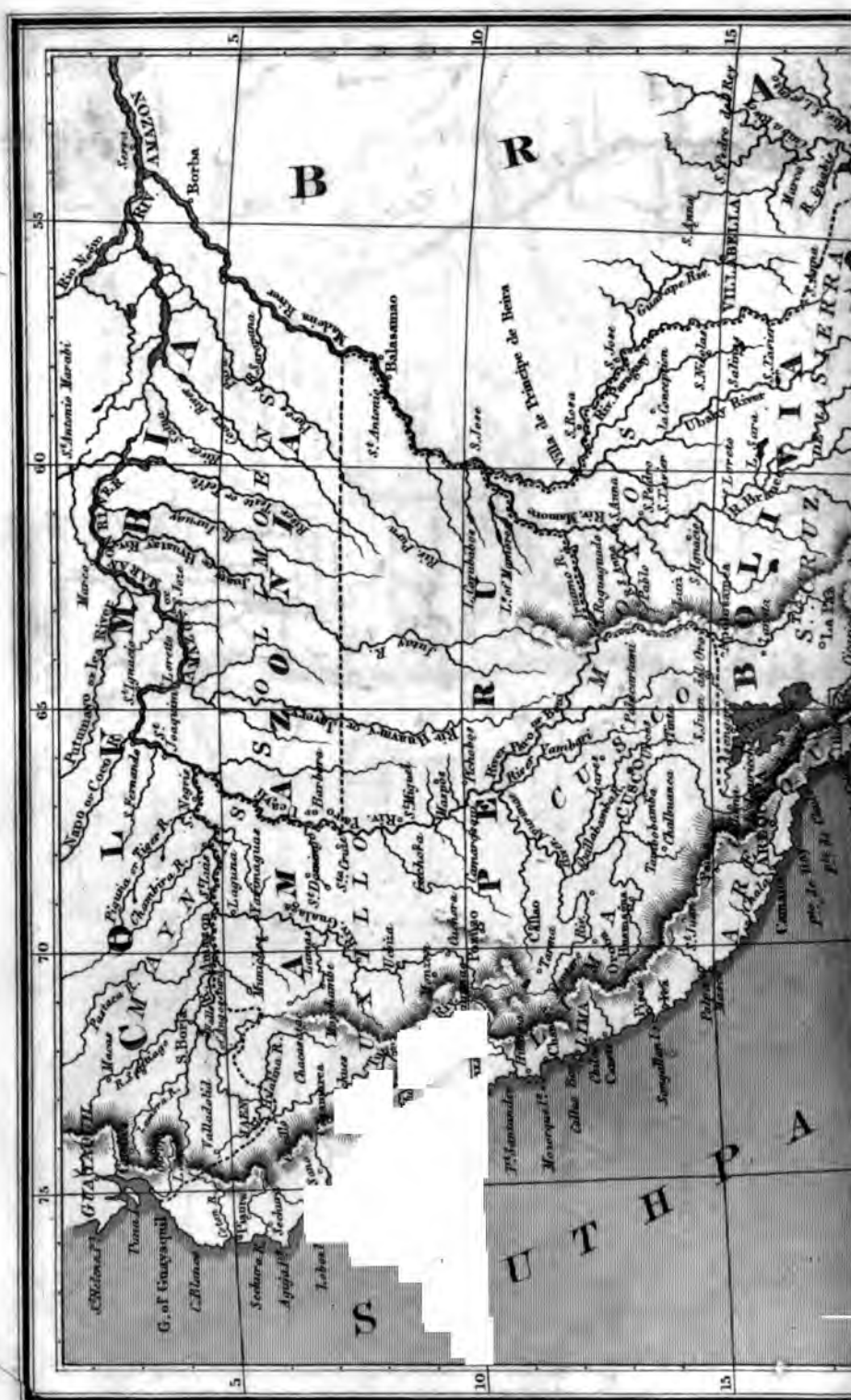
PROBUS.—Upon the death of Tacitus the army was divided; one part of it chose Florianus, brother to the deceased; but the majority were for some time undetermined. At last Probus was called to the throne, being born of noble parentage at Sirmium in Pannonia, and bred up a soldier from his youth. He first repressed the Germans in Gaul, of whom he slew 400,000. He then marched into Dalmatia, to subdue the Sarmatians. Thence he led his forces into Thrace, and forced the Goths to sue for peace. He afterwards turned his arms towards Asia, subdued the province of Isauria, and, marching onward, conquered a people called the Blenyes. Narses also, king of Persia, submitted to him. His diligence was not less conspicuous in suppressing intestine commotions. Proculus, a person remarkable only for his great attachment to women, set up against the emperor; but was compelled to fly, and at length delivered up by the Germans. At the same time Bonosus (a remarkable votary of Bacchus, being able to drink as much wine as ten could do) rebelled, and, being overcome, hanged himself in despair. Probus, when he saw him immediately after, said, 'there hangs not a man, but a cask.' The Goths and Vandals, however, finding the emperor engaged in quelling domestic disputes, renewed their accustomed inroads, but were conquered in several engagements. In his last expedition he led his soldiers against the Persians; and going through Sirmium, the place of his nativity, there employed several thousands in draining a fen that was inconvenient to the inhabitants. The fatigues of this undertaking, and the great restraint that was laid upon the soldier's manners, produced a conspiracy, which ended in his ruin; for, taking the opportunity as he was marching into Greece, they set upon and slew him, after he had reigned six years and four months with general approbation.

END OF VOL. XVIII.











Engraved on Steel by J. Slaney

London, Published by Thomas Fagge, 75, Abchurch Lane, December 1828.

Drawn by J. Ashbourn





OPTICS.

PLATE.

Fig. 1.

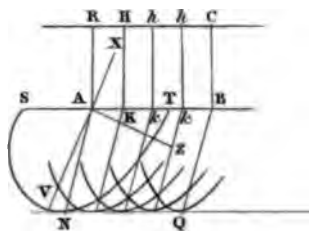


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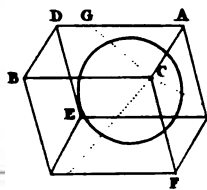


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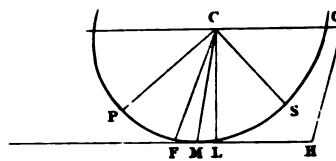


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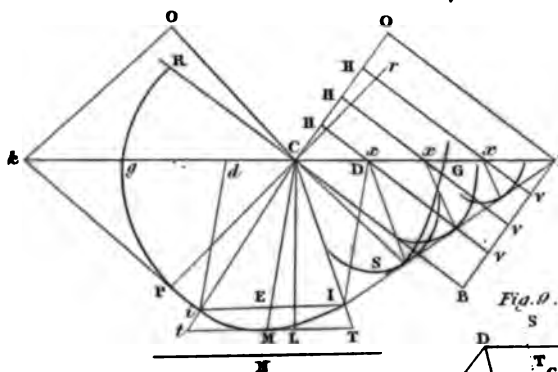


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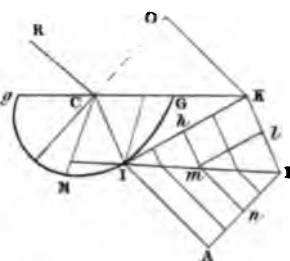


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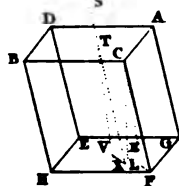
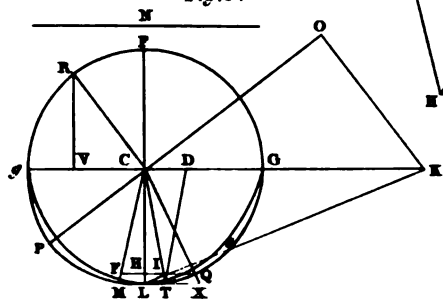


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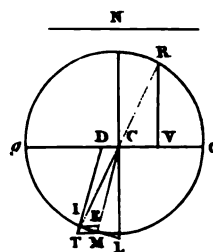


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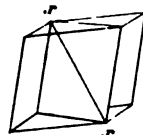


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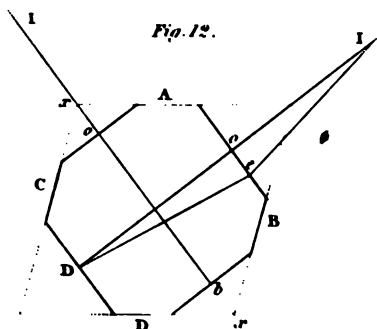


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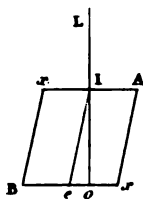
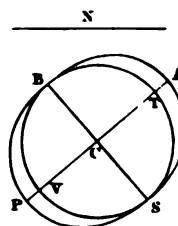


Fig. 11.







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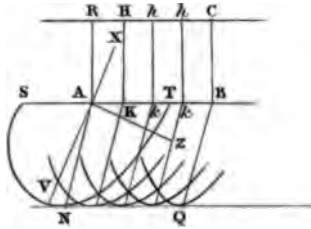


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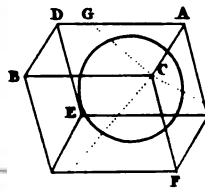


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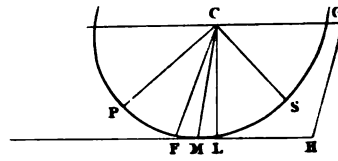


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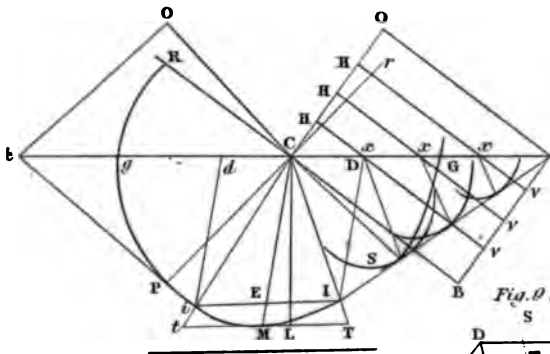


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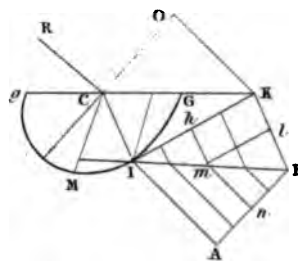


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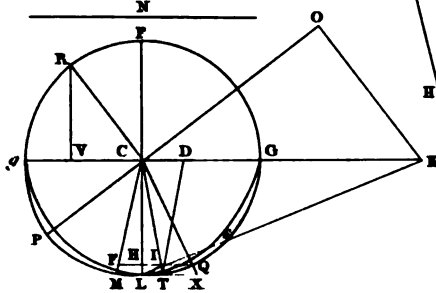


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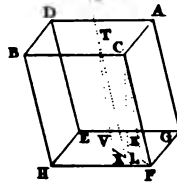


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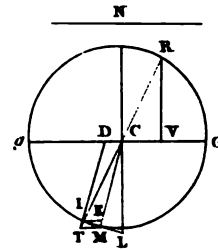


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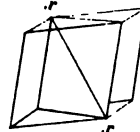


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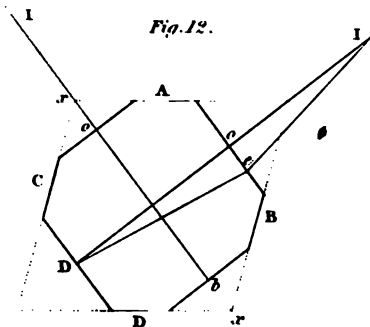


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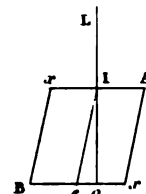
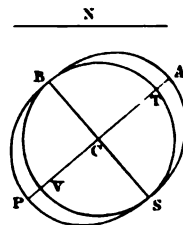


Fig. 12.









*Anas Atrata.*  
*Black Swan.*



*Anas Cygnus.*  
*The Swan.*



*Pelecanus Erythrorhynchus.*  
*Rough Billed Pelican.*



*Diomedea Spadicea.*  
*Chocolate Albatross.*

*Aptenodytes Patagonica.*  
*Patagonian Penguin.*

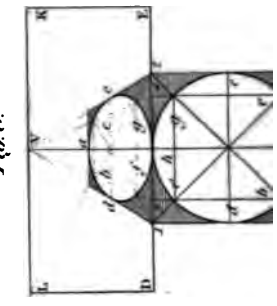
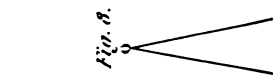
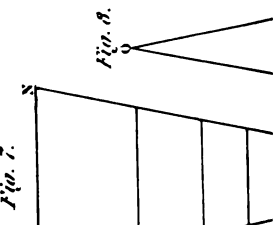
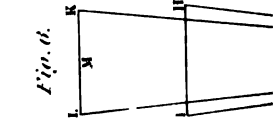
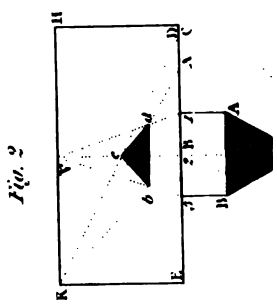
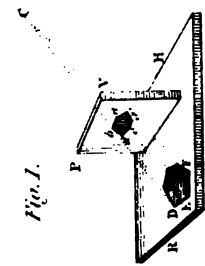
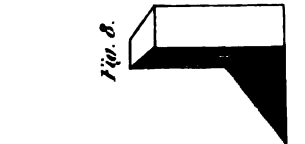
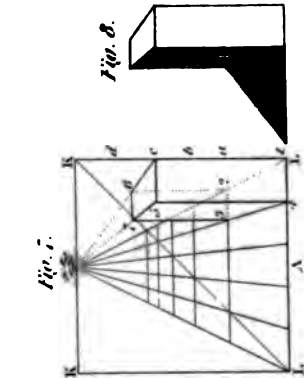
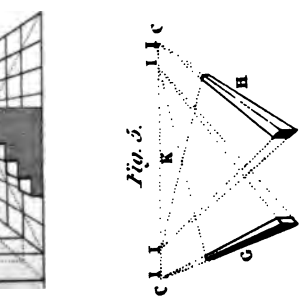
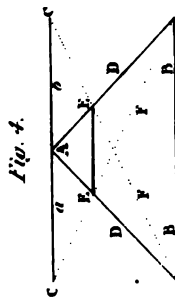
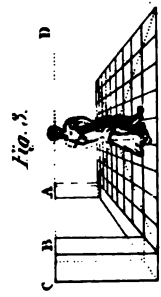
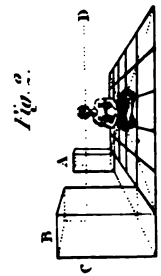
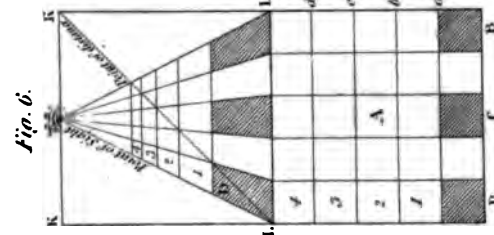
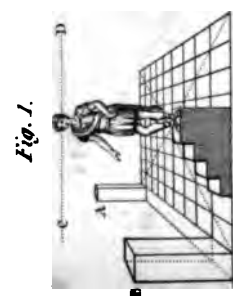




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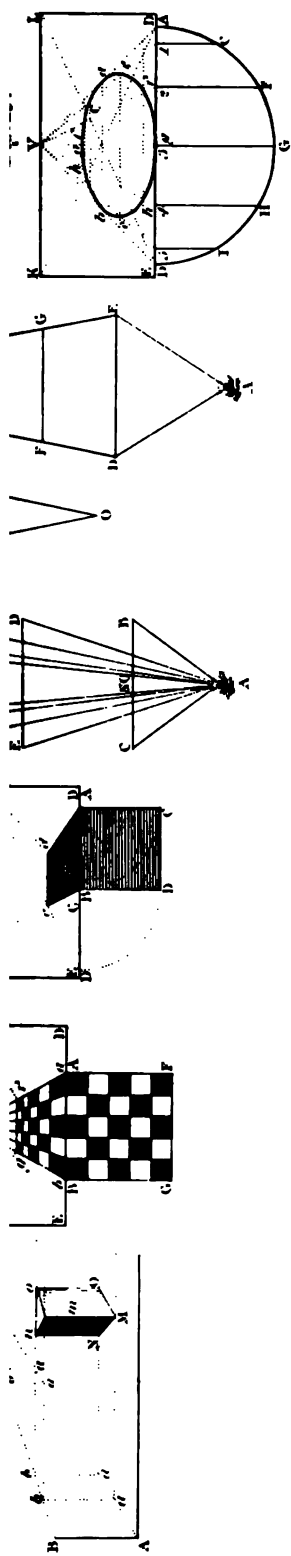


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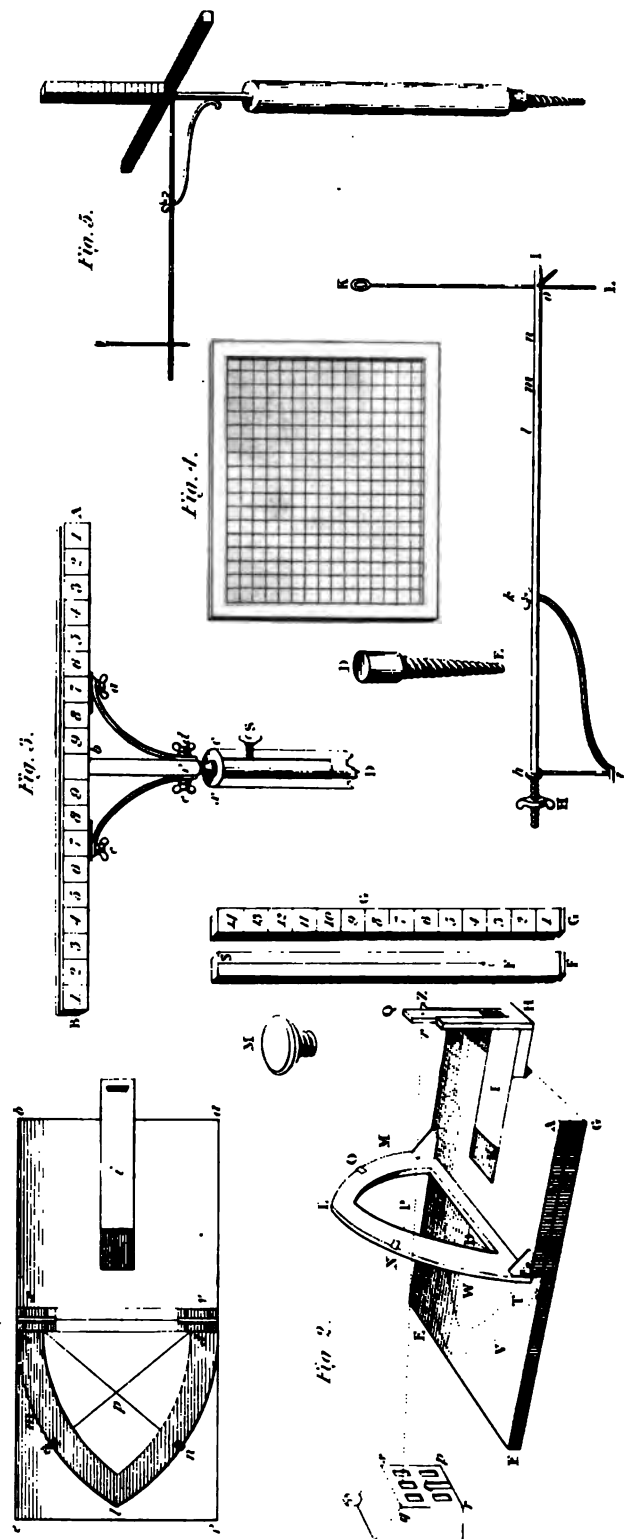


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PLATE II.



Tarda Otis.  
Great Bustard.

Meleagris Gallipavo.  
American Wild Turkey.









# GALLINÆ.

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PLATE I

*Pavo bicalcaratus.*  
*The Iris Peacock.*



*Pavo cristatus.*  
*The Peacock.*



*Tetrao umbellus.*  
*Ruffed, or Ruff Necked Grouse.*



*Tetrao Alchata.*  
*Pin Tailed Grouse.*



*Phasianus Gallus.*  
*The Wild Cock & Hen.*



*Didus Ineplus.*  
*Hooded Dodo.*







*Ardea Egretta.*  
*Great Egret.*



*Tantalus Melanopsis.*  
*Black Faced Ibis.*



*Parra Sinensis.*  
*China Jacana.*



*Tringa Lobata.*  
*Grey Phalarope.*



*Psophia Crepitans.*  
*Gold Breasted Trumpeter.*





# OPTICS.

Fig. 1.



Fig. 7.

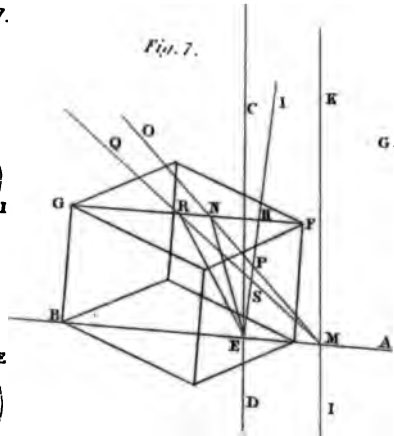


Fig. 8.

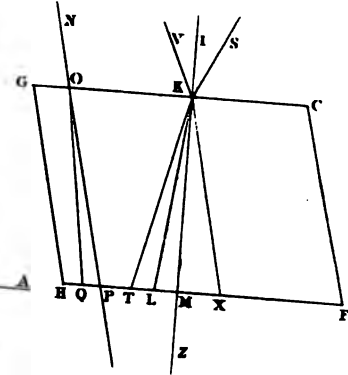


Fig. 3.

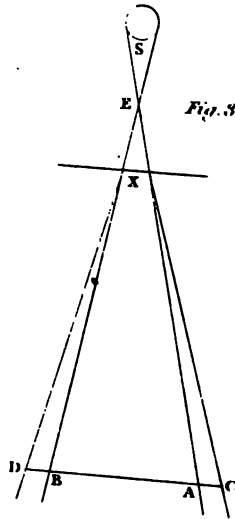


Fig. 5.

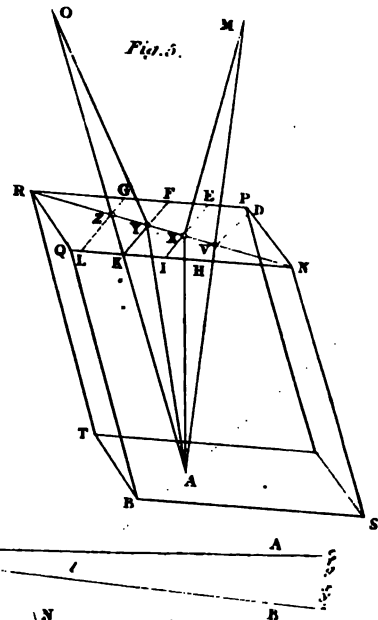


Fig. 2.

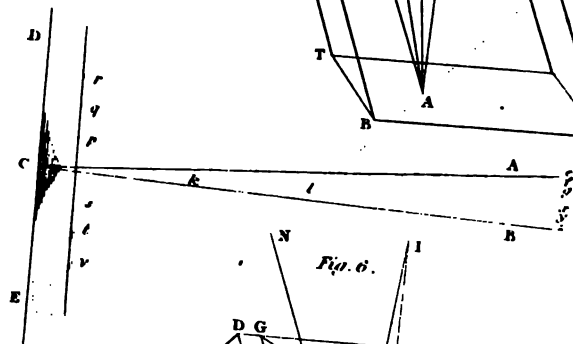


Fig. 4.

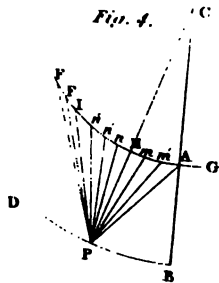


Fig. 6.

